

the reason why, when fighting was ordained for them, they turned away. The latter is reflected in the words: ﴿When they came out against Jâloot and his troops, they said: Our Lord, bestow on us steadfastness and make us stand firm; and grant us victory over the disbelieving people. Thus they defeated them by Allah's leave...﴾ (2: 250-251).

- The wisdom of Allah (ﷻ) dictates that evil be distinct from good, true be distinct from false, and patience be distinct from cowardice. He would not have left the people as they were, mixed and not distinct from one another.
- By His mercy and according to His way, He restrains the harm caused by disbelievers and hypocrites by means of believers who fight. Were it not for that, the world would be filled with mischief when it was overtaken by disbelief and its symbols.



﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَىٰ ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ ائْتَلَفُوا فِيهِمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

(سورة البقرة: ٢٥٣)

2:253. Those Messengers: We favoured some above others. There are some to whom Allah spoke directly; others He raised in rank; to 'Eesâ the son of Maryam We gave clear signs and supported him with the Pure Spirit. If Allah had so willed, those who came after them would not have fought one another after clear signs had come to them, but they disagreed among themselves, some believing and others disbelieving. If Allah had so willed, they

would not have fought one another; but Allah does whatever He wills.

Here, Allah (ﷻ) tells us that He favoured some of the Messengers over others, in that He singled them out from among all people to receive His revelation, to be sent to the people and to call them to Allah. Then He favoured some of them over others in terms of what He bestowed upon them of praiseworthy characteristics and righteous deeds, and in terms of what they brought of benefits to people. Some of them Allah spoke to directly, as in the case of Moosâ ibn 'Imrân, whom He singled out to speak to directly. Some of them He raised above others in status, such as our Prophet (ﷺ), in whom were combined all the qualities that were scattered among other Prophets; Allah combined in him all the virtues by means of which he superseded the first and the last.

﴿to 'Eesâ the son of Maryam We gave clear signs﴾ that pointed to his prophethood and confirmed that he was the slave of Allah, His Messenger, His word that he bestowed upon Maryam, and a spirit created by Him.

﴿and supported him with the Pure Spirit﴾ that is, with faith and certainty with which Allah supported him and gave him the strength to do what He commanded him to do. It was also said that what is meant is that He supported him with Jibreel (ﷺ), who stayed with him constantly.

﴿If Allah had so willed, those who came after them would not have fought one another after clear signs had come to them﴾, because the signs should bring about unity in faith

﴿but they disagreed among themselves, some believing and others disbelieving﴾. These differences resulted in division, enmity and fighting, yet despite that, if Allah had so willed, after they had these differences, they would not have fought. This indicates that the will of Allah always comes to pass and defeats all measures; rather measures may only be of benefit if they are not contrary to the divine will. If

the divine will is there, all measures aimed at achieving the opposite will be diminished. Hence Allah says: ﴿but Allah does whatever He wills﴾. Thus His will always prevails and comes to pass. This and similar verses indicate that Allah (ﷻ) always does what is dictated by His will and wisdom; among the things He does are those that He has told us of Himself, or that His Messenger (ﷺ) has told us of, such as rising above, descending, speaking and other actions that He may or may not do.

Note: Just as the believer is required to know about his Lord, he is also required to know about His Messengers, their essential characteristics, and what is and is not appropriate for them. All of these qualities may be understood from the description that Allah has given of them in numerous verses. For example, they are men, not women, and they are townspeople, not desert dwellers; they are chosen and selected; Allah has instilled in them all praiseworthy characteristics because of which they are qualified to be chosen and selected; they are free of any faults that could undermine their mission as Messengers, such as lying, treachery, concealing knowledge and other faults that would undermine their position; any errors they may make with regard to the message are not condoned (rather they are corrected); and Allah has chosen them to receive His revelation. Hence we must believe in them and obey them; anyone who does not believe in them is a disbeliever, and anyone who criticises or reviles any one of them becomes a disbeliever who has gone beyond the pale of Islam and may be subject to capital punishment. There is a great deal of evidence for what has been mentioned above; whoever ponders the Qur'an, the truth will become clear to him.



﴿يَتَّيْنَهَا الَّذِينَ ءَامَنُوا أَنفَعُوا مِمَّا رَزَقْنَكُمْ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾﴾ (سورة البقرة: ٢٥٤)

2:254. O you who believe, spend from that which We have provided for you, before the day comes when there will be no bargaining, no friendship, and no intercession. It is the disbelievers who are the wrongdoers.

By His kindness towards His slaves, Allah commands them to give some of that which He has provided them with, in the form of obligatory or recommended charity, so that it may be stored up as abundant reward for a day when those who strive hard will need every last little good deed, and when there will be no room for bargaining, and if a person were to offer an earthful of gold to ransom himself from punishment on the Day of Resurrection, it would not be accepted from him, and no friend, no status and no intercession will benefit him. That is the day on which the followers of falsehood will be losers and the wrongdoers will be disgraced; they are the ones who acted inappropriately, failing to fulfil their obligations towards Allah and towards His slaves, and who transgressed the limits of what is permissible, seeking that which is forbidden. The worst type of wrongdoing is disbelief in Allah, Who is the only One Who should be worshipped, but the disbeliever directed his worship to a created being like himself. Hence Allah (ﷻ) says: ﴿It is the disbelievers who are the wrongdoers﴾ that is, they are the ones who are proven to be wrongdoers in the fullest sense of the word, as Allah (ﷻ) says elsewhere:

﴿...for associating others in worship with Him is indeed grievous wrongdoing.﴾ (Luqman 31: 13)



﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا



يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ  
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ (سورة البقرة: ٢٥٥)

2:255. Allah: there is no god but He, the Ever-Living, the Self-Sustaining and All-Sustaining. Neither slumber nor sleep overtake Him. To Him belongs all that is in the heavens and on earth. Who is there that can intercede with Him except by His leave? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His *Kursi*<sup>18</sup> extends over the heavens and the earth, and the preservation of both does not weary Him, for He is the Most High, the Most Great.

This verse is the greatest, best and most sublime verse in the Qur'an, because of what it points to of important matters and divine attributes. Hence there are many hadiths that recommend reciting it regularly at different times, morning and evening, when going to sleep and following the prescribed prayers. In it, Allah tells us about Himself that «there is no god but He» that is, there is none deserving of worship except Him, for He is the true God to Whom all types of worship, obedience and devotion should be directed, because of His perfection, the perfection of His attributes and His great blessings. And it is befitting that the human being should be a slave to his Lord, following His commands and heeding His prohibitions. Everything other than Allah (ﷻ) is false and worship of anything other than Him is false, because everything other than Allah is created, imperfect, under His control and dependent (on Him) in all ways, so it does not deserve to be worshipped in any way.

<sup>18</sup> The Kursi is the footstool of the Most Merciful, according to the most correct scholarly opinion. It is something other than the 'Arsh (Throne), which is the greatest of all things that Allah has created, over which our Lord rose in a manner that befits His Majesty.

«the Ever-Living, the Self-Sustaining and All-Sustaining» these two divine names inherently imply all the other divine names. The Ever-Living (al-Ḥayy) is the One Who has perfect life, which implies all attributes of His essence, such as hearing, sight, knowledge, power, and so on. The Self-Sustaining and All-Sustaining (al-Qayyoom) is the One Who is self-sustaining and Whom others need to exist. This implies all the actions of the Lord of the worlds, Who does whatever He wills of rising above, descending, speaking, creating, granting provision, giving life and death, and all types of control. All of that is included in the concept that He is Self-Sustaining and the Sustainer of others. Hence some of the scholars said that these two are the greatest names to which, if Allah is called upon by them, He will respond, and if He is asked by them, He will give. The perfect nature of His being Ever-Living, Self-Sustaining and All-Sustaining means that «Neither slumber nor sleep overtake Him». The word translated here as «slumber» implies drowsiness.

«To Him belongs all that is in the heavens and on earth» that is, He is the Sovereign, and everything other than Him belongs to Him. He is the Creator, the Provider, the Controller, and everything other than Him is created, provided for and controlled; it does not possess for itself or for anyone else the weight of an atom in the heavens or on earth. Hence Allah says: «Who is there that can intercede with Him except by His leave?» That is, no one can intercede with Him without His permission. All intercession belongs to Allah (ﷻ), but when He wants to show mercy to whomever He will among His slaves, He gives permission to whomever He wants to honour among His slaves to intercede for him. The intercessor does not initiate intercession before permission is given.

«He knows what was before them» that is, what is past of all things «and what will be after them» that is, what lies ahead in the future. His knowledge encompasses all details, past and future, apparent and hidden, seen and unseen. People have no control over their affairs at

all, and they do not have the slightest knowledge except that which He has taught them. Hence He says: ﴿while they encompass nothing of His knowledge except what He wills﴾.

﴿His Kursi extends over the heavens and the earth﴾. This is indicative of His perfect might and all-encompassing power, as the Kursi encompasses the heavens and the earth, despite their vastness and the greatness of what they contain. The Kursi, however, is not the greatest of Allah's creation; rather there is something that is greater than it, namely the Throne *al-'Arsh* and that which no one knows except Him. The greatness of these creations dazzles the mind and is beyond comprehension; it causes the mountains to crumble and cannot be grasped by even the most brilliant of human minds. So how about the greatness of their Creator and Initiator, Who instilled in them many wonders and mysteries that point to His great wisdom, the One Who keeps a firm hold on the heavens and the earth, lest they fall apart (*cf. 35: 41*), without becoming tired or weary? Hence He says ﴿and the preservation of both does not weary Him﴾ that is, it is not burdensome for Him.

﴿for He is the Most High﴾ in and of Himself, above His Throne; He is the Most High in the sense that He is the Subduer of all His creation, the Most High in status, because of the perfection of His attributes. ﴿the Most Great﴾; the might of tyrants appears insignificant when compared with His greatness, and the status of powerful kings appears small when compared with His Majesty. Glory be to the One Who is possessed of great power and might over all things.

This verse refers to the oneness of divinity (*tawḥeed al-uloohiyah*), the oneness of the divine Lordship (*tawḥeed ar-ruboobiyah*) and the oneness of the divine names and attributes (*tawḥeed al-asmâ' waṣ-ṣifât*). It also refers to His all-encompassing sovereignty and knowledge, and to the greatness of His power, majesty, glory, might and pride, and His exaltedness above all His creation. This verse on its own highlights belief in the names and attributes of Allah, and implies all the beautiful names and sublime attributes of Allah.



﴿لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ  
بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ  
الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ  
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٥٧﴾﴾ (سورة البقرة: ٢٥٦-٢٥٧)

- 2:256. Let there be no compulsion in religion; truth stands out clear from error. Whoever rejects *ṭāghoot*<sup>19</sup> and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah is All-Hearing, All-Knowing.
- 2:257. Allah is the Protector of those who believe; from the depths of darkness He will lead them forth into light. As for those who disbelieve, their protectors are *ṭāghoot*; from light they will lead them forth into the depths of darkness. They will be inhabitants of the fire, to abide therein forever.

Here Allah (ﷻ) tells us that there should be no compulsion in religion because there is no need to compel anyone to believe in it. Compulsion can only be in matters that are ambiguous and unclear, for which there is no proof or evidence, or for matters to which people have a natural aversion. As for this true religion and straight path, it is very clear to those who are possessed of reason and is based on clear evidence. Truth stands out clear from error, so if one who is fortunate looks at it briefly, he will choose it, whereas the one who has ulterior motives, bad intentions and evil inclinations will see the truth yet will prefer falsehood to it; he will see what is beautiful but will choose that which is ugly. Allah has no need to compel such a person to follow

<sup>19</sup> *Ṭāghoot*: false gods, devils, soothsayers, leaders of misguidance – anyone and anything that diverts people from worship of Allah.

this religion, because there is no benefit in doing so; the faith of one who is forced to believe is not valid. However, this verse does not indicate that we should give up fighting the disbelievers who are in a state of war with Islam; rather it indicates that the beautiful nature of this religion would make any fair-minded person feel inclined towards it. As for the issue of fighting or not fighting, that is not the issue here; rather the obligation of fighting is learned from other texts. What we learn from this verse is that jizyah may be accepted from people other than the People of the Book, as is the view of many scholars.

Whoever rejects *ṭāghoot* and gives up worshipping anything other than Allah and obeying the *Shayṭān*, and believes in Allah in a complete sense that leads to worshipping and obeying his Lord ﴿has grasped the most trustworthy hand-hold﴾ that is, the true religion, the foundations of the pillars of which are well established; the one who adheres to it will be sure of what he is doing, because he is adhering to the most trustworthy hand-hold ﴿that never breaks﴾. As for the one who does the opposite, he has disbelieved in Allah and has believed in *ṭāghoot*, thus letting go of this trustworthy hand-hold in which is protection and salvation, and he has adhered to every falsehood that will lead him to hell.

﴿And Allah is All-Hearing, All-Knowing﴾ and He will requite each according to his deeds, good or bad; that is the ultimate fate of the one who grasps the most trustworthy hand-hold and the one who does not.

Then Allah mentions the means of attaining that: ﴿Allah is the Protector of those who believe﴾. This is because of their sincerity towards their Lord, as they have taken Him as a friend and they do not seek any alternative to Him or associate anyone with Him. They have chosen Him as the Beloved and Protector, and they have taken His close friends as their friends and His enemies as their enemies. Thus He protects them by His grace and bestows blessings upon them by His kindness; He brings them forth from the darkness of disbelief, sin and ignorance to the light of faith, obedience and knowledge.

Their reward for that is that He grants them safety from the darkness of the grave, the gathering and the resurrection and blesses them with eternal bliss, comfort, ease and happiness.

﴿As for those who disbelieve, their protectors are ṭāghoot﴾; they have taken the Shayṭān and his troops as friends, instead of Allah; they have taken Shayṭān as a friend instead of their Lord. So Allah has given the Shayṭān and his troops power over them, as a punishment to them; thus they incited them to commit sins and evil actions, and they brought them forth from the light of faith, knowledge and obedience to the darkness of disbelief, ignorance and sin. Their punishment for that was to be deprived of good things and to miss out on delights, joys and pleasures. They will be with the Shayṭān and his friends, suffering regret in the hereafter. Hence Allah (ﷻ) says: ﴿They will be inhabitants of the fire, to abide therein forever﴾.



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

(سورة البقرة: ٢٥٨) ﴿٢٥٨﴾

- 2:258. Have you not seen the one who argued with Ibrâheem about his Lord, as Allah had granted him kingship? Ibrâheem said: My Lord is He Who gives life and death. He said: I give life and death. Ibrâheem said: But it is Allah Who brings the sun from the east; so bring it from the west [if you can]. Thus the one who disbelieved was dumbfounded. Allah does not guide wrongdoing people.

«Have you not seen the one who argued with Ibrâheem about his Lord» that is, have you not seen his audacity, ignorant behaviour, stubbornness and arguing about that concerning which there can be no doubt? Nothing made him do that except the fact that «Allah had granted him kingship», so he transgressed and thought that he was in control of his subjects. That prompted him to argue with Ibrâheem about the Lordship of Allah, and he claimed that he could do what Allah does. Ibrâheem said: «My Lord is He Who gives life and death» that is, He is the only One Who has full control. He singled out the giving of life and death for mention because they are the greatest levels of control. Giving life is the beginning of life in this world, and giving death is the starting point for the events of the hereafter. The one who was arguing with him said: «I give life and death», but he did not say: I am the one who gives life and death, because he did not claim to be independent of Allah or to have full control; rather he was claiming to do what He does and to control as He controls. He claimed that he could kill someone, thus having given him death, or he could let someone live, thus having given him life. When Ibrâheem saw the flaws in his argument and heard him say something that is not fit to cause doubt, let alone be proof for his argument, he ignored his argument and went on to say:

«But it is Allah Who brings the sun from the east» that is, he referred to something visible that everyone acknowledges, even that disbeliever. «so bring it from the west [if you can]». Here he was going along with his argument, if he was really telling the truth as he claimed. When Ibrâheem presented to him an argument that he could not counter, «Thus the one who disbelieved was dumbfounded» that is, he was confounded and could not give an answer; thus his argument was defeated and was proven to be specious and flawed. This is the state of the stubborn defender of falsehood who wants to wrestle with the truth and fight it; he will be defeated and subdued. Hence Allah (ﷻ) said: «Allah does not guide wrongdoing people»; rather He leaves

them in their disbelief and misguidance. They are the ones who chose that for themselves, otherwise if they were really seeking the truth and guidance, He would have guided them to it and made it easy for them to reach it. This verse offers definitive proof that Allah is the only One Who can create and control, therefore He is the only One Whom people should worship, turn to, and put their trust in, in all situations. Ibn al-Qayyim (may Allah have mercy on him) said:

In this debate there is a very subtle point, which is that the foundation of polytheism in all people goes back to worship of heavenly bodies and graves; then idols were made to represent them. Thus the two points of evidence produced by Ibrâheem to highlight the falseness of other gods is summed up in one sentence, which states that Allah alone is the one who gives life and death, and that the living being that will die cannot be regarded as divine, either during life or after death. That living being has an all-powerful Lord Who subdues and controls all, and Who gives life and death. How can one who is like that be a god in whose image idols are made and who is worshipped instead of Allah? By the same token, the heavenly bodies, the brightest and biggest of which is the sun, also have a Lord and are controlled by and subjugated to Him. They have no control over themselves at all; rather their Lord and Creator brings them from the east, so they yield to His command and will, and are subjugated and are under control. There is no God to be worshipped except Allah.<sup>20</sup>



﴿ أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُعْجِبُ هَذَا اللَّهُ بَعْدَ مَوْتِهَا  
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَيْفَ لَيْتَ قَالَ لَيْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ

<sup>20</sup> Ibn al-Qayyim, *Miftâh Dâr as-Sa'âdah*.



بَل لَّيْسَتْ مِائَةٌ عَامٍ فَأَنْظِرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهٗ وَأَنْظِرْ إِلَىٰ  
حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَأَنْظِرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا  
ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

﴿سورة البقرة: ٢٥٩﴾

2:259. Or [have you seen] the one who passed by a town that lay in ruins? He said: How can Allah restore this to life when it has died? Then Allah caused him to die for a hundred years, then brought him back to life. He said: How long did you remain [in this state]? He said: [Perhaps] a day or part of a day. He said: No; you remained [like this] for a hundred years. Look at your food and your drink; they have not changed. But look at your donkey, so that We may make of you a sign unto the people; look at the bones, [and see] how We bring them together then clothe them with flesh. When it had all become clear to him, he said: I know that Allah has power over all things.

This is another sign that points to the fact that Allah is the only Creator, controller and Giver of life and death.

﴿Or [have you seen] the one who passed by a town that lay in ruins?﴾ That is, its people had vanished, its inhabitants had died out, and the walls and ceilings of its buildings had collapsed. There was no sign of life left in it; rather it was desolate and devoid of its people. This man who came across it wondered: ﴿How can Allah restore this to life when it has died?﴾. He thought that such a thing was very unlikely, and he was unaware of the power of Allah (ﷻ). But because Allah willed good for him, He showed him a sign in himself and in his donkey, and in the food and drink that he had with him.

﴿Then Allah caused him to die for a hundred years, then brought him back to life. He said: How long did you remain [in this state]? He said: [Perhaps] a day or part of a day﴾. He thought that the time for

which he had died was very short, because he had not been conscious. Then it was said to him:

﴿No; you remained [like this] for a hundred years. Look at your food and your drink; they have not changed﴾ that is, they remained as they had been, despite the passage of time. This was a great sign of Allah's power, as He kept the food and drink as they had been, and protected them from changing or spoiling, because food and drink are among the quickest of things to spoil.

﴿But look at your donkey﴾, which had died, its flesh and skin had disintegrated and its bones had become scattered

﴿so that We may make of you a sign unto the people﴾ of the power of Allah and His ability to resurrect the dead from their graves, so that this would be a tangible example that you could see with your own eyes, and so that people may know thereby that what the Messengers said is true.

﴿look at the bones, [and see] how We bring them together then clothe them with flesh﴾ – and he saw it with his own eyes as Allah (ﷻ) had described it.

﴿When it had all become clear to him﴾ and he became aware of the power of Allah

﴿he said: I know that Allah has power over all things﴾. The apparent meaning from the context of the verse is that this was a man who did not believe in the resurrection, and Allah willed good for him, wanting to make him a sign for people in three ways:

- 1- The man said: ﴿How can Allah restore this to life when it has died?﴾ If he had been a Prophet or a righteous slave, he would not have said that.
- 2- Allah showed him a sign in his food and drink, and in his donkey and in himself, so that he could see it with his own eyes and affirm what he had denied. The verse does not say that the town mentioned was rebuilt and restored to its former state; there is nothing in the context to indicate that, and there would not be

much benefit in it. What benefit would there be in bringing the dead back to life in a ruined town, then its people would return to it or other people would come and rebuild it? Rather the real proof is in bringing him and his donkey back to life, and preserving his food and drink as they were.

- 3- Allah says: ﴿When it had all become clear to him﴾ that is, when something that he had not known and that had been hidden from him became clear to him. Thus it is known that what we said is correct. And Allah knows best.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ تُؤْمِنُونَ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيُظْمِنَ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾﴾ (سورة البقرة:

(٢٦٠)

- 2:260. When Ibrâheem said: Show me, O Lord, how You will raise the dead, He replied: Do you not believe then? [Ibrâheem] said: Yes of course, but just to reassure my heart. [Allah] said: So take four birds and cut their bodies into pieces, then place a piece of each of them on each hill. Then call them; they will come swiftly to you. Know that Allah is Almighty, Most Wise.

This is also tangible evidence of the power of Allah and how He will bring the dead back to life in order to requite them. Allah (ﷻ) tells us that His close friend Ibrâheem asked Him to show him before his own eyes how he would bring the dead back to life. He was certain of that, because Allah (ﷻ) had told him of it, but he wanted to see it with his own eyes, so that he might attain the certainty of seeing it with his own eyes. Hence Allah said to him: ﴿Do you not

believe then? [Ibrâheem] said: Yes of course, but just to reassure my heart». That was because seeing further certain evidence is one of the things by which faith increases and certainty becomes complete. This is what those who want to draw closer to Allah try to attain. So his Lord said to him: «So take four birds and cut their bodies into pieces, then place a piece of each of them on each hill» that is, cut them into pieces, mix the parts and place on each hill – of some hills that were nearby – one of those pieces.

«Then call them; they will come swiftly to you» that is, they will be brought back to life in a complete sense, and they will come quickly to you, as birds do. So Ibrâheem (ﷺ) did that, and what he wanted happened. This is part of Allah's mighty dominion over the heavens and the earth, which He showed him, as He says:

«Thus We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth, so that he might be one of those who have certain faith.» (al-An'âm 6: 75)

«Know that Allah is Almighty, Most Wise» that is, He has great power by which He has subjugated all created things, so nothing is outside His control; rather everything submits to His might and majesty. Nevertheless, His actions are in accordance with His wisdom, and He does not do anything for no purpose.



﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبًّا وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (سورة البقرة: ٢٦١)

(٢٦١)

- 2:261. The likeness of those who spend their wealth in the cause of Allah is that of a grain of corn that produces seven ears, each ear bearing a hundred grains. Allah gives manifold increase

to whomever He wills. And Allah is All-Encompassing, All-Knowing.

This is an explanation of the multiplication of reward mentioned previously: «Who is he that will lend to Allah a goodly loan, so He will multiply it for him manifold?» (2: 245). Here Allah says: «The likeness of those who spend their wealth in the cause of Allah» that is, they spend it in obedience to Him, seeking His pleasure. The most important kind of spending is spending on jihad for His sake.

«is that of a grain of corn that produces seven ears, each ear bearing a hundred grains». What is meant by this example is to give a likeness of that multiplication, so that a person may form a mental picture of it, by means of which his faith will be strengthened and he will be motivated to spend in the hope of attaining that multiplied reward and great blessing.

«Allah gives manifold increase» which is this multiplication of reward «to whomever He wills» that is, according to the giver's condition and level of sincerity, and how beneficial and appropriate the spending is. And it may be that Allah will multiply the reward even further for «whomever He wills», giving without limit.

«And Allah is All-Encompassing» in His generosity, so He gives abundantly and His giving does not deplete what He has. No one who spends (for His sake) should think that this multiplication of reward is a kind of exaggeration, because nothing is too much for Allah (ﷻ), and this giving does not decrease His resources, no matter how great it is. At the same time He is «All-Knowing»; He knows who is deserving of that multiplied reward and who is not, so He multiplies appropriately in accordance with His perfect knowledge and wisdom.



﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَهُمْ  
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ  
 وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ ۗ وَاللَّهُ عَزِيزٌ حَلِيمٌ ﴿٢٦٣﴾ (سورة البقرة: ٢٦٢ -

(٢٦٣)

- 2:262. Those who spend their wealth in the cause of Allah, and do not follow their spending with reminders of their generosity or hurtful words, for them their reward is with their Lord: they will have no fear, nor will they grieve.
- 2:263. Kind words and forgiveness are better than charity followed by hurtful [words]. Allah is Self-Sufficient, Most Forbearing.

That is, those who spend their wealth in obedience to Allah and in His cause, and do not follow that with things that may detract from it or spoil it, such as reminders to the recipient by recounting his favour either in his own mind or verbally, demanding something in return, or hurtful words or actions. Such people will have a suitable reward, and they will have no fear, nor will they grieve. Thus they will attain good and evil will be warded off from them, because they did something sincerely for the sake of Allah, free of anything that would spoil it.

«Kind words» that is, words that are acceptable and not objectionable. That includes any kind words that make a Muslim feel happy, such as speaking gently when having to turn away a beggar, and praying for him.

«and forgiveness» towards one who mistreats you, by not blaming him and by pardoning him. That includes pardoning what the beggar may say of offensive words (when you turn him away). Kind words and forgiveness are better than charity that is followed by hurtful words, because kind words come under the heading of verbal kindness, and

forgiveness is also an act of kindness because you are not blaming him. Both actions are kindness in which there is nothing that may spoil it, so they are both better than a kind charitable act that is followed by hurtful reminders and the like. What the verse means is that charity that is not followed by hurtful words or actions is better than kind words and forgiveness; rather it is reminding of charity that spoils it and it is forbidden, because only Allah (ﷻ) can remind of favours and all blessings come from Him. Hence the individual should not remind others of something that came about as a result of Allah's kindness and grace, and did not come from him. Moreover, reminding another of one's favour is like enslaving him, but humbleness and servitude are only befitting if directed towards Allah. Allah has no need of His creation, but all of them need Him in all circumstances and at all times. So the benefit of your charity, spending and worship comes back to you. «Allah is Self-Sufficient» and has no need of it. Despite all that, He is «Most Forbearing» towards the one who disobeys Him. He does not hasten to punish him even though He is able to do so; His mercy, kindness and forbearance prevent Him from hastening to punish those who disobey Him. Rather He gives respite and explains the signs to them in various ways, so that they might return to Him and repent. But once He knows that there is nothing good in them, and that the signs will not benefit them, and they have not learnt from previous exemplary punishments, then He will send the punishment down upon them and deprive them of His great reward.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْتَطَلُوا أَصَدَقْتِكُمْ بِالْمَنِّ وَالَّذِينَ كَأَلَدَىٰ يُنْفِقُ مَالَهُ رِثَاءَ  
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ  
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ

2:264. O you who believe, do not nullify your acts of charity with reminders and hurtful words, like the one who spends his wealth to show off before people, but believes neither in Allah nor in the Last Day. His likeness is that of a smooth rock, on which there is a little soil; when heavy rain falls it leaves it completely bare. They will gain nothing from their efforts. And Allah does not guide the disbelieving people.

Here Allah forbids His slaves, out of kindness and mercy towards them, to nullify their charity with hurtful reminders. This shows us that hurtful reminders nullify charity, and may be taken as evidence that bad deeds nullify good deeds, as Allah says elsewhere:

﴿...and do not speak loudly to him [the Prophet] as you speak loudly to one another, lest your deeds come to nothing without your realising it.﴾ (al-Hujurat 49: 2)

Just as good deeds erase bad deeds, bad deeds nullify preceding good deeds. This verse, along with the verse:

﴿O you who believe, obey Allah and obey the Messenger, and do not let your deeds go in vain.﴾ (Muhammad 47: 33)

– encourages us to perfect our deeds and protect them from anything that may nullify them, lest the deeds go to waste.

﴿like the one who spends his wealth to show off before people, but believes neither in Allah nor in the Last Day﴾ that is, even though you may initially be doing it for the sake of Allah, reminders and hurtful words render your deeds invalid, thus your deeds become like those of the one who does things in order to show off to people, and he is not seeking Allah and the hereafter thereby. The deeds of such a person are undoubtedly rejected from the outset, because a condition of deeds being acceptable is that they should be for the sake of Allah alone. This person is in fact doing things for people, not for Allah, so his deeds are invalid and his efforts are not appreciated. The exact likeness of such a person ﴿is that of a smooth rock, on which there is a little soil;



when heavy rain falls it leaves it completely bare» that is, with no soil on it. This is the situation of the show-off: his heart is as hard as a rock, and his charity and other deeds are like the soil on the rock. If an ignorant person sees it as it is, he thinks that it is fertile land where plants could grow; then when he shows his true colours, the soil will be gone and his deeds will become like a mirage. His heart is (like a rock) that is not suitable for cultivation; rather his showing off and evil intentions prevent him from benefiting from any of his deeds. Hence «They will gain nothing from their efforts» that is, from the deeds that they did, because their intentions were inappropriate and they did these deeds for people like themselves who do not have the power to cause them any harm or bring them any benefit, and they turned away from worshipping the One of Whom worship could be of benefit. So Allah turned their hearts away from guidance, hence He says: «And Allah does not guide the disbelieving people».



﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ  
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَأْتُ أَكْثَرَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبهَا وَابِلٌ  
فَطَلَّ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ (سورة البقرة: ٢٦٥)

2:265. And the likeness of those who spend their wealth, seeking Allah's pleasure and out of their own inner certainty, is that of a garden on high ground; if heavy rain falls on it, it makes it yield a double increase of harvest, and if it does not receive heavy rain, then a light drizzle suffices it. Allah sees all that you do.

This is the likeness of those who spend their wealth in such a way that their spending will be rewarded and their charity will be accepted.

﴿And the likeness of those who spend their wealth, seeking Allah's pleasure﴾ that is, seeking thereby to attain the pleasure of their Lord and closeness to Him

﴿and out of their own inner certainty﴾ that is, they are happy with what they are doing, with no hesitancy or lack of resolve in giving. Two problems may be encountered with regard to spending: either the individual may seek to win praise from people when doing it, which is showing off, or he may spend reluctantly, with a lack of resolve and with hesitation. But the people referred to in this verse are free of these two problems; they spend seeking Allah's pleasure and not for any other purpose, out of their own inner certainty. The likeness of their spending ﴿is that of a garden﴾ with lots of trees and shade covering what is in it. This garden is ﴿on high ground﴾ that is, an elevated area that is open to the sun from the beginning of the day until the end, so its fruits are more abundant and beautiful. It is not on low ground, shielded from the wind and sun.

﴿If heavy rain falls on it﴾ that is, this garden that is on high ground, ﴿it makes it yield a double increase of harvest﴾ that is, its fruits multiply because of the goodness of the ground and for other reasons that lead to this outcome. The availability of plentiful water makes it grow and reach maturity.

﴿and if it does not receive heavy rain, then a light drizzle﴾ that is, light rain is sufficient, because of the fertility of the place where it grows. This is the likeness of those who spend a large or small amount, each according to his means; what he spends grows and multiplies until it reaches fullness. The One Who causes it to grow is more merciful to you than you are to yourself; He cares about you when you are not paying attention. If it so happened that such a garden existed in this world, people would rush to acquire it and there would be great competition for it, which would lead to conflict, even though this world is transient and will end, and it is the realm of hardship, stress and problems. It is as if the believer can see, through the lens of his

faith, this reward that Allah mentions, eternal and everlasting, with all kinds of joy and happiness. Yet despite that you see people who have no interest in it and pay no attention to it. Do you think that this is due to a lack of interest in the hereafter and its delights, or is it the result of weak faith in Allah and lack of hope of attaining His reward? Otherwise, if a person was indeed certain about that and had deep faith in his heart, then you would find him motivated and longing for it, and he would make it his main aim and focus, and would be willing to spend a great deal in hope of reward. Hence Allah (ﷻ) says: ﴿Allah sees all that you do﴾, and He sees the deeds that each person does and the motivation for those deeds, and He will requite them in full.



﴿ أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

(سورة البقرة: ٢٦٦)

- 2:266. Does any of you wish to have a garden with date palms and vines, through which rivers flow, with all kinds of fruit, while he is stricken with old age, and his children are weak [too small to look after themselves], then it should be consumed by a fiery whirlwind? Thus Allah makes clear to you [His] revelations; that you may reflect.

This is the likeness of the one who does acts of charity and other deeds for the sake of Allah (ﷻ), then he does deeds that nullify them. His likeness is that of the owner of this garden in which there are all kinds of fruits. Date palms and grapevines are singled out for mention because of their superiority and abundant benefits, because

they provide nourishment, staple foods and sweet fruits. In that garden there are rivers that irrigate it without the need for a great deal of effort. The owner is very happy with his garden, but then he grows old and becomes too weak to work, so he becomes more concerned about it. He has small children, none of whom are able to help him; rather they are all dependent on him, and his livelihood and theirs comes from that garden. Whilst they are like that, a storm or whirlwind in which there is fire comes to that garden and burns it up. Do not ask about what that man goes through of grief and distress; if grief could kill a person it would have killed him. This is the likeness of the one who does something for the sake of Allah; his deeds are like the seeds that are sown to get crops and fruit. He carries on like that until his efforts yield a garden of utmost splendour. The things that invalidate his deeds are like the storm in which there is fire. The individual is in the greatest need of his good deeds when he dies and is in a situation where he cannot do anything; then he finds his deeds, which he hoped would benefit him, like floating dust scattered about.

﴿...But he finds [the punishment of] Allah waiting, thus Allah will requite him in full, for Allah is swift in reckoning.﴾ (an-Noor 24: 39)

If a person could imagine this scenario and had the slightest understanding, he would not do that which will harm him and bring the utmost regret. But weakness of faith and reasoning, and lack of insight, bring one to this state which, if an insane person who does not understand anything were to do that which leads to the same fate, it would be a grievous matter. Hence Allah (ﷻ) instructs and encourages us to reflect, as He says: ﴿Thus Allah makes clear to you [His] revelations; that you may reflect﴾.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّن  
الْأَرْضِ ۗ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَن تُغِشُّوا فِيهِ

وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ  
وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ (سورة البقرة: ٢٦٧-٢٦٨)

- 2:267. O you who believe! Give of the good things which you have earned, and of what We have produced for you from the earth, and do not select the inferior things to give away, when you yourselves would not accept them unless you were to overlook them. And know that Allah is Self-Sufficient, Owner of Praise.
- 2:268. The Shayṭān threatens you with poverty and instructs you to be miserly, but Allah promises you His forgiveness and grace. And Allah is All-Encompassing, All-Knowing.

Here Allah (ﷻ) instructs His believing slaves to spend by giving of the good things which He has made available to them and of that which He has brought forth for them from the earth. As He has blessed you by making it easy for you to obtain these things, you should spend from them in gratitude to Allah, in fulfilment of some of the rights that your brothers have over you, and in order to purify your wealth. So you should select for that giving the good things that you like for yourselves, not that which is bad and that you do not want, and that you would only take by way of overlooking it and reluctantly.

﴿And know that Allah is Self-Sufficient, Owner of Praise﴾. He has no need of you; the benefits of your charity and good deeds come back to you. Yet He is Owner of Praise; He praises you for doing what He enjoins upon you, so you must comply with His commands, because that brings nourishment to the heart and life and joy to the soul. Beware of following your enemy the Shayṭān, who instructs you to withhold your wealth and scares you with the fear of poverty and want if you do spend. But this is not sincere advice on his part, rather it is the ultimate deception.

﴿Verily, the Shayṭān is an enemy to you, so take him as an enemy. He only calls his followers so that they may become inhabitants of the raging fire.﴾ (Fâṭir 35: 6)

Rather you should obey your Lord, Who enjoined you to spend in a way that is easy for you and does not cause you harm. Nevertheless, He ﴿promises you His forgiveness﴾ for your sins and to purify you of your faults, ﴿and grace﴾, and kindness to you in this world **and in** the hereafter, such as rapid compensation, contentment in the heart, ease in the grave, and abundant reward on the Day of Resurrection. This is not difficult for Him, because He is ﴿All-Encompassing﴾ and His grace is immense;

﴿All-Knowing﴾ – He knows what you give, great or small, secretly or openly, and He will reward you for it by His bounty, grace and kindness. So the individual should decide which of the two callers he will follow. These two verses point to a number of important matters, including the following:

- Encouragement to spend.
- Explanation of why one should spend.
- The obligation of giving zakâh on gold and silver (currency) and on all trade goods, because they are included in the words ﴿of the good things which you have earned﴾.
- The obligation of giving zakâh on what the land produces of crops, fruits and metals.
- Zakâh is due from the one who is investing in crops and fruits, not the owner of the land, because Allah says ﴿and of what We have produced for you﴾. So the one for whom it is produced is obliged to give zakâh.
- Wealth that is prepared for keeping (as opposed to selling), such as real estate, vessels and the like, is not subject to zakâh. The same applies to debts, confiscated wealth and the like, if it is not known where it is or who has it, and the owner cannot get it back. There is no zakâh on it, because Allah has

enjoined spending from wealth that can grow, whether from the land or through trade, so that the poor may be helped from its growth. However, with regard to wealth that is not prepared for investment and is not under one's control, that is not included in this ruling.

- It is forbidden to give that which is of poor quality, and it is not acceptable as zakâh.



﴿يُوْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ (سورة البقرة: ٢٦٩)

2:269. He grants wisdom to whomever He wills; and he to whom wisdom is granted has been given much good; but none will bear this in mind except people of understanding.

Allah (ﷻ) issued these important commands that are based on significant wisdom, but that is not attainable by all people; rather it is granted only to the one whom Allah has blessed with wisdom, which is beneficial knowledge, righteous deeds and knowledge of the reasons behind the laws. The one to whom Allah has granted wisdom has been given a great deal of good. What can be better than goodness which leads to happiness in this world and the next, and salvation from misery in both realms? In this verse we see that this blessing is only for some, namely those who are the heirs of the Prophets. Attaining a degree of perfection depends on having wisdom, because attaining such a level is only achieved by striving to attain knowledge and do righteous deeds. To attain knowledge, one must learn the truth and the aim thereof; to do righteous deeds, one must do good and refrain from evil. Thus one will be able to say and do what is right and to manage different affairs appropriately, whether it has to do with oneself or

other people. Without that, the individual will not be able to attain that level of perfection, because Allah (ﷻ) has created His slave with the inclination to worship Him, love good and seek truth. So Allah sent the Messengers to remind them of that which is already instilled in their nature and their minds, and to explain to them that which they did not know. People may be divided into two categories: (the first of which is) those who responded to their call, and knew what would benefit them and did it, and they knew what would harm them and avoided it. These are the people of perfect understanding and sound reason. The second category is those who did not respond to their call; rather they followed that which was in accordance with their evil inclinations, and they failed to obey the Lord of humanity. These are not people of understanding. Hence Allah (ﷻ) says: ﴿but none will bear this in mind except people of understanding﴾.



﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ  
مِنْ أَنْصَارٍ﴾ (سورة البقرة: ٢٧٠)

2:270. And whatever you spend in charity or whatever vows you make, then verily Allah knows it all. But for the wrongdoers there are no helpers.

This verse speaks of the reward for all types of spending, obligatory and recommended, great or small, that Allah has enjoined, as well as vows by which a person commits himself to something. Allah (ﷻ) knows them and nothing is hidden from Him; He knows the intention behind them, whether it is sincerely for His sake or not. If it is based on sincerity and seeking the pleasure of Allah, He will reward it abundantly. If a person does not spend what is enjoined upon him and does not fulfil the vows to which he committed himself, or he



intends thereby to please people, then he is a wrongdoer who has acted inappropriately; thus he deserves a severe punishment and no one will be able to benefit him or help him. Hence Allah says: «But for the wrongdoers there are no helpers».



﴿إِنْ يُبَدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

(سورة البقرة: ٢٧١)

2:271. If you disclose [acts of] charity, it is good, but if you conceal them, and give it [charity] to the poor, that is better for you, and He will expiate some of your bad deeds. And Allah is well aware of what you do.

«If you disclose [acts of] charity» by giving them openly and publicly, if the purpose is to seek the pleasure of Allah, then «it is good» and it serves the intended purpose.

«but if you conceal them» that is, do them in secret

«and give it [charity] to the poor, that is better for you». This indicates that charity given secretly to the poor is better than charity given openly, but if charity is not being given to the poor, then the verse implies that giving secretly is not better than that which is given openly. It depends on what serves a greater purpose. If giving charity openly makes acts of worship visible and encourages others to follow suit and the like, then it is better than doing it secretly. The words «and give it [charity] to the poor» indicate that the giver should look for those who are in greatest need, and not give it to one who is in need, if there is someone else who is in greater need. Allah (ﷻ) tells us that charity is good for the giver, which implies that it will bring

reward; He also says: ﴿and He will expiate some of your bad deeds﴾ which will ward off punishment.

﴿And Allah is well aware of what you do﴾ of good or evil, great or small. What is referred to here is the requital for deeds.



﴿ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنْفِقُوا مِن خَيْرٍ فَلِأَنفُسِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِن خَيْرٍ يُّوفَّ إِلَيْكُمْ وَأَنتُمْ لَا تَظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا ۗ وَمَا تُنْفِقُوا مِن خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ ﴾ (سورة البقرة: ٢٧٢-٢٧٤)

2:272. It is not for you [O Prophet] to guide them, but Allah guides whomever He wills. Whatever wealth you spend in charity benefits your own souls, and you do not spend except seeking the pleasure of Allah. Whatever wealth you give will be repaid to you in full, and you will not be wronged.

2:273. [Charity is] for those poor who are wholly occupied in Allah's cause and cannot move about in the land, seeking [trade or work]; the one who is unaware thinks, because of their dignity, that they are free from want. You will know them by their mark: they do not ask importunately from people. And whatever of wealth you give, then verily Allah knows it well.

2:274. Those who spend [in charity] of their wealth by night and by day, in secret and in public, will have their reward with their Lord; they will have no fear, nor will they grieve.

Here Allah (ﷻ) says to His Prophet (ﷺ): You are not responsible for guiding people; rather all you have to do is convey the message clearly, and guidance is in the Hand of Allah (ﷻ). This indicates that just as charity may be given to a Muslim, it may also be given to a disbeliever, even if he is not guided. Hence Allah says: ﴿Whatever wealth you spend in charity﴾ that is, whether the amount is great or small, and whether it is given to a Muslim or non-Muslim, ﴿benefits your own souls﴾ that is, you are the ones who benefit from it.

﴿and you do not spend except seeking the pleasure of Allah﴾. This is a statement about charity given by the believers that is based on their faith, because it is only for the sake of Allah (ﷻ); their faith forbids them to have any bad intentions or ulterior motives, and it obliges them to be sincere.

﴿Whatever wealth you give will be repaid to you in full﴾ on the Day of Resurrection, when you will be given your reward in full ﴿and you will not be wronged﴾ that is, nothing will be detracted from your righteous deeds, not even the smallest amount, just as your bad deeds will not be increased.

Then Allah mentions the recipients of charity who are the most entitled to it, namely:

- 1- The poor.
- 2- Those who are ﴿wholly occupied in Allah's cause﴾ that is, they are completely focused on obedience to Allah, in jihad and otherwise; they are prepared for that and are kept ready for that.
- 3- Those who are unable to travel in order to seek provision. Allah says: ﴿and cannot move about in the land﴾ that is, they are unable to travel in order to earn a living.
- 4- ﴿the one who is unaware thinks, because of their dignity, that they are free from want﴾. This tells us of the sincerity of their patience and their dignified attitude.

- 5- ﴿You will know them by their mark﴾ that is, as referred to in the description given of them. This does not contradict the words ﴿the one who is unaware thinks... that they are free from want﴾, because not everyone who is unaware of their condition has deep insight by means of which he may know what they are going through; as for the one who does have deep insight, he will realise as soon as he sees them and recognises their mark.
- 6- ﴿they do not ask importunately from people﴾ that is, they do not ask persistently; rather if they do ask, in the case of necessity, they do not persist in asking.

These are the ones who are most deserving of charity, because Allah described them in the best terms. As for spending in charity on anyone, it is good and kind, and the one who does that will be rewarded. Hence Allah says: ﴿And whatever of wealth you give, then verily Allah knows it well﴾.

Then Allah tells us of the status of those who give charity at all times and in all circumstances:

﴿Those who spend [in charity] of their wealth﴾ for the sake of Allah, in obedience to Him and seeking His pleasure, and they do not spend it on things that are forbidden or disliked, or to fulfil their own whims and desires

﴿by night and by day, in secret and in public, will have their reward with their Lord﴾ that is, a great reward with the Most Merciful Lord. ﴿they will have no fear﴾ when those who fell short will be afraid ﴿nor will they grieve﴾ when those who were heedless grieve. They will attain their goal and be saved from what they fear.

As Allah referred to the status of those who are kind to His slaves by spending on them in different ways, He also refers to the wrongdoers who mistreat His slaves in the worst manner:



﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَمْحُو اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَئِنَّكُمْ زُجُجْتُمْ فِي النَّارِ فَتَذْمُرُونَ وَلَا تُظَلَمُونَ ﴿٢٧٩﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظَلَمُونَ ﴿٢٨١﴾﴾ (سورة البقرة: ٢٧٥-٢٨١)

- 2:275. Those who consume usury will not stand [on the Day of Resurrection] except like a madman who is being beaten by the Shaytân. That is because they say: Trade is like usury; but Allah has permitted trade and forbidden usury. Therefore, he who desists because of the admonition that has come to him from his Lord may keep his past gains; his case is for Allah [to judge]; but those who return to it will be inhabitants of the fire; they will abide therein forever.
- 2:276. Allah destroys usury, but will give increase for deeds of charity. Allah does not love any ungrateful sinner.
- 2:277. Those who believe, and do righteous deeds, and establish prayer and give zakâh, will have their reward with their Lord; they will have no fear nor will they grieve.
- 2:278. O you who believe! Fear Allah, and give up what is still due to you of usury, if you are indeed believers.

- 2:279. If you do not do it, then be warned of a declaration of war from Allah and His Messenger: But if you repent, you may retain your capital, neither wronging, nor being wronged.
- 2:280. If the debtor is in difficulty, give him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you, if only you knew.
- 2:281. And fear the day when you will be brought back to Allah. Then every soul will be paid in full for what it earned, and none will be wronged.

Here Allah (ﷻ) tells us of the bad end and hardship that those who consume usury will face: they will not rise from their graves on the Day of Resurrection to stand ﴿except like a madman who is being beaten by the Shayṭān﴾. So they will rise from their graves confused and shaky, as if they are drunk, expecting a severe punishment. That is because they thought and said: ﴿Trade is like usury﴾. Such a statement would only come from one who is very ignorant or one who ignores what he knows out of stubbornness. So Allah will requite them in an appropriate manner, and they will become like insane people. It may be understood from the words ﴿[they] will not stand [on the Day of Resurrection] except like a madman who is being beaten by the Shayṭān﴾ that when they lost their minds in seeking to earn through usury, they became very foolish and unable to think properly. Their appearance and movements will be like those of insane people, with a complete lack of coordination and loss of rational thinking.

Allah (ﷻ) says, responding to them and explaining His great wisdom: ﴿but Allah has permitted trade﴾ because it serves the public interest and there is a great need for it, and because prohibiting it would cause great harm. This is the basis for the permissibility of all ways of earning money, unless there is a text to indicate that something is not permitted.

﴿and forbidden usury﴾ because of what it entails of wrongdoing and evil consequences. Usury (ribâ) is of two types: ribâ *nasee'ah* (pay now, or pay an increased amount later); and ribâ *faql*, which involves trading two things of the same type, where one is greater in quantity than the other. Both are haram, according to the Qur'an and Sunnah, and according to the consensus of the scholars in the case of ribâ *nasee'ah*; those who permitted ribâ *faql* held an odd view that is contrary to the abundant texts. Rather usury is one of the major sins that may doom a person to hell.

﴿Therefore, he who desists﴾ that is, gives up what he is doing and is deterred from it

﴿because of the admonition that has come to him from his Lord﴾ that is, the admonition, reminder and warning against dealing in usury. This admonition is a mercy from Allah towards those to whom it is addressed, and serves to establish proof against them.

﴿may keep his past gains﴾ that resulted from previous transactions in which he engaged before this admonition reached him; he may keep them as a reward for accepting the advice. This verse indicates that the one who does not desist will be punished for both his earlier and later actions.

﴿his case is for Allah [to judge]﴾ as to whether to requite him

﴿but those who return to it﴾ that is, to dealing in usury, and who do not benefit from the admonition; rather they persist in it

﴿will be inhabitants of the fire; they will abide therein forever﴾. The scholars (may Allah have mercy on them) differed concerning the texts that speak of punishment where the apparent meaning suggests that those who commit major sins that are less serious than associating others with Allah (shirk) will abide in hell forever. The best view is that which says that in these cases where Allah states that certain sins will doom a person to eternity in hell are applicable provided there is no impediment (that is, tawḥeed or belief in the oneness of Allah). It is known from the Qur'an and Sunnah, and from the consensus of

the early generations of the Ummah, that the one who believes in the oneness of Allah (tawḥeed) and has faith cannot abide in hell forever. However, if a person does not believe in tawḥeed, then the sin or usury, let alone his disbelief, would qualify him to abide in hell forever.

«Allah destroys usury» that is, He takes it away and takes away its blessing, so that it becomes a source of problems and trouble and takes away blessing from the individual's life. If he spends from it, he will not be rewarded; rather it will bring him closer to hell.

«(but will give increase for deeds of charity)» that is, He will cause it to grow and will send down blessings upon the wealth from which the charity is given, and He will reward the giver. That is because the requital befits the action. The one who deals in usury wrongs people and takes their wealth in an unlawful manner, so he is punished with loss of his wealth. The one who is good to people shows kindness to them in different ways, and his Lord is kinder than he is, so He treats him kindly, as He is kind to His slaves.

«Allah does not love any ungrateful sinner» that is, one who is ungrateful for the blessings of Allah and does not do what is enjoined upon him of giving charity, and people are not safe from him or his evil.

«sinner» that is, one who does actions that incur a burden of sin and punishment.

After mentioning those who consume usury, and noting that if they had been believers who truly benefited from their faith, they would not have done what they did, Allah then mentions the condition and reward of the believers. He addresses them as believers and forbids them to consume usury, if they are indeed believers. They are the ones who accept the admonition of their Lord and obey His command. He instructs them to fear Him, and part of that fear of Him is that they should give up what remains of usury, that is, any current existing transactions. As for that which is past, whoever heeds the admonition, Allah will pardon him for what is in the past, but whoever does



not heed the admonition of Allah and does not accept His advice is opposing his Lord and is effectively in a state of war against Him, at the time when he is helpless and weak, and has no power to wage war against the Almighty, the Most Wise, Who gives respite to the evildoer but does not forget about him, and will eventually punish him severely.

«But if you repent» from dealing in usury  
 «you may retain your capital», and that is all you are entitled to  
 «neither wronging» those with whom you do business, by taking anything extra, which is usury  
 «nor being wronged» by the loss of your capital.

«If the debtor is in difficulty» and cannot pay off what he owes  
 «give him time until it is easy for him to repay». It is obligatory to give him more time, until he can afford it.

«But if you remit it by way of charity, that is best for you, if only you knew». This refers to waiving the debt, completely or partially.

«And fear the day when you will be brought back to Allah. Then every soul will be paid in full for what it earned, and none will be wronged». This verse was one of the last verses of the Qur'an to be revealed, and it was placed at the end of these rulings, commands and prohibitions, because it contains a promise (of reward) for doing good and a warning against doing evil. If a person knows that he will return to Allah, and that He will requite him for all his deeds, great and small, public and private, and that Allah will not wrong him in the slightest, he will inevitably develop hope of reward and fear of punishment. Without having this knowledge in his heart, there is no way he could develop that hope and fear.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ  
 بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ

وَلِيُؤْمِلَ الَّذِي عَلَيْهِ الْحَقُّ وَلِيَتَّقِ اللَّهَ رَبَّهُ، وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ  
 الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُؤْمِلَ هُوَ فَلْيُؤْمِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا  
 شَهِدَيْنِ مِنْ رِجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن رَضَوْنَ مِنَ  
 الشَّهَادَةِ أَن تَضَلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشَّهَادَةُ إِذَا  
 مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَفْسَطُ عِنْدَ  
 اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا  
 بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ  
 كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَأَتَّقُوا اللَّهَ وَيَعْلَمِكُمْ  
 اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ (سورة البقرة: ٢٨٢)

- 2:282. O you who believe! When you contract debts among yourselves for a stated period of time, write it down. Let a scribe write it down faithfully between you. No scribe should refuse to write, as Allah has taught him, so let him write, and let the one incurring the debt dictate, and let him fear Allah his Lord, and not diminish [the debt] at all. If the debtor is feeble-minded or incapacitated, or unable himself to dictate, then let his guardian dictate faithfully, and call to witness two men from among you; if two men are not available, then a man and two women, such as you choose, to act as witnesses, so that if one of them forgets, the other can remind her. The witnesses should not refuse when they are summoned. Do not be reluctant to write down your debts, whether small or large, together with the time of repayment; that is more equitable in the sight of Allah, more reliable as evidence, and more likely to prevent doubts among yourselves. But if it is a transaction which you carry out on the spot among yourselves, there is no blame on you if you do not write it down. Have witnesses present whenever you trade with one another, and let neither scribe nor witness suffer harm, for if you did cause them harm, it would be wickedness on your

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part. So fear Allah, for it is Allah Who teaches you. And Allah has full knowledge of all things.

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This is the verse of debt, which is the longest verse in the Qur'an. It contains important rulings which are of great benefit and value. These rulings are as follows:

- 1- All types of dealings that are based on credit or otherwise are permissible, because Allah tells us about dealings based on credit that the believers engaged in, in a manner that is indicative of approval and lays out guidelines concerning them. This indicates that they are permissible.
- 2- In the case of credit, there must be a deadline for delivery.
- 3- It is essential that the deadline be specified and known; it cannot be specified that delivery will be immediate or that the deal is open-ended.
- 4- It is enjoined to put in writing all types of dealings that are based on credit. Doing so is either obligatory or recommended, and writing it down is essential because without putting it in writing, there is a great risk of problems such as mistakes, forgetting, disputes and quarrels.
- 5- The scribe should be instructed to write.
- 6- He should be a person of good character for his writing to be reliable, because what is said or written by an evildoer is not reliable.
- 7- He should write it down faithfully between them, and not be biased in favour of one of them because of ties of kinship or friendship and the like.
- 8- The scribe should know how to write documents and all that is required of each party in a particular case. He should also know how to make the document binding, because there is no other way to be fair and just. This is understood from the words: «Let a scribe write it down faithfully between you».

- 9- If there is a document (of debt) in the handwriting of one who is known to be faithful or fair, as mentioned, it should be relied upon, even if he and the witnesses have died.
- 10- The words «No scribe should refuse to write» mean: no one whom Allah has blessed by enabling him to learn how to write should refuse to write down (a contract) between a debtor and creditor. Just as Allah has shown kindness to him by causing him to learn, he should treat kindly the slaves of Allah who need his writing, and he should not refuse to write for them.
- 11- The scribe should be instructed not to write anything but what the one who owes the debt dictates to him.
- 12- The one who dictates to the scribe should be the one who owes the debt.
- 13- He should be instructed to disclose everything that he owes, and not diminish (the debt) at all.
- 14- If someone admits that he owes something to someone else, it is to be accepted, because Allah instructed the one who owes the debt to dictate to the scribe. When the admission of debt is put in writing, what he has admitted of debt becomes binding, even if he claims after that that he made a mistake or forgot.
- 15- If there is any person who owes debts to others and there is proof of the amount and how great or small it is, and whether payment is due now or later, his statement is to be accepted and not the statement of the one to whom it is owed, because Allah (ﷻ) told him not to diminish (the debt), yet his statement concerning the amount owed and the terms of repayment is to be accepted.
- 16- It is forbidden for the one who owes the debt to diminish it or reduce it in terms of its quantity and quality, or the timescale of repayment, and other factors.
- 17- The one who is unable to dictate the debt because he is too young, feeble-minded, unable to speak and so on, can appoint his guardian to dictate on his behalf and admit the debt.

- 18- The guardian is obliged to be faithful and fair just as the debtor himself is enjoined to be, and he should not diminish the debt, because Allah says «faithfully».
- 19- Good character on the part of the guardian is essential, because dictating faithfully as mentioned cannot be done by an evildoer.
- 20- Guardianship in financial matters (that is, doing business on behalf of another) is valid.
- 21- The debt is owed by the minor or by the one who is feebleminded, insane or incapacitated; it is not owed by the guardian.
- 22- Acknowledgement of the debt by the minor or the person who is feebleminded, insane, mentally challenged and so on, and their transactions, are not valid, because Allah has given their guardian the authority to dictate, and He did not give them any authority therein, out of compassion and mercy towards them, lest their wealth be lost.
- 23- The guardian's handling of the wealth of the people mentioned is valid.
- 24- This verse shows that it is prescribed for a person to learn everything that each party to a transaction needs to know in order to document it and preserve his rights, because the aim here is to document the transaction, provide proof and guarantee equity. That which is essential in order to achieve what is prescribed is also prescribed.
- 25- Acquiring literacy is prescribed; in fact it is a communal obligation, because Allah has enjoined the writing down of debts and other matters, which cannot be achieved except by learning.
- 26- It is enjoined to have contracts witnessed. This is recommended, because the aim behind it is to protect people's rights, which serves their interests. If the one who is carrying out the transaction is acting on behalf of another, such as the guardian of an orphan or the caretaker of an endowment (*waqf*) and other

cases in which recording transactions is essential, then having it witnessed becomes obligatory.

- 27- The minimum number of witnesses in financial transactions and so on is two men or a man and two women. The Sunnah indicates that one witness, accompanied by the oath of the claimant, is also sufficient.
- 28- The testimony of boys is not acceptable, because the verse specifically mentions men.
- 29- The testimony of women on their own concerning financial transactions and the like is not to be accepted, because Allah did not accept women's testimony unless it is accompanied by that of a man.
- 30- The testimony of an adult male slave is acceptable just like the testimony of a free man, because of the general meaning of the words ﴿and call to witness two men from among you﴾, and an adult slave is one of our men.
- 31- The testimony of the disbelievers, whether they are male or female, is not acceptable, because they are not of us and because testimony should be based on good character, and they are not of good character.
- 32- This verse indicates that men are superior to women, and that the testimony of one man is equal to that of two women, because men have good memories and women do not.
- 33- If someone forgets his testimony, then remembers it later on, his testimony is still to be accepted, because Allah says: ﴿the other can remind her﴾.
- 34- From the meaning of this verse it may be understood that if a witness is afraid of forgetting his testimony with regard to the dues of others, then he must write it down, because that which is essential to fulfilment of an obligatory duty is also obligatory.
- 35- If a witness is summoned and has no excuse, it is not permissible for him to refuse, because Allah says: ﴿The witnesses should not refuse when they are summoned﴾.

- 36- If a person's testimony will not be acceptable, then it is not obligatory for him to respond if he is summoned, because there is no benefit in his doing so, and he is not counted as a witness.
- 37- It is not allowed to be reluctant or find it too burdensome to write down debts every time, whether they are great or small, and to write down the time of payment, and all the other conditions and restrictions in the contract.
- 38- This verse highlights the wisdom behind the prescription to write down contracts and have them witnessed, which is that it ﴿is more equitable in the sight of Allah, more reliable as evidence, and more likely to prevent doubts among yourselves﴾. It guarantees fairness and justice, on which the well-being of people and the country is based. Testimony accompanied by written documentation is more proper and better, and further removed from doubt, suspicion, disputes and quarrels.
- 39- From this it may be understood that if a person is uncertain about his testimony, he has no right to give it; rather he must be certain of his testimony.
- 40- The words ﴿But if it is a transaction which you carry out on the spot among yourselves, there is no blame on you if you do not write it down﴾ indicate that there is a concession allowing people not to write it down if it is a transaction on the spot in which there is a hand to hand exchange, because there is no great need to write it down.
- 41- Although there is a concession allowing people not to write down transactions conducted on the spot, it is still prescribed to call witnesses, because Allah says: ﴿Have witnesses present whenever you trade with one another﴾.
- 42- It is prohibited to harm the scribe by calling him at a time when he is busy and it is difficult for him to attend.
- 43- It is also prohibited to harm witnesses by calling them to witness or give testimony when they are ill or busy and it is too difficult

for them to attend, and so on. This is based on the words ﴿and let neither scribe nor witness suffer harm﴾. However, this phrase may also be understood as meaning “and let neither scribe nor witness cause harm” to the one to whom the debt is owed, by refusing or demanding too high a fee, and so on.

- 44- The above may mean that the scribe should not cause any harm (to the lender).
- 45- It may also mean that the witness should not cause any such harm either.
- 46- Doing these forbidden actions is a characteristic of wickedness, because Allah says: ﴿for if you did cause them harm, it would be wickedness on your part﴾.
- 47- Attributes such as wickedness, faith, hypocrisy, enmity, faithfulness and so on may be partial characteristics (that is, not an individual's main characteristic). Thus a person may have some element of wickedness and the like, and he may also have some element of belief or disbelief, because Allah says: ﴿it would be wickedness on your part﴾ and He did not say, “you would be wicked.”
- 48- The witness should be of good character, because Allah says: ﴿such as you choose, to act as witnesses﴾.
- 49- The definition of good character is to be based on what people regard as good character in every place and time. Whoever is regarded by people as being of good character is to be accepted as a witness.
- 50- Based on this, the testimony of one whose character is not known should not be accepted until he is proven to be of good character.

These rulings are what may be derived from this verse according to the best of my limited knowledge. Allah has further wisdom and subtle reasons, understanding of which He grants to whomever He will.





﴿ وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ مَأْمَنَتَهُ، وَليَتَّقِ اللَّهَ رَبَّهُ، وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ ءَآثِمٌ قَلْبُهُ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴾ (سورة البقرة: ٢٨٣)

2:283. If you are on a journey, and cannot find a scribe, then something should be handed over as collateral. But if you trust one another [and there is no need for collateral], let the one who is trusted fulfil his trust, and let him fear Allah his Lord. Do not conceal testimony, for whoever conceals it has a sinful heart. And Allah is well aware of all that you do.

That is, if you are travelling «and cannot find a scribe» to write down the deal between you and document it «then something should be handed over as collateral» that is, the lender should take possession of it, to keep it as security until he is repaid. This indicates that collateral that is not handed over does not serve as security. It also indicates that if the one who gives collateral and the one who receives it differ concerning the amount for which the collateral is given, the lender is the one whose word is to be accepted, the reason being that Allah has ordained collateral instead of writing down in order to secure the loan for the lender. If the word of the one who is keeping the collateral was not acceptable with regard to the amount for which it was left with him, then it would not serve the purpose. As the aim of collateral is to secure loans, it is acceptable when travelling and when not travelling. Allah only mentioned travelling here because it is more likely to be needed in that situation when there is no scribe available. All of this applies in the case of a lender who wants to have some security regarding his loan. But if the lender trusts the borrower and wants to deal with him without collateral, then the one who owes

him must pay back in full, and should not transgress against him or diminish the value of what he owes him.

﴿and let him fear Allah his Lord﴾ in paying back what he owes and showing kindness to the one who trusted him.

﴿Do not conceal testimony﴾ because rights that cannot be proved otherwise are based on it, so concealing it is a grave sin, because it is failing to do his duty of stating the facts, and it results in the lender losing what is due to him. Hence Allah (ﷻ) says: ﴿for whoever conceals it has a sinful heart. And Allah is well aware of all that you do﴾. This verse includes these rulings through which Allah has guided His slaves, which are based on great wisdom and serve great purposes. This indicates that if people followed Allah's guidance in these rulings, their affairs, both worldly and spiritual, would be in the best shape, because these rulings lead to justice and that which is in the Muslims' best interests; rights would be protected, quarrels and conflicts would be prevented, and peaceful relations between people would be guaranteed. To Allah be praise such as befits His majesty and might; we cannot praise Him enough.



﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبَدُّوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۗ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(سورة البقرة: ٢٨٤) ﴿٢٨٤﴾

2:284. To Allah belongs all that is in the heavens and on earth. Whether you disclose what is in your minds or conceal it, Allah will call you to account for it. He forgives whomever He will, and punishes whomever He will, for Allah has power over all things.

Here Allah tells us that to Him belongs all that is in the heavens and all that is on earth; He created every one, He granted them provision and He guides them to that which is in their best interests, both worldly and spiritual. So they are His possessions and slaves; they possess no power to cause harm or bring benefit to themselves and they possess no power with regard to death, life or resurrection. He is their Lord and sovereign Who controls their affairs on the basis of His wisdom, justice and kindness. He has ordained commands and prohibitions for them and will bring them to account for all that they conceal or disclose.

﴿He forgives whomever He will﴾ namely the one who takes the measures that lead to forgiveness. And He punishes whomever He will for his sins, the one who did not go through anything that could lead to expiation.<sup>21</sup>

﴿for Allah has power over all things﴾ and nothing is beyond Him; rather all people are subject to His control, His will, His decree and His requital.



﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾﴾ (سورة البقرة: ٢٨٥)

2:285. The Messenger believes in what has been revealed to him from his Lord, as do the believers. Each [of them] believes in Allah, His angels, His Books, and His Messengers. We make no distinction between one and another of His Messengers. And they say: We hear, and we obey. Grant us Your forgiveness, our Lord, and to You is the return [of all].

<sup>21</sup> Sins may be expiated by different means, such as hardship, sickness, loss of loved ones, and so on.

Here Allah (ﷻ) tells us about the faith, submission and obedience of the Messenger (ﷺ) and the believers who were with him, and their asking Him for forgiveness. He tells us that they believe in Allah, His angels, His Books and His Messengers. This implies belief in everything that Allah has told us about Himself or that His Messengers have told us about Him, namely the attributes of His perfection and majesty, in brief and in detail, as well as the declaration that He is above being likened to His creation and is above any denial of His attributes and above all shortcomings. It also implies belief in the angels who are referred to in the texts in general terms and in detail, as well as belief in all the Messengers and Books. That in turn implies belief in everything that the Messengers have told us and everything contained in the Books of stories, commands and prohibitions. They (the believers) do not differentiate between any of His Messengers; rather they believe in all of them because they are all intermediaries between Allah and His slaves, so disbelief in one of them is disbelief in all of them, and is in fact disbelief in Allah.

﴿And they say: We hear﴾ what You have enjoined upon us and what You have forbidden to us

﴿and we obey﴾ You in that, and we are not of those who say: We hear and disobey.

Because people will inevitably fall short with regard to the rights of Allah and thus are in need of His forgiveness all the time, they say: ﴿Grant us Your forgiveness﴾ that is, we ask You for forgiveness for what we have done of shortcomings and sins, and to erase our faults ﴿and to You is the return [of all]﴾ that is, all creatures will return to You and You will requite them for what they have done of good or evil.



﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى

الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا  
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ (سورة البقرة: ٢٨٦)

- 2:286. Allah does not place on any soul a burden greater than it can bear. For it is what it has earned, and against it is what it has committed. Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not lay on us a burden like that which You laid on those who came before us. Our Lord, do not lay on us a burden greater than we have strength to bear. Pardon us, forgive us and have mercy on us; You are our Protector, so help us against the disbelieving people.

When Allah revealed the words «Whether you disclose what is in your minds or conceal it, Allah will call you to account for it» (2: 284), the Muslims were distressed by it because they thought that they would be called to account for whatever entered their minds of persistent or passing thoughts. So in this verse, Allah told them that He does not place on any soul a burden greater than it can bear; in other words, (whatever burden He places upon an individual) is within his capability and He does not overburden him or make things too difficult for him. Allah (ﷻ) says elsewhere:

«...He... has not imposed any hardship on you in religion...» (*al-Hajj* 22: 78)

In principle, the commands and prohibitions are not too difficult for people to adhere to; rather they are nourishment for the soul, a remedy for the body and protection from harm. Allah (ﷻ) enjoined these things for His slaves out of mercy and kindness, yet despite that, if something is too hard to adhere to for some reason, He grants concessions to make it easier, by waiving it either completely or partially, as in the case of the concessions made for those who are sick or travelling, and so on.

Then Allah (ﷻ) tells us that each soul will be rewarded for what it did of good, and whatever it did of evil will be counted against it; no soul will carry the burden of another and no one's reward will be given to someone else. The word which is translated here as «earned» (*kasaba*) flows more easily on the tongue, which indicates that doing good is easier and takes less effort, and as soon as a person forms the intention to do good, the reward begins. On the other hand, the word translated here as «committed» (*aktasaba*) is more difficult to say, which indicates that doing evil is not recorded against an individual unless he actually makes the effort to do it.

As Allah has told us about the faith of the Prophet (ﷺ) and the believers who were with him, and that each person will be required for his actions, and that man will inevitably fall short, make mistakes and forget, He then tells us that He does not place on us any burden greater than what we can bear. He also tells us of the supplication of the believers to that effect. The Prophet (ﷺ) told us that Allah said: "I have done that," in response to this supplication.

«Our Lord, do not hold us accountable if we forget or fall into error». The difference between the two is that forgetting occurs when one becomes absent-minded about what he is instructed to do, so he fails to do it because he forgot it. Error occurs when a person aims to do something that is permissible, then the result of his action is not permissible. Allah has pardoned this Ummah for whatever they fall into of these two things, out of mercy and kindness towards them.

Based on that, if a person prays wearing a stolen or unclean garment, or he forgot about some impurity that was on his body, or he talks during the prayer because he forgot, or if he does something that breaks the fast because he forgot, or he does one of the actions that are forbidden when in *iḥrām* but does not involve killing an animal (this refers to hunting, which is forbidden when in *iḥrām* and for which a compensatory sacrifice must be offered), because he forgot, he is forgiven for that. By the same token, the one who swore an oath not

to do something is not regarded as having broken his oath if he does the thing he swore not to do because he forgot. Similarly, if a person kills someone accidentally or destroys property accidentally, there is no sin on him; rather he is liable and must offer some compensation because of the results of his action, not because of his sin. Similarly, if a person forgets to mention the name of Allah at times when he should mention His name, it does not matter.

﴿Our Lord, do not lay on us a burden﴾ that is, difficult responsibilities ﴿like that which You laid on those who came before us﴾. And Allah (ﷻ) answered this supplication, as He granted concessions to this Ummah in matters pertaining to purification and different acts of worship, which He made easier in a way that he did not do for other nations.

﴿Our Lord, do not lay on us a burden greater than we have strength to bear﴾. Allah has answered this supplication also; to Him be praise. ﴿Pardon us, forgive us and have mercy on us﴾. Pardon and forgiveness are acts by means of which one may ward off evil and harm; mercy is that by virtue of which one attains well-being in all one's affairs. ﴿You are our Protector﴾ that is, You are our Lord, Sovereign and God, Whose protection and care for us have never faltered since You created us and formed us. Your blessing is constantly bestowed upon us at every moment of our lives. Moreover, You have bestowed upon us a great blessing and marvellous gift, namely the blessing of Islam to which all other blessings are secondary. So we ask You, O our Lord and Sovereign, to complete Your blessing by helping us against the disbelieving people who have disbelieved in You and Your Messenger (ﷺ), opposed the followers of Your religion and disobeyed You. Help us against them with proof and evidence, and on the battlefield, by causing us to prevail in the land and causing their defeat; bless us with faith and righteous deeds that lead to victory. Praise be to Allah, the Lord of the worlds.

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This is the end of the commentary on Soorat al-Baqarah.  
All praise and thanks are for Allah, and may the blessings and  
peace of Allah be upon Prophet Muhammad (ﷺ), his family, and  
his Companions abundantly until the Day of Judgement.





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## 03. Soorat Âl 'Imrân

(Madani)



The first eighty-odd verses of this soorah have to do with debating with the Christians, highlighting the flaws in their arguments and calling them to enter the true religion, which is Islam, as the first part of Soorat al-Baqarah spoke of debating with the Jews, as discussed previously.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿١﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ مِنْ قَبْلِ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ (سورة آل عمران: ١-٦)

3:1. Alif. Lãm. Meem.<sup>22</sup>

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<sup>22</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that =

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- 3:2. Allah: there is no god but He, the Ever-Living, the Self-Sustaining and All-Sustaining.
  - 3:3. He has sent down to you the Book in truth, confirming what came before it; and He sent down the Torah and the Gospel
  - 3:4. before this, as a guide to humankind, and He sent down the criterion [between right and wrong]. Then those who disbelieve in the revelations of Allah will suffer a severe punishment, and Allah is Almighty, an Avenger.
  - 3:5. From Allah, verily nothing is hidden on earth or in the heavens.
  - 3:6. He it is Who shapes you in the wombs as He wills. There is no god but He, the Almighty, the Most Wise.
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Allah (ﷻ) begins this soorah by telling us of His divinity and that He is God and there is no god but He; no devotion or worship should be directed to anyone but Him. Everything other than Him that is worshipped is false; Allah is the true God Who has the divine attributes that are inherently implied in these two names. The Ever-Living is the One Who has life in the most perfect sense, which implies all attributes without which life cannot be complete or perfect, such as hearing, seeing, power, strength, greatness, eternal life, and unsurpassable might. The Self-Sustaining and All-Sustaining is the One Who sustains Himself and has no need of any of His creation, and the One Who sustains all others. All created beings need Him to be brought into existence, to be formed and shaped, and to be sustained. He is the One Who controls the affairs of all creatures, body, mind and soul. One aspect of His sustaining and caring for His slaves and showing mercy towards them is that He sent down to His Messenger Muhammad (ﷺ) the Book, which is the greatest and holiest of the Books, containing truth in its stories, commands and prohibitions. What He says is truth and what He ordains is justice. He sent it down in truth so that people would worship their Lord and learn His Book.

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= they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

﴿confirming what came before it﴾ of the previous books. So it is a judge over them; what it confirms is to be accepted and what it refutes is to be rejected. What you find in the Qur'an of rulings that all previous Messengers agreed upon you will find in other books too, and these (previous books) testify that the Qur'an is truly from Allah. But the People of the Book cannot truly believe in their books if they do not believe in the Qur'an; their disbelief in it undermines their belief in their own books.

Then Allah (ﷻ) says: ﴿and He sent down the Torah﴾ to Moosâ ﴿and the Gospel﴾ to 'Eesâ

﴿before this﴾ that is, before the sending down of the Qur'an ﴿as a guide to humankind﴾. The apparent meaning of this phrase is that it refers to everything mentioned previously, that is, Allah sent down the Qur'an, the Torah and the Gospel as a guide to humankind to steer them away from misguidance, so whoever accepts the guidance of Allah is guided, and whoever does not accept it will remain misguided. ﴿and He sent down the criterion [between right and wrong]﴾ that is, definitive arguments, proof and evidence that point to the right path. Thus Allah explains what people need to know, so that the rulings will remain clear and no one will have any excuse or argument for not believing in Allah and His revelations. Hence He says: ﴿Then those who disbelieve in the revelations of Allah﴾ that is, after He has explained them, and made them clear and removed any ambiguity ﴿will suffer a severe punishment﴾ that no one can imagine how severe it is or comprehend its nature.

﴿and Allah is Almighty﴾ that is, powerful, and nothing is beyond Him ﴿an Avenger﴾ against those who disobey Him.

﴿From Allah, verily nothing is hidden on earth or in the heavens﴾. This is an affirmation that His knowledge encompasses all things, manifest and hidden, visible and invisible, including the foetus in the womb that cannot be seen by other created beings, and of which they have no knowledge at the time when He is caring for it in the

best manner and it is developing according to His decree. Hence He says: «He it is Who shapes you in the wombs as He wills», complete or incomplete, beautiful or ugly, male or female.

«the Almighty, the Most Wise».

These verses affirm the divinity of Allah and that it is His alone, and they declare false the divinity of anything other than Him. This is a refutation of the Christians who claimed that 'Eesâ ibn Maryam (ﷺ) was divine. The verses also affirm the perfect life of Allah, Who is self-sustaining and sustains others completely. These two attributes (divinity and perfect life) imply all the other divine attributes, as discussed above. These verses also affirm the great scriptures and tell us that they were a mercy and guidance for people; hence people are divided into those who are guided and those who are not, and those who do not follow the guidance (of these scriptures) will be punished. There is also affirmation of the vastness of Allah's knowledge, and that His will and wisdom always come to pass.



﴿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 ءَأَمَّا بِهِ ءَكُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو  
الْأَلْبَابِ ﴿٧﴾ رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ  
﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾﴾

(سورة آل عمران: ٧-٩)

- 3:7. It is He Who has sent down to you the Book. In it are definitive verses, which are the foundation of the Book; others are ambiguous, but those in whose hearts is deviation follow the part thereof that is ambiguous, seeking [to cause] confusion,

and seeking an interpretation [that suits them]. But no one knows its [true] interpretation except Allah. And those who are firmly grounded in knowledge say: We believe in [the Book]; all of it is from our Lord. None will pay heed except people of understanding.

3:8. Our Lord, do not let our hearts deviate now after You have guided us, and bestow upon us mercy from Yourself; for You are the Bestower.

3:9. Our Lord, You will gather all people on the day of which there is no doubt; for Allah does not break His promise.

The entire Qur'an is definitive, as Allah (ﷻ) says:

«...This is a Book, the verses of which are perfected, then explained in detail, from One Who is Most Wise, All-Aware.» (*Hood 11: 1*)

It is precise, based on clarity, justice and perfection.

«...But who could be better in judgement than Allah, for a people who are certain in faith?» (*al-Mā'idah 5: 50*)

All of it is similar in beauty and eloquence, with some parts confirming others and with similarities in terms of wording and meaning. With regard to the definitive clarity and ambiguity mentioned in this verse, Allah says, in reference to the Qur'an: «In it are definitive verses» that is, their meaning is clear and there is no ambiguity or confusion.

«which are the foundation of the Book» that is, they form the basic reference point in the light of which any ambiguous verse is to be understood, and they form the greater part of the Book.

«others are ambiguous» that is, the meaning may not be clear to many people, because the wording is very general, or they may be misunderstood by some. To sum up, some of the verses are clear to everyone, and they are the majority that form the reference point for others; and there are other verses which may be unclear to some people. In that case what they must do is refer that which is ambiguous

to that which is definitive, and that which is unclear to that which is clear. In that way, one will find that some parts of the Book confirm others and there will be no contradiction or conflict in meaning. But people are divided into two groups:

﴿but those in whose hearts is deviation﴾ that is, an inclination away from righteousness because of corrupt motives; their aim is to follow misguidance. Their hearts have deviated from the path of guidance. ﴿follow the part thereof that is ambiguous﴾ that is, they forsake what is definitive and clear, and go to that which is ambiguous. Thus they approach the matter backwards, trying to interpret that which is definitive in the light of what they want to understand from the ambiguous verses, which results in confusion.

﴿seeking [to cause] confusion﴾ to those whom they call to follow them, because that which is ambiguous may be interpreted in such a way as to cause confusion due to its ambiguous nature. However, that which is clear and definitive cannot be a cause of confusion, because the true meaning is clear to anyone who seeks to follow the truth.

﴿and seeking an interpretation [that suits them]. But no one knows its [true] interpretation except Allah﴾. There are two opinions among the commentators as to whether the sentence ends with the word ﴿Allah﴾. The majority are of the view that it does end there; others are of the view that it continues, so that what is meant is, “But no one knows its [true] interpretation except Allah and those who are firmly grounded in knowledge.” Both meanings are possible. If interpretation is aimed at finding out the truth about the matter and its real nature, then the correct opinion is to stop at the phrase ﴿except Allah﴾, because Allah has kept knowledge of the true meaning of the ambiguous verses to Himself, as in the case of the exact nature of the attributes of Allah and how they are, and the exact nature of the events that will occur on the Last Day, and so on. These are matters the true nature of which is known only to Allah. It is not permissible to try to understand the nature of these things, because that is something that cannot be

known. Imam Mālik (may Allah have mercy on him) was asked about the verse:

﴿The Most Gracious rose over the Throne [in a manner that befits His Majesty].﴾ (*Tā Hā 20: 5*)

The questioner said: How did He rise over it? Imam Mālik said: The rising over is known (in linguistic terms), how (with regard to Allah) is not known, belief in it is obligatory, and asking about its nature is an innovation (bid'ah).

Something similar may be said concerning all the divine attributes to one who asks how they are; he should be told something similar to what Imam Mālik said: that the attribute is known, but how it is, is not known; believing in it is obligatory and asking about its nature is an innovation. Allah has told us of it but He has not told us how it is. So we must be content with the limit that He has set for us. But those who have devious inclinations seek out these ambiguous and unclear matters and seek to discuss that which does not concern them; they put effort into trying to understand that which we cannot comprehend, because no one knows it except Allah. Those who are firmly grounded in knowledge believe in it, but they leave the meaning to Allah; they leave it to Him and thus are safe. However, if what is meant by interpretation is explanation and clarification, then the correct view is to connect ﴿those who are firmly grounded in knowledge﴾ to ﴿Allah﴾. Thus we may understand that interpreting that which is ambiguous in the light of that which is definitive, and removing the ambiguity, is a process that no one knows except Allah and those who are well grounded in knowledge. Hence they believe in it and refer it to the definitive texts and say: ﴿all of it﴾, both the definitive and ambiguous texts ﴿is from our Lord﴾, and there can be no contradiction in that which is from Him; rather it is harmonious, and some parts of it confirm and support one another. This points to an important major principle, which is that if they know that all of it is from Allah, and they are not sure about the exact meaning of

an ambiguous verse, they know for certain that it is to be referred to the definitive verses, even if they do not know how to go about doing that. As Allah encourages people to submit to Him and believe in His rulings, and He has warned against following that which is ambiguous, He says:

«None will pay heed» that is, no one will understand the admonition of Allah and accept His advice and teachings except «people of understanding» that is, people of sound reasoning, who are the best of people and the elite among the sons of Adam. The admonition reaches their minds, so they pay attention to what will benefit them and they do it, and they take note of what will harm them and they avoid it. But in the case of others, they are like dross in which there is no benefit and which produces nothing. No rebuke or reminder will benefit them because they are devoid of reason.

Then Allah (ﷻ) tells us about those who are firmly grounded in knowledge: they call upon Him and say: «Our Lord, do not let our hearts deviate now after You have guided us» that is, do not cause our hearts to incline away from the truth out of ignorance or stubbornness on our part; rather cause us to follow the straight path, to be guided and to guide others; make us steadfast in adhering to Your guidance and keep us safe from that which those who deviate suffer «and bestow upon us mercy from Yourself» that is, grant mercy by means of which You guide us to that which will help us to do good and will protect us from evil «for You are the Bestower» that is, You give in abundance and are very kind; Your generosity reaches all created beings.

«Our Lord, You will gather all people on the day of which there is no doubt; for Allah does not break His promise». He will requite them for their deeds, both good and bad. Allah (ﷻ) praises those who are firmly grounded in knowledge for having seven attributes, which are the key to happiness. They are:



- 1- Knowledge which is the way to reach Allah, for it explains His rulings and laws.
- 2- Deep knowledge, which does not refer to merely having some knowledge. Rather the one who has deep knowledge is the scholarly person who has certain knowledge and practises precise scholarship. Allah has taught him the apparent and hidden meanings (with regard to the rulings and so on). He is deeply immersed in the wisdom of Sharia in terms of knowing, shaping his character and acting upon it.
- 3- Allah describes such people as believers in His Book in its entirety, for they refer that which is ambiguous to that which is definitive. ﴿We believe in [the Book]; all of it is from our Lord﴾.
- 4- They ask Allah for well-being and protection from that which those who deviate suffer.
- 5- They acknowledge the blessings of Allah for having bestowed guidance upon them, as they say: ﴿Our Lord, do not let our hearts deviate now after You have guided us﴾.
- 6- Nevertheless, they ask Him for His mercy which leads to all that is good and wards off all that is evil. They seek His mercy by virtue of His name the Bestower (al-Wahhâb).
- 7- Allah tells us of their faith and certainty in the Day of Resurrection, and their fear of Him. This is what should motivate them to strive to protect themselves from falling into error.

Then Allah (ﷻ) says:



﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿٦﴾ كَذَّابِ ۖ أَلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمْ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتْغَلِبُونَ وَتُحْشَرُونَ إِلَىٰ﴾

جَهَنَّمَ وَيُنَسِّسُ الْمِهَادُ ﴿١٣﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي  
 سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ  
 مَنْ يَشَاءُ إِنَّكَ فِي ذَلِكَ لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ ﴿١٣﴾ (سورة آل عمران: ١٠-١٣)

- 3:10. As for those who disbelieve, neither their wealth nor their children will avail them at all against Allah; it is they who will be fuel for the fire,
- 3:11. as was the case with the people of Pharaoh and those who came before them. They rejected Our signs, and Allah seized them because of their sins. For Allah is severe in punishment.
- 3:12. Say to the disbelievers: You will be defeated and driven together to hell – what a wretched resting-place.
- 3:13. There has already been for you a sign in the two groups that met [in combat]: one was fighting in the cause of Allah, the other disbelieving [in Allah]; they saw them with their own eyes twice their number. But Allah supports with His help whomever He wills. In this is a lesson for those who have insight.

Here Allah tells us that those who disbelieve in Him and His Messengers, and reject His religion and His Book, are deserving of punishment, and indeed the most severe punishment, for their disbelief and their sins; their wealth and their children will not avail them at all, even though in this world they may be useful in warding off some of these calamities that may befall them. They say:

﴿...We are more abundant in wealth and children, and we are not going to be punished.﴾ (Saba' 34: 35)

– but on the Day of Resurrection there will appear to them from Allah that which they had not reckoned on.

﴿The evil consequences of what they have earned will become apparent to them, and the very thing [punishment] they used to ridicule will overwhelm them.﴾ (az-Zumar 39: 48)

Children and wealth will have no value before Allah; rather what will benefit a person will be his faith in Allah and his righteous deeds, as Allah (ﷻ) says:

«It is not your wealth or your children that bring you nearer to Us; but those who believe and do righteous deeds – it is they who will have a multiple reward for their deeds, and they will dwell secure in the high places in paradise.» (*Saba' 34: 37*)

Here Allah tells us that the disbelievers are the fuel of hellfire, and they are the ones who will remain therein forever. That is the situation in which Allah says that no wealth or children will avail the disbelievers at all. This is the way in which Allah dealt with previous nations, as happened to Pharaoh, those who came before him and those who came after him of transgressors and tyrants, who had much wealth and many troops under their control, when they disbelieved in the signs of Allah and stubbornly denied the message that the Messengers brought. Allah seized them because of their sins, on the basis of justice on His part, not injustice. Allah punishes severely those who do that which incurs the punishment, namely disbelief and sins of various types and degrees of severity.

«Say» O Muhammad (ﷺ) «to the disbelievers: You will be defeated and driven together to hell – what a wretched resting-place». This indicates that the believers will prevail; it is also a warning to the disbelievers. And it came to pass as Allah foretold; He granted victory to the believers over their enemies, the disbelievers among the polytheists, Jews and Christians, and He will continue to do this for His believing slaves and troops until the Day of Resurrection. In this there is a lesson; it is one of the visible miracles of the Qur'an. Allah tells us that in addition to being defeated in this world, the disbelievers will also be gathered on the Day of Resurrection in the abode of perdition. This is what they have brought upon themselves, and what a wretched resting-place and bad recompense will be theirs.

«There has already been for you a sign» that is, a great lesson «in the two groups that met [in combat]» on the day of Badr «one was fighting in the cause of Allah» namely the Messenger (ﷺ) and his Companions «the other disbelieving [in Allah]» namely the disbelievers of Quraysh who came out of their homes in insolence and arrogance, aiming to show off and to bar people from the path of Allah. Allah brought the two groups together at Badr, and the polytheists were many times greater in number than the believers. Hence Allah says: «they saw them with their own eyes twice their number» that is, the believers saw that the disbelievers were much more numerous than them, double their number or more; this is confirmed by the words «with their own eyes». But Allah helped and supported the believers, so they defeated (the enemy), killed their leaders and captured many of them. That only came about because Allah supports those who support His cause and humiliates those who disbelieve in Him. In this there is a lesson for those who have insight and sound reasoning, that the group that prevails is in the right and the other group is in the wrong; otherwise if one only examines and compares the number and arms of the two sides as they appear to be, he will be certain that it is impossible for this small group to prevail over this large group. But in addition to these visible means, there are greater means that lie beyond them and cannot be comprehended except by people of insight, who believe in Allah, put their trust in Him and have the confidence that He will suffice. Those greater means are His help and support that He gives to His believing slaves against His disbelieving enemies.



﴿رُزِقَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثُ ذَلِكَ مَتَاعُ الْحَيَاةِ

الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَقَابِ ﴿١٤﴾ قُلْ أَوْفَيْتُكُمْ بِحَيْثُ مِنَ دَلِيقُمْ لِلَّذِينَ  
 اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ  
 وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾ الَّذِينَ يَقُولُونَ رَبَّنَا  
 إِنَّا ءَامَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ  
 وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ (سورة آل عمران: ١٤-

(١٧)

- 3:14. Fair-seeming to men is the love of pleasures, such as women and sons, heaped-up hoards of gold and silver, fine horses, and livestock and well-tilled land. These are the enjoyments of the life of this world; but with Allah is the best place to return to.
- 3:15. Say: Shall I tell you of something better than that? For those who are pious, there are gardens with their Lord, through which rivers flow, where they will abide forever, with pure spouses and the good pleasure of Allah. Allah is fully aware of His slaves,
- 3:16. those who say: Our Lord! We have indeed believed; forgive us, then, our sins, and protect us from the punishment of the fire:
- 3:17. Those who are patient, those who are truthful, those who are truly devout, those who are charitable, those who pray for forgiveness before dawn.

Here Allah tells us that love of worldly pleasures has been made fair-seeming to people. The things mentioned are singled out because they are the greatest pleasures in this world, and others are secondary to them. Allah (ﷻ) says:

﴿Verily, We have made all that is on earth as an adornment for it...﴾  
 (al-Kahf 18: 7)

As the things mentioned have been made fair-seeming to them, because of the excitement they generate, people become attached to them and their hearts become inclined to them, therefore they were

divided into two groups according to their attitude towards these things. One group made pursuit of these things their main aim, thus it became the focal point of their thoughts, ideas and actions both visible and hidden, and it distracted them from the purpose for which they were created; they became like grazing animals, enjoying these pleasures and indulging their desires, not caring in what manner they acquired these things or disposed of them. For these people, these things became a cause of their ending up in the realm of suffering and torment. The second group understood the purpose of these things and realised that Allah has made them as a test and a trial for His slaves, so that it may be known who will give precedence to obeying and pleasing Him over his own pleasures and desires. In this case, they have made it a means of attaining success in the hereafter, and they enjoy what they enjoy in a manner that helps them to obey Him. Physically they are dealing with these things but their focus of mind is on something else. They understand that these things are as Allah says: ﴿the enjoyments of the life of this world﴾, so they take them as a means of reaching the hereafter and their *ḥasanât* (righteous deeds) increase thereby, thus giving them provision to help them in their journey towards their Lord.

This verse offers consolation to the poor who cannot afford these pleasures that the rich can afford. It is also a warning to those who are deceived by them and get carried away, and it discourages people of intelligence from pursuing them. This is followed by mention of the permanent abode and ultimate destination of the pious and righteous; Allah tells us that it is better than what is mentioned here, because in it there are lofty gardens with elegant dwellings and high chambers, various kinds of trees bearing all kinds of fruit, flowing rivers that will go wherever they want, and pure spouses who are free of any dirt, impurity or faults, visible or hidden; they will abide therein forever, thus their joy will be complete. Moreover, they will attain the pleasure

of Allah which is the greatest blessing. Compare this sublime abode with the ignoble realm, then choose for yourself which is better.

«Allah is fully aware of His slaves» that is, He knows what they have of good qualities and bad qualities, and what is best suited to their condition, so He helps whomever He wills among them and He leaves whomever He wills to his own devices.

Allah describes paradise perfectly, and He describes those who deserve it, namely those who fear Him by doing what He has enjoined and refraining from what He has forbidden. Part of their supplication is: «Our Lord! We have indeed believed; forgive us, then, our sins, and protect us from the punishment of the fire». They seek to draw closer to Allah by virtue of His favour upon them, as He guided them to believe, and they beseech Him to forgive them for their sins and to protect them from the evil consequences thereof, which is the punishment of the fire. Then He discusses further the nature of their piety or fear of Him:

«Those who are patient» that is, they are steadfast in doing that which Allah loves of acts of obedience, and in refraining from disobedience towards Him; they bear with patience the divine decrees that cause them pain

«those who are truthful» that is, sincere in faith and truthful in all they do and say

«those who are charitable» and spend from that which Allah has provided to them on various causes to help the needy among their relatives and others

«those who pray for forgiveness before dawn». Among their praiseworthy characteristics is their thinking little of themselves; they do not regard themselves as good enough or as being of any status; rather they regard themselves as sinners who fall short, so they seek forgiveness from their Lord and look for the times when supplications are more likely to be answered, such as the time before dawn. Al-Ḥaṣan said, “They extended their (night) prayers until dawn,

then they sat asking their Lord for forgiveness.” This passage speaks of how people are inclined towards the life of this world, then points out that it is nothing more than conveniences that will soon come to an end; this is followed by a description of paradise which is filled with delights. Thus the contrast between this world and the hereafter, and the superiority of the hereafter over this world, is highlighted, in order to point out that people should give precedence to the hereafter and strive for it. The people of paradise are described as pious, then the characteristics of piety are outlined so that one may measure oneself against that and see whether he is one of the people of paradise or not.



﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ  
 الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا  
 الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بِنُهَايَتِهِمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ  
 اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ  
 أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ؕ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا  
 عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾ ﴾ (سورة آل عمران: ١٨-٢٠)

- 3:18. Allah bears witness that there is no god but He, as do His angels and people of knowledge; He is the upholder of justice. There is no god but He, the Almighty, the Most Wise.
- 3:19. Verily the true religion in the sight of Allah is Islam. Those who were given the scripture did not differ except after knowledge had come to them, out of mutual envy and rivalry. But if any disbelieve in the revelations of Allah, then Allah is swift in reckoning.
- 3:20. So if they dispute with you, say: I have submitted my whole self to Allah and so have those who follow me. And say to those who were given the scripture and to the unlettered: Do



you [also] submit yourselves? If they do, then they are rightly guided, but if they turn away, your duty is only to convey the message. Allah is fully aware of His slaves.

This is an affirmation from Allah (ﷻ) of His oneness (tawḥeed) in the strongest terms, because it is the testimony of Allah Himself and of the best of His creation, namely the angels and the people of knowledge. The testimony of Allah is based on definitive proof and evidence that point to His being one and that there is no God but He; the type of evidence that is found in the universe and in people's own creation points to this great principle (that there is only one God). If there was no evidence other than the fact that no one affirms His oneness but Allah supports him against the polytheists who deny His oneness, His great grace in that there is no blessing that people enjoy but it is from Him, the fact that no one could ward off harm except Him, and that all people are unable to bring benefits or cause harm to themselves or others – then this would be definitive proof of the oneness of Allah and the invalidity of associating others with Him. As for the testimony of the angels to that effect, we learn it from what Allah has told us about it and what His Messengers have told us. As for the testimony of the people of knowledge, that is because they are the reference point to be consulted in all religious matters, especially the most important, greatest and noblest matter, namely affirming the oneness of Allah (tawḥeed). All of them, from the first one to the last, agreed on that, called people to it and showed them the way that leads to it. So people are obliged to adhere to this matter (tawḥeed), concerning which testimony was given, and to act upon it. This indicates that the noblest of matters is knowledge of tawḥeed, because Allah has testified to it Himself and the best of His creation have also testified to it; testimony can only be based on knowledge and certainty. This indicates that whoever has not reached that level in knowledge of tawḥeed is not one of the people of knowledge.

This verse highlights the importance of knowledge from many angles, such as the following:

- Allah singled them (the people of knowledge) out for the honour of testifying to the most important matter to which anyone may testify (namely tawḥeed).
- Allah mentioned their testimony alongside His own and that of the angels, which is sufficient honour.
- He describes them as people of knowledge, as they are the ones who are carrying this knowledge.
- He describes them as witnesses and proof against people, and made it binding upon people to adhere to the matter that was witnessed; thus Allah made them the cause of people adhering to belief in His oneness, so whoever follows that, the scholars will get part of the reward for it. This is the bounty of Allah that He bestows upon whomever He will.
- The fact that He includes the people of knowledge among the witnesses implies that they are praiseworthy and of good character, and that they are trustworthy and able to take care of that which He entrusted to them (namely affirmation of His oneness). As He affirmed His oneness, He also affirmed His justice and said: ﴿He is the upholder of justice﴾ that is, He is always just and fair in all His actions and in the disposal of His slaves' affairs. He is indeed on a straight path in what He enjoins and forbids, and what He creates and decrees. Then He reiterates the affirmation of His oneness: ﴿There is no god but He, the Almighty, the Most Wise﴾.

It should be noted that this principle, which is affirmation of the oneness of Allah and worshipping Him alone, is supported by textual evidence and by rational evidence, thus it becomes clearer than daylight to those who have deep insight.

With regard to textual evidence, everything in the Book of Allah and the Sunnah of His Messenger (ﷺ) that enjoins and affirms belief

in His oneness, and speaks of loving those who believe in it and hating those who do not believe in it, punishing them (the disbelievers), and condemns polytheism and those who believe in it, comes under the heading of textual evidence; almost the entire Qur'an affirms that. With regard to rational evidence, that may be understood just by thinking, contemplating and pondering, the Qur'an refers to that and points out much of this evidence.

One of the most important principles is acknowledging the Lordship (*ruboobiyah*) of Allah. The one who realises that He is the Creator, Provider and Controller of all things will reach the conclusion that He is the only One Who is to be worshipped, and worship should be directed only to Him. As this is the clearest and most important of matters, Allah (ﷻ) reiterates this evidence frequently in His Book. Another example of rational evidence that Allah is the only One to be worshipped, to the exclusion of all others, is that He alone bestows blessings and wards off harm. The one who realises that blessings, both apparent and hidden, great and small, come from Allah and that there is no harm, hardship or distress but He is the only One Who can ward it off, and that no one in creation has the power to bring benefit to or ward off harm from himself, let alone anyone else, will reach the certain conclusion that worshipping anything other than Allah is the falsest of falsehood and that worship should only be for the only One Who can bring benefits and ward off harm. Hence Allah often highlights this point in His Book. A further example of rational evidence to that effect is what Allah has told us about other deities that were worshipped instead of Him: they have no power to bring benefit or cause harm; they cannot help anyone else or even help themselves; they have no power of hearing and seeing; even if it is assumed that they can hear, it would avail them nothing; and they have other attributes which are indicative of their utter imperfection. What Allah has told us about Himself, of His majestic attributes, sublime actions, might, power and other attributes may be known

from textual and rational evidence. The one who truly knows that knows that it is not befitting or appropriate to worship any but the Almighty Lord to Whom belong all perfection, all glory, all praise, all might and all pride; it is not befitting to worship created beings that are subject to control, imperfect, deaf and dumb, and have no understanding. Further rational evidence to that effect is found in what people see with their own eyes in the past and at present of how Allah honours those who affirm His oneness, and humiliates and punishes those who associate others with Him. That is because Allah has made affirming His oneness a means of attaining all that is good and warding off all that is harmful in both spiritual and worldly terms. He has made associating others with Him and disbelief a means of incurring punishment in both spiritual and worldly terms. Hence when He mentions the stories of the Messengers and their interactions with nations who were obedient or disobedient, and He tells us about the punishment of the disobedient and the salvation of the Messengers and those who followed them, after each story He says:

﴿...Surely, in that there is a sign...﴾ (*al-Baqarah 2: 248*)

– that is, a lesson that may be understood by those who reflect, for they will understand that belief in His oneness is the only way to attain salvation, and failure to do that leads to doom. This is the main rational and textual evidence that points to this important principle. Allah mentions it a great deal in His Book in various ways, so that the one who chooses faith will do so on the basis of clear evidence, and the one who chooses disbelief would do so despite the evidence that had been made clear to him. To Allah be all praise and thanks.

Then He affirms that He is the True God Who deserves to be worshipped, and He explains the religion through which people should worship Him and submit to Him; that is Islam, which is submission to Allah by declaring His oneness and obeying Him. This is the religion to which His Messengers called people and which is prescribed in His Books. No other religion is accepted from anyone. It is the religion

that is based on sincerity towards Him in terms of love, fear, hope, turning to Him, beseeching Him and following His Messenger in all of that. This is the religion of all the Messengers; anyone who follows them is on their path. The People of the Book only differed after their Books had come to them, urging them to unite in following the religion of Allah, but they only differed out of enmity, envy and rivalry amongst themselves. Otherwise there had come to them the greatest reason that should have motivated them to follow the truth and give up dissent. This was the result of their disbelief, hence Allah (ﷻ) said: ﴿Those who were given the scripture did not differ except after knowledge had come to them, out of mutual envy and rivalry. But if any disbelieve in the revelations of Allah, then Allah is swift in reckoning﴾. Allah will requite each person for his deeds, especially those who abandon the truth after having come to know it. Such a one deserves the stern warning and the painful punishment.

Then Allah (ﷻ) commanded His Messenger (ﷺ), when debating with the Christians and others who preferred a religion other than Islam, to say to them: ﴿I have submitted my whole self to Allah and so have those who follow me﴾ that is, I and those who followed me have affirmed and testified and submitted our own selves to our Lord; we have forsaken any religion other than the religion of Islam and we are certain that they (other religions) are false. This is aimed at making them lose hope of winning you over to their religion and reinforcing your beliefs when you come across specious arguments. It also offers proof to the one who is confused, because, as stated above, Allah referred to the testimony of the people of knowledge among His slaves to His oneness, so that they may provide evidence against others. The leader of the people of knowledge, the best of them and the most knowledgeable is our Prophet Muhammad (ﷺ), then after him come his followers of different levels. They are possessed of sound knowledge and mature thinking that is unmatched by anyone else; no one else even comes close to it. Once the oneness of Allah and

His religion, to which the best and most knowledgeable of creation (the Prophet ﷺ) devoted himself, are proven on the basis of clear evidence, certainty will be attained and all doubts and uncertainty will be dispelled, and one will realise that all other religions are false. Hence Allah says: ﴿And say to those who were given the scripture﴾, namely the Christians and the Jews ﴿and to the unlettered﴾ namely the polytheists among the Arabs and others: ﴿Do you [also] submit yourselves? If they do﴾ that is, if they believe the same as you believe, ﴿then they are rightly guided﴾ as you are rightly guided, and they become your brothers with the same rights and duties as you have. ﴿but if they turn away﴾ from Islam, and are content with other religions, ﴿your duty is only to convey the message﴾ and your reward is due from your Lord. Proof has been established against them and there is nothing left after that but the requital of punishment for their sins. Hence Allah says: ﴿Allah is fully aware of His slaves﴾.



﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ  
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ  
﴿١١﴾ أُولَئِكَ الَّذِينَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ  
نَاصِرِينَ ﴿١٢﴾ ﴾ (سورة آل عمران: ٢١-٢٢)

- 3:21. As to those who reject the revelations of Allah and unjustifiably slay the Prophets, and slay those of humankind who enjoin justice among the people, give them the tidings of a painful punishment.
- 3:22. They are those whose deeds will come to nothing in this world or in the hereafter and they will have no helpers.

These are the ones of whom Allah tells us, in this verse, that they are the worst of people in terms of sin, and what sin can be worse than rejecting the revelations of Allah which are definitive proof of the truth? Those who reject them are the worst in terms of disbelief and stubbornness; they killed the Prophets of Allah who have the greatest rights over people after Allah, for Allah enjoined that they should be obeyed, believed, respected, honoured and supported. But these people did the opposite of that; they also killed those who enjoined justice upon people, which is enjoining what is good and forbidding what is evil, which in fact is kindness and sincerity to the ones to whom this advice is addressed. But they responded in the worst manner, and thus they deserve the worst punishment for this evil offence; that is the most indescribably painful and severe punishment, one that hurts bodies, hearts and souls. Moreover, their deeds are rendered invalid because of what their hands have earned and they will have no one to help them against the punishment of Allah or to ward off His wrath and punishment in the slightest. Rather, they will lose hope of all good, and everything that is evil or harmful will befall them. This applies to the Jews and others like them, whom Allah has cursed for their audacity against Allah, His Prophets and His righteous slaves.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسْنَا النَّارَ إِلَّا آيَاتِنَا مَعْدُودَاتٍ وَعَزَّوَجَدَ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾﴾ (سورة آل

- 3:23. Have you not seen those who have been given a portion of the Book? They are invited to the Book of Allah, so it may judge between them, but a group of them turn away in aversion.
- 3:24. That is because they say: The fire will only touch us for a few days. Thus the lies they fabricated have deceived them with regard to their own religion.
- 3:25. But how [will they fare] when We gather them together on a day about which there is no doubt, and each soul will be paid in full for what it has earned, and none will be wronged?

Here Allah tells us about the People of the Book whom Allah blessed with His Book. It was incumbent upon them to be those who most closely adhered to it and were quickest to submit to its rulings. But, Allah tells us, when they are called to comply with the ruling of the Book, some of them turn away in aversion; they turn away physically and mentally. That is the utmost criticism which contains an implicit warning to us, lest we do what they did, in which case we would be subject to the same criticism and punishment. Rather what is required of everyone, if he is called to the Book of Allah, is to hear and obey, and submit, as Allah (ﷻ) says:

﴿The only response of the believers, when they are called to Allah and His Messenger so that he may judge between them, is to say: We hear and we obey...﴾ (an-Noor 24: 51)

The reason why the People of the Book were deceived into such audacity in disobeying Allah is that they said: ﴿The fire will only touch us for a few days. Thus the lies they fabricated have deceived them with regard to their own religion﴾. They fabricated these words and thought that they were true, so they based their actions on that and did not refrain from falling into sin, because they had developed wishful thinking; they were deceived by thinking that their ultimate destiny was paradise, but they were lying for that was no more than lies and fabrications. Rather their ultimate destiny is the worst of



destinies, and the consequences of their actions will be extremely severe. Hence Allah (ﷻ) says:

«But how [will they fare] when We gather them together on a day about which there is no doubt» that is, how will they be when they are faced with the evil consequences of their deeds on that day? Their situation will be indescribably and unimaginably awful, because that day is the day when all people will be paid in full for what they earned; the requital will be on the basis of justice, not injustice. It is already established that the requital will be in accordance with the deeds. We have seen above that some of their deeds indicate that they will be among those who are most severely punished.



﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءَ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءَ وَتُعِزُّ مَنْ تَشَاءُ وَتُهْزِلُ مَنْ تَشَاءُ وَتُؤَدِّلُ مَنْ تَشَاءُ بِإِذْنِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾ (سورة آل عمران: ٢٦-٢٧)

- 3:26. Say: O Allah, Lord of all dominion, You grant dominion to whomever You will, and You take away dominion from whomever You will; You grant honour to whomever You will, and You humiliate whomever You will. In Your Hand is all good. Verily, You have power over all things.
- 3:27. You cause the night to encroach upon the day, and the day to encroach upon the night; You bring forth the living from the dead, and You bring forth the dead from the living; and You grant provision to whomever You will without measure.

Here Allah says to His Prophet (ﷺ): «Say: O Allah, Lord of all dominion» that is, You are the Sovereign, the Lord of all realms; absolute possession and control is only for You; all realms, in heaven

and on earth, are Yours and all control is Yours. Then Allah highlights some of the ways in which He alone controls all affairs, as He says: ﴿You grant dominion to whomever You will, and You take away dominion from whomever You will﴾. This indicated that Allah (ﷻ) would take away dominion from Caesar and Chosroes and those who followed them, and would give it to the Ummah of Muhammad (ﷺ). And Allah did indeed do that, to Him be praise. Dominion may be granted or taken away in accordance with the will of Allah (ﷻ). This does not contradict the laws of cause and effect, whether in universal or religious terms, that what Allah has decreed should be the means of attaining, keeping or losing dominion. All of that is connected to the will of Allah, and there is no cause or measure that can lead independently to the effect; rather all causes are connected to the divine will and decree. Among the causes that Allah has decreed should be means of attaining dominion are faith and righteous deeds, unity among the Muslims, preparing whatever weapons can be acquired, being patient and avoiding division. Allah (ﷻ) says:

﴿Allah has promised those among you who believe and do righteous deeds that He will surely make them successors [to power] in the land, as He made those before them successors...﴾ (an-Noor 24: 55)

Thus Allah tells us that faith and righteous deeds are the means of attaining power, as mentioned in this verse. Allah says:

﴿...He it is Who strengthened you with His help and with [the support of] the believers. He brought their hearts together...﴾ (an-Anfāl 8: 62-63)

﴿O you who believe, when you meet an [enemy] troop, stand firm and remember Allah much, so that you may triumph. And obey Allah and His Messenger, and do not dispute, lest you lose heart and your strength desert you. And be steadfast, for Allah is with those who are steadfast.﴾ (al-Anfāl 8: 45-46)

Here Allah tells us that the unity and steadfastness of the believers, and their avoidance of division, are the means of attaining victory over their enemies. If you study the history of Muslim nations, you will find that the main cause of their decline is drifting away from Islam and division amongst themselves, which encouraged their enemies to attack them and made them turn against one another.

Then Allah says: ﴿You grant honour to whomever You will﴾ by virtue of his obedience to You ﴿and You humiliate whomever You will﴾ because of his disobedience towards You.

﴿Verily, You have power over all things﴾ and nothing is beyond You; rather all things are under Your control and power.

﴿You cause the night to encroach upon the day, and the day to encroach upon the night﴾ that is, You cause the one to encroach upon the other, and vice versa, which results in the change of seasons, light, sunshine, shade, stagnation and spreading out. This is one of the greatest signs of Allah's might, greatness, wisdom and mercy.

﴿You bring forth the living from the dead﴾, such as the chicken from the egg, trees and crops from the seeds, the believer from the disbeliever

﴿and You bring forth the dead from the living﴾ such as the egg from the bird, the seed from the tree, the grain from the crop, the disbeliever from the believer. This is the greatest sign of Allah's might, which demonstrates that all things are subjugated and are controlled, and nothing has any control over anything. The fact that Allah (ﷻ) created opposites, and created some things from their opposites, indicates that all things are subjugated to His control.

﴿and You grant provision to whomever You will without measure﴾ that is, You grant abundant provision to whomever You will, from sources he never thought of and never earned anything from them before.



﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَخَفُوا مِنْهُمْ تَقَةً وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾ قُلْ إِنْ تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ بُشِدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُتَحَضِّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾﴾ (سورة آل عمران: ٢٨-٣٠)

- 3:28. Let not the believers take for allies disbelievers instead of believers, for anyone who does that has no connection with Allah at all, except when you need to protect yourselves from them. Allah admonishes you to fear Him, for to Allah is the return [of all].
- 3:29. Say: Whether you conceal what is in your hearts or disclose it, Allah knows it all: He knows what is in the heavens and what is on earth. And Allah has power over all things.
- 3:30. On the day when every soul will find itself faced with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah admonishes you to fear Him. And Allah is Most Compassionate towards His slaves.

Here Allah forbids the believers to take the disbelievers as allies, close friends or supporters, seeking their help in any matter pertaining to the Muslims, and He issues a stern warning against doing that: «anyone who does that has no connection with Allah at all» that is, he is cut off from Allah and has no share in the religion of Allah, because taking disbelievers as allies and close friends is contradictory to faith. That is because faith enjoins taking Allah and His close friends, the

believers, as allies, helping one another to establish the religion of Allah and fighting in jihad against His enemies. Allah (ﷻ) says:

﴿The believers, men and women, are allies of one another...﴾  
(*at-Tawbah 9: 71*)

So whoever takes the disbelievers as allies instead of the believers, aligning himself with those who want to extinguish the light of Allah and persecute His close friends, has left the party of the believers and joined the party of the disbelievers. Allah (ﷻ) says:

﴿...Whoever among you takes them as allies is indeed one of them...﴾  
(*al-Mâ'idah 5: 51*)

This verse indicates that we should keep our distance from the disbelievers, not mix with them, befriend them, incline towards them or trust them; the disbeliever should not be appointed to a position of authority over the Muslims and his help should not be sought in matters pertaining to the public interests of the Muslims.

﴿except when you need to protect yourselves from them﴾ that is, when you fear for your lives, then it is permissible to do that which will protect you by saying or making a show of that which will bring about protection.

﴿Allah admonishes you to fear Him﴾ that is, do not expose yourselves to His wrath by committing sins for which He will punish you.

﴿for to Allah is the return [of all]﴾ that is, all people will return to Him on the Day of Resurrection, when He will examine their deeds, bring them to account for them, and requite them accordingly. So beware of doing abhorrent deeds that will incur punishment; rather do that which will bring reward. Then Allah tells us of the vastness of His knowledge, which encompasses what is in their hearts in particular, and what is in heaven and on earth in general; and of the perfect nature of His power, which indicates that people should strive to purify their hearts and bear in mind the knowledge of Allah at all times, so that

the individual will feel too shy before his Lord to let Him see his heart filled with bad thoughts; rather he will focus his thoughts on that which will bring him closer to Allah, such as pondering a verse of the Qur'an or a hadith of the Messenger of Allah (ﷺ), or thinking of and seeking knowledge that may benefit him, or contemplating the creation and blessings of Allah, or offering sincere advice to the slaves of Allah. It is appropriate, in the context of Allah informing us of His knowledge and power, to speak of what implies the requital for deeds, which will take place on the Day of Resurrection, when people will be requited in full for their deeds. Hence Allah says:

﴿On the day when every soul will find itself faced with all the good it has done﴾ that is, in full and complete, not lacking in the slightest, as Allah (ﷻ) says:

﴿So whoever does an atom's weight of good will see it.﴾ (az-Zalzalah 99: 7)

The word good (*khayr*) refers to everything that brings one closer to Allah of righteous deeds both great and small; similarly, the word evil (*saw'*) refers to everything that incurs the wrath of Allah of bad deeds both great and small.

﴿and all the evil it has done, it will wish there were a great distance between it and its evil﴾, because of its great sorrow and regret. So people should beware of doing evil deeds that will inevitably lead to great regret, and give them up in this world whilst they are still able to do so, before one says:

﴿...Alas! I neglected my duty towards Allah...﴾ (az-Zumar 39: 56)

﴿On that day, those who disbelieved and disobeyed the Messenger will wish that the earth could be levelled over them...﴾ (an-Nisâ' 4: 42)

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger.﴾ (al-Furqân 25: 27)

﴿Then when [such a one] comes to Us, he will say [to his devil companion]: Would that there was between me and you the distance

between east and west. What a wretched companion!﴾ (az-Zukhruf 43: 38)

By Allah, giving up every desire and pleasure, even if it is difficult to do so in this world, is easier than suffering all these pains and exposure before people (on the Day of Judgement). But because of wrongdoing and ignorance, a person may focus only on the present moment and not have the rational thinking to see the consequences and thus do that which would benefit him in this world and in the hereafter, and refrain from that which will harm him in both realms. Then Allah reiterates the admonition to fear Him, out of kindness and mercy towards us, lest our hearts become hard with the passage of time. This is a combination between encouragement that leads to hope and righteous deeds and warnings that lead to fear of Allah and giving up sin, as He says:

﴿But Allah admonishes you to fear Him. And Allah is Most Compassionate towards His slaves﴾.

We ask Him to bless us with consciousness of Him at all times, so that we will not do that which incurs His wrath and punishment.



﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(سورة آل عمران: ٣١) ﴿n﴾

3:31. Say: If you love Allah then follow me; Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.

This verse speaks of the obligation to love Allah and explains the signs, consequences and fruits thereof.

﴿Say: If you love Allah﴾ that is, you claim this lofty status, above which there is no other, but it is not sufficient to make mere claims;

rather it is essential to be sincere in that claim. The sign of such sincerity is following His Messenger (ﷺ) in all matters, in word and deed, in both major and minor issues of religion, inwardly and outwardly; if an individual follows the Messenger, this indicates that he is sincere in his claim to love Allah (ﷻ), and Allah will love him, forgive his sins, have mercy on him and guide him in all that he does and does not do. But the one who does not follow the Messenger does not truly love Allah, because loving Allah requires him to follow His Messenger; so long as that is not the case, this indicates that that love is not present and that he is lying in his claim. Even if that love did exist, it would not benefit him without fulfilling the necessary conditions. This verse sets the standard against which all people may be measured; the extent to which they follow the Messenger is indicative of their faith and love for Allah, and any shortcoming in that reflects a shortcoming in loving Allah.



﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾ (سورة آل

عمران: ٣٢)

3:32. Say: Obey Allah and the Messenger: But if they turn away, Allah does not love the disbelievers.

This is a command from Allah to His slaves in very general terms. The command is to obey Him and His Messenger, by means of which one enters faith and embraces belief in the oneness of Allah; all minor issues regarding actions and words, both visible and hidden, are based on that. Indeed, obedience to Him and to His Messenger includes avoiding that which He has prohibited, because avoiding it in obedience to the command of Allah is part of obeying Him. Whoever obeys Allah and His Messenger, it is they who are the successful.



«But if they turn away» that is, if they turn away from obeying Allah and His Messenger, there is no recourse for them except disbelief and obedience to every rebellious devil:

«About whom it is decreed that whoever takes him as an ally, he will lead him astray and guide him to the punishment of the raging fire.» (al-Hajj 22: 4)

Hence Allah says: «But if they turn away, Allah does not love the disbelievers»; rather He hates them and despises them, and punishes them in the severest manner. It is as if this verse is explaining what it means to follow His Messenger, which is by obeying Allah and obeying His Messenger. This is following in the true sense.



﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً  
بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي  
بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا  
أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَعَيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا  
بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا  
حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْعَزِمُ أَنَّي  
لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ ﴾ (سورة آل

عمران: ٣٣-٣٧)

- 3:33. Allah chose Adam and Nooh, the family of Ibrâheem, and the family of 'Imrân above all of creation.<sup>23</sup>
- 3:34. They were descendants one of another. And Allah is All-Hearing, All-Knowing.

<sup>23</sup> Prophet Muhammad (ﷺ) is the best of Allah's creation, and he is included in the family of Ibrâheem mentioned here.

- 3:35. [Remember] when the wife of 'Imrân said: O my Lord, I dedicate entirely unto You what is in my womb, so accept this from me, for You are the All-Hearing, All-Knowing.
- 3:36. When she gave birth, she said: O my Lord, I have given birth to a female! – and Allah knew best what she had given birth to – and the male is not like the female. I have named her Maryam, and I seek refuge with You for her and her offspring from the accursed Shaytân.
- 3:37. Her Lord graciously accepted her and caused her to grow in a good manner, and entrusted her to the care of Zakariyâ. Every time Zakariyâ entered the chamber to see her, he found some provisions with her. He said: O Maryam, where has this come from? She said: From Allah; for Allah grants provision without measure to whomever He will.

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Here Allah tells us about those whom He selected among His close friends, beloved and chosen ones. He tells us that he chose Adam above all other created beings; He created him with His own Hand and breathed into him a spirit created by Him; he instructed the angels to prostrate to him and caused him to dwell in His paradise; He gave him knowledge, forbearance and virtue by means of which he superseded all other created beings. Hence Allah favoured his descendants and said:

﴿We have indeed honoured the sons of Adam, given them means of transportation on land and sea, provided them with good things, and have favoured them above many of those whom We have created.﴾

(*al-Isrâ' 17: 70*)

He chose Nooh and made him the first Messenger to the people of earth, when they began to worship idols, and He gave him patience, perseverance and gratitude that enabled him to call the people to Allah at all times. Hence Allah chose him and brought him close to Him, and He caused the people of earth to drown in response to his

prayer, but He saved him and those who were with him in the laden ark, and made his progeny the survivors. Thus He caused him to be remembered and praised in all eras.

He chose the family of Ibrâheem, who was the close friend of the Most Merciful whom Allah favoured by choosing him to be His close friend. He offered himself to be thrown into the fire, he offered his son to be sacrificed and he offered his wealth to honour his guests. He called people to his Lord, night and day, in private and in public. Allah made him an example to be followed by those who came after him, and He ordained that prophethood and the Book should be among his descendants. All the Prophets who came after him are regarded as being of the family of Ibrâheem, because they were his descendants. Allah singled them out for all kinds of noble traits by virtue of which they were the best of creation. Among them was the leader of the children of Adam, our Prophet Muhammad (ﷺ). Allah (ﷻ) combined in him all the perfect qualities that were scattered among others, and he superseded the first and the last; he is the leader of the Messengers, the chosen one from among the children of Ibrâheem.

Allah chose the family of 'Imrân, who was either the father of Maryam bint 'Imrân, or the father of Moosâ ibn 'Imrân (ﷺ). These families who were mentioned by Allah are the best of creation, and righteousness and guidance were handed down from one generation to another of their descendants. Hence Allah says: ﴿They were descendants one of another﴾ that is, they were connected by bonds of blood ties and sharing similar sublime characteristics, as Allah said, after mentioning a number of Prophets who were members of those great families:

﴿And [We guided] some of their forefathers, progeny and brothers; We chose them and guided them to a straight path.﴾ (*al-An'âm* 6: 87)

﴿And Allah is All-Hearing, All-Knowing﴾ – He knows who deserves to be chosen, so He chooses him, and who does not deserve to be chosen, so He forsakes him and lets him get carried away (in

misguidance), and causes his doom. This indicates that He chose these people on the basis of what He knew about their characters that made them entitled to receive His generosity and bounty.

The wisdom that we learn from this story about these chosen ones is that we should love them and follow their example, and we should ask Allah to help and guide us as He did for them. We should always strive hard to emulate them and try to acquire their noble characteristics and traits. This is also by virtue of Allah's kindness towards them, that they are praised among the earlier and later generations, which highlights their high status. How great is His generosity and kindness; how many benefits one may attain from staying close to Him. If they had no honour except the fact that the memory of them and their noble attributes is eternal, that would be sufficient honour.

When Allah mentions the virtues of these noble families, He also tells us what happened to Maryam, the mother of 'Eesâ, and how Allah took care of her as she was growing up. He said:

«[Remember] when the wife of 'Imrân» that is the mother of Maryam, «said» when she became pregnant: «O my Lord, I dedicate entirely unto You what is in my womb» that is, I dedicate what is in my womb sincerely for Your sake, to serve You and Your House. «so accept this» that is, this blessed deed «from me, for You are the All-Hearing, All-Knowing»; You hear my prayer and You know my intention. This was when she was still in the uterus and had not yet been born.

«When she gave birth, she said: O my Lord, I have given birth to a female!» It was as if she was hoping that the infant would be male, because he would be more able to offer greater service. In her words there is a kind of apology to her Lord. But Allah said: «– and Allah knew best what she had given birth to» that is, there was no need for her to tell Him; rather He knew about her before her mother knew what she was

﴿and the male is not like the female. I have named her Maryam﴾. This indicates that the male is preferred to the female, and that the child may be named at the time of birth, and that the mother may give the child his or her name, if the father does not object.

﴿and I seek refuge with You for her and her offspring from the accursed Shayṭân﴾. She prayed for her and her offspring, asking Allah to protect them from the accursed Shayṭân.

﴿Her Lord graciously accepted her﴾ that is, He accepted the vow and protected her and her offspring from Shayṭân

﴿and caused her to grow in a good manner﴾ that is, she grew in a good manner physically and in terms of physical well-being and attitude, because Allah made Zakariyâ (ﷺ) available to look after her:

﴿and entrusted her to the care of Zakariyâ﴾. This was by Allah's kindness towards her, so that she would grow up in the best circumstances. So she grew up worshipping her Lord, and she superseded all women and devoted all her time to the worship of her Lord, remaining in her chamber or prayer place.

﴿Every time Zakariyâ entered the chamber to see her, he found some provisions with her﴾ that is, without any effort on her part; rather it was provision that Allah granted to her and with which Allah honoured her. Zakariyâ said to her: ﴿...where has this come from? She said: From Allah﴾ that is, by His grace and kindness

﴿for Allah grants provision without measure to whom He will﴾ that is, without any thought or effort on the individual's part. Allah (ﷻ) says:

﴿... Whoever fears Allah, He will grant him a way out [from difficulty], and will provide for him from where he does not expect...﴾ (at-Talâq 65: 2-3)

This verse indicates that miracles and extraordinary events may happen to the close friends of Allah, as has been mentioned in many reports, contrary to denials. When Zakariyâ saw what Allah had bestowed upon Maryam and what He had honoured her with of

delicious provision that came to her without any effort on her part, he began to hope for a child himself. Hence Allah (ﷻ) says:



﴿هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ. قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّٰلِحِيْنَ ﴿٣٩﴾ قَالَ رَبِّ اَنۢى يَكُوْنُ لِيْ غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَاَتِي عَاقِرٌ قَالَ كَذٰلِكَ اَللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِيْ ءَايَةً قَالَ ءَايَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمَزًا وَاذْكُرْ رَبَّكَ كَثِيْرًا وَسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَرِ ﴿٤١﴾﴾ (سورة آل عمران: ٣٨-٤١)

- 3:38. Thereupon Zakariyâ prayed to his Lord, saying: O my Lord! Grant unto me by Your grace righteous offspring, for You are the One Who hears every prayer.
- 3:39. While he was standing in prayer in the chamber, the angels called unto him: Allah gives you glad tidings of Yaḥyâ, who will believe in a word from Allah. He will be a leader and abstinent [from women], a Prophet from among the righteous.
- 3:40. He said: O my Lord, how can I have a son, when old age has overtaken me, and my wife is barren? He said: Thus Allah does whatever He wills.
- 3:41. He said: O my Lord! Give me a sign. He said: Your sign will be that you will not speak to people for three days except through gestures. So remember your Lord often, and glorify Him in the evening and in the morning.

Zakariyâ (ﷺ) called upon his Lord, asking Him to bless him with righteous offspring, that is offspring who would be good in behaviour and attitude and well mannered, so that the blessings, both

worldly and spiritual, would be completed by them. Allah answered his prayer; whilst he was standing in his chamber worshipping and beseeching his Lord, the angels called out to him: ﴿Allah gives you glad tidings of Yaḥyā, who will believe in a word from Allah﴾ that is, in 'Eesā (ﷺ), because he was created by means of a word from Allah ('Be!' and he was).

﴿He will be a leader﴾ that is, he will have such a beautiful and perfect character that he would be elevated to the position of a noble leader, and matters would be referred to him for advice and decisions.

﴿and abstinent [from women]﴾ that is, he is prevented from intimacy with women because he has no desire for them, as he is preoccupied with serving and obeying his Lord.

﴿a Prophet from among the righteous﴾. What tidings could be greater than tidings of this son with his perfect qualities, who would be a Prophet from among the righteous?

In his great joy, Zakariyā said:

﴿O my Lord, how can I have a son, when old age has overtaken me, and my wife is barren?﴾ and either of these two matters could be a cause of not being able to have a child, so how about when both are present? But Allah told him that this would be a miracle, as He said: ﴿Thus Allah does whatever He wills﴾. Just as He has decreed that children come into being by various means, including procreation, if He wills to bring them into existence without the usual means, He will do so, because nothing is too difficult for Him. In haste and seeking certainty, Zakariyā (ﷺ) said: ﴿O my Lord! Give me a sign﴾ that is, a sign that this child will come.

﴿He said: Your sign will be that you will not speak to people for three days except through gestures﴾ that is, your tongue will be prevented from speaking, without there being any physical problem, so you will only be able to communicate by means of gestures; this is a great sign, that you will not be able to speak. This is an amazing contrast: just as He may prevent causes from leading to effects even when

they are present, He may also make things happen without the causes that would lead to them. This serves to demonstrate that all causes and means are subject to His will and decree. So Zakariyâ stopped speaking for three days, and Allah enjoined him to give thanks to Him and remember Him a great deal in the evening and in the morning. Then when he came out from his chamber to the people, he gestured to them that they should glorify Allah in the evening and in the morning, that is, at the beginning and end of the day.



﴿ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَمْطَلَكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفَلَمْ يَكْفُلْ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ ﴾ (سورة آل عمران: ٤٢-٤٤)

- 3:42. And [remember] when the angels said: O Maryam! Allah has chosen you and purified you – chosen you above the women of all nations [of her own time].
- 3:43. O Maryam, worship your Lord devoutly; prostrate and bow [in prayer] with those who bow.
- 3:44. This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; you were not with them when they cast lots with their pens, [to decide] who, from among them, should be the guardian of Maryam. Nor were you with them when they disputed about it.

Here Allah speaks of the virtue and high status of Maryam, and tells us that the angels addressed her and told her their message, saying:



﴿O Maryam! Allah has chosen you and purified you﴾ from imperfections that could undermine your good character ﴿chosen you above the women of all nations﴾. The first choosing is because of her praiseworthy characteristics and righteous deeds; the second choosing is because she was favoured above the women of all nations, meaning that she was favoured either above the women of all nations of her own time, or in general terms, even though in the latter case some other women shared that status with her, such as Khadeejah, 'Â'ishah and Fâṭimah (*raḍiya Allâhu 'anhunna* – may Allah be pleased with all of them). Thus the fact that other women were also chosen later on does not contradict what is mentioned in this verse about Maryam. When the angels told her that Allah had chosen her and purified her, that was a great blessing and gift that required her to give thanks. Hence the angels said to her:

﴿O Maryam, worship your Lord devoutly﴾. What is meant by the word translated here as “devout” is persisting in obedience, with submission and humility.

﴿prostrate and bow [in prayer] with those who bow﴾. Prostration and bowing are singled out for mention because of their virtue and because they are indicative of the utmost submission to Allah. So Maryam did what she was instructed to do, in gratitude and obedience to Allah (ﷻ). As Allah told His Prophet (ﷺ) what He told him about Maryam, and how she followed the course that Allah had set for her, and this was one of the matters of the unseen that could only be known through revelation, He said:

﴿This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; you were not with them when they cast lots with their pens, [to decide] who, from among them, should be the guardian of Maryam﴾. That was when her mother took her to those who were in charge of Bayt al-Maqdis, and they disputed amongst themselves as to which of them would take charge of Maryam. They cast lots concerning her by throwing their pens into the river; the one

whose pen was not carried away by the water would be her guardian. That fell to Zakariyâ, their Prophet and the best of them. As you, O Muhammad (ﷺ), told them of this story which neither you nor your people knew, this indicates that you are telling the truth and that you are indeed the Messenger of Allah (ﷺ), so they are obliged to submit to you and follow your instructions, as Allah (ﷻ) says:

﴿You were not there on the western side [of the mountain] when We decreed for Moosâ the commission...﴾ (al-Qasas 28: 44)



﴿ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿١٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنجِيلَ ﴿١٨﴾ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلِأَجَلٍ لِّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ۗ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا عِيسَى ابْنَ اللَّهِ رَبَّكُمْ وَرَبِّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢١﴾ ۖ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٢٢﴾ رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتَسَبْنَا مَعَ الشَّاهِدِينَ ﴿٢٣﴾ وَمَكْرُوهًا وَمَكْرًا أَلَّهُ اللَّهُ خَيْرَ الْمَكْرَيْنِ ﴿٢٤﴾ إِذْ قَالَ اللَّهُ

يَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعَكَ إِلَيَّ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلَ الَّذِينَ  
 اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ  
 فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا  
 وَالْآخِرَةِ وَمَالَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 فَيُوَفِّيهِمْ أَجْرَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ  
 الْحَكِيمِ ﴿٥٨﴾ (سورة آل عمران: ٤٥-٥٨)

- 3:45. Remember [when] the angels said: O Maryam! Allah gives you glad tidings of a word from Him: his name will be the Messiah 'Eesâ, the son of Maryam, held in honour in this world and the hereafter and one of those granted nearness [to Allah].
- 3:46. He will speak to the people in the cradle and in maturity. And he will be one of the righteous.
- 3:47. She said: O my Lord! How will I have a son when no man has touched me? He said: Thus Allah creates what He wills. When He has decreed something, He merely says to it, 'Be!' and it is.
- 3:48. And Allah will teach him the Book and wisdom, the Torah and the Gospel.
- 3:49. And [will appoint him] a Messenger to the Children of Israel, [with this message]: I have come to you, with a sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave. And I heal those born blind, and the lepers, and I bring the dead back to life, by Allah's leave; and I tell you what you eat, and what you store in your houses. Surely in that is a sign for you if you are believers;
- 3:50. [I have come] to confirm that which came before me of the Torah, and to make lawful to you some of the things which had been forbidden to you; I have come to you with a sign from your Lord, so fear Allah, and obey me.

- 3:51. Verily Allah is my Lord and your Lord, so worship Him. This is a straight path.
- 3:52. When 'Eesâ came to know of their disbelief, he said: Who will be my helpers in the cause of Allah? The disciples said: We will be helpers [in the cause] of Allah. We believe in Allah; bear witness that we are Muslims.
- 3:53. Our Lord! We believe in what You have revealed, and we follow the Messenger, so record us among those who bear witness [to the truth].
- 3:54. And [the disbelievers] plotted and planned, and Allah also planned, and Allah is the best of planners.
- 3:55. And [remember] when Allah said: O 'Eesâ, I will take you back and raise you up to Me and deliver you from those who disbelieve; I will make those who follow you superior to those who disbelieve, until the Day of Resurrection. Then you will all return unto Me, and I will judge between you concerning the matters about which you differed.
- 3:56. As for those who disbelieve, I will punish them with a severe punishment in this world and in the hereafter, and they will have no helpers.
- 3:57. As for those who believe and do righteous deeds, He [Allah] will give them their reward in full; but Allah does not love the wrongdoers.
- 3:58. This is what We convey to you of the signs and the wise admonition.

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Here Allah tells us that the angels gave the greatest glad tidings to Maryam (peace be upon her), which was the 'Word of Allah', His slave and Messenger, 'Eesâ ibn Maryam. He was called the 'Word of Allah', because he came into being by virtue of a word from Allah, not by the usual means. Allah made him one of His signs and one of the wonders of His creation. Allah sent Jibreel (جبرئيل) to Maryam, and he blew into the collar of her garment; thus the blessed breath

from the pure angel entered into her, and Allah caused that pure soul to grow from it; thus he was a spiritual being, created from spiritual matter. Hence he was called a spirit created by Allah, «held in honour in this world and the hereafter» that is, he was of high status in this world, for Allah made him one of the Messengers of strong will, those who brought major laws and had many followers. Allah caused his fame to spread, filling the earth from east to west. And in the hereafter he is of high status before Allah; he will intercede like his fellow Prophets and Messengers, and it will become clear that he is superior to most of Allah's creation. Thus he will be one of those granted nearness to Allah, one of the closest of all creatures to their Lord; indeed he will be one of the prominent ones among those who are brought close to Allah.

«He will speak to the people in the cradle and in maturity». This is something other than regular speech; what is meant is that he will speak to the people with regard to that which is in their best interests and will lead to their well-being. This is the speech of the Messengers. This confirms that he was a Messenger who was sent to call people to their Lord. His speaking to them in the cradle is one of the great signs of Allah from which the believers benefit, and which constitutes proof against the stubborn that he was the Messenger of the Lord of the worlds and that he was a slave of Allah; it was also a help to his mother, as it demonstrated that she was innocent of what she was accused of.

«And he will be one of the righteous» that is, Allah blessed him by causing him to be righteous, one of those whom He blessed. These words brought many glad tidings to Maryam, in addition to what they say about the Messiah (ﷺ).

«She said: O my Lord! How will I have a son when no man has touched me?» Usually a child can only be born as a result of intimacy, and this astonished her; however, she did not doubt the power of Allah (ﷻ).

﴿He said: Thus Allah creates what He wills. When He has decreed something, He merely says to it, 'Be!' and it is﴾. So the angel told her that this was something extraordinary, created by the One Who says to everything that He wills, 'Be!' and it is. The one who is certain of that will no longer be astonished or amazed. In His wisdom, Allah (ﷻ) takes a gradual approach by telling His slaves of that which is strange as an introduction to that which is stranger. So He first of all mentioned the creation of Yaḥyâ ibn Zakariyâ, who was born to parents, one of whom was elderly and the other was barren. Then He mentioned something stranger and more amazing than that, which was the creation of 'Eesâ (ﷺ) through a mother, without a father, in order to show to His slaves that He does what He wills, and that whatever He wills happens, and whatever He does not will does not happen.

Then Allah (ﷻ) speaks of the great blessing that He bestowed upon His slave and Messenger 'Eesâ (ﷺ), as He said:

﴿And Allah will teach him the Book﴾. It may be that what is meant is books in general, thus the Torah and the Gospel are mentioned in specific terms because of their sublime status and virtue, and because they contain rulings and laws by which the Israelite Prophets ruled and in which there is a great deal of knowledge; hence they include knowledge of words and meanings. Or it may be that what is meant by the words ﴿And Allah will teach him the Book﴾ is literacy, because literacy is one of the greatest blessings that Allah bestows upon His slaves. Thus He reminds His slaves of His favour in teaching them the use of the pen, as mentioned in the first soorah that He revealed, as He said:

﴿Recite [commencing] with the name of your Lord Who created, created man from a clinging clot. Recite, for your Lord is the Most Generous, Who taught the use of the pen.﴾ (*al-'Alaq 96: 1-4*)

What is meant by wisdom is knowledge of the reasons behind the rulings and knowing how to do or say the right thing at the right time. Hence this is a reminder of Allah's blessings to 'Eesâ (ﷺ), as He

taught him literacy, knowledge and wisdom. This is what helps man to attain perfection. Then Allah refers to another quality of perfection, in addition to what Allah granted him of virtues, as He says:

﴿a Messenger to the Children of Israel﴾. Allah sent him to this virtuous people who were the best of the worlds at their time, to call them to Allah and show them signs to prove that he was indeed a Messenger of Allah and a true Prophet. Hence he said:

﴿I have come to you, with a sign from your Lord, in that I make for you out of clay﴾ a bird; that is, he made it into the shape of a bird.

﴿and breathe into it, and it becomes a bird by Allah's leave﴾ that is, a bird that has a soul and flies, by Allah's leave.

﴿And I heal those born blind, and the lepers﴾ by Allah's leave

﴿and I bring the dead back to life, by Allah's leave; and I tell you what you eat, and what you store in your houses. Surely in that is a sign for you if you are believers﴾. What sign could be greater than making an inanimate object come to life, healing people of ailments that doctors cannot treat, bringing the dead back to life and speaking of unseen matters? Each one of these on its own is a great sign, so how about when they are combined and confirm one another? That should be a cause of belief and faith.

﴿[I have come] to confirm that which came before me of the Torah﴾ that is, I have brought something similar to the Torah and what Moosā brought. The sign of the truthful person is that what he tells people is similar to that which truthful people tell; he tells the truth and enjoins justice, without any contradiction in his words, unlike those who make false claims, especially with regard to the greatest claim, which is the claim of prophethood. The liar who makes a false claim thereof will inevitably demonstrate to everyone that he is lying, as he will contradict himself, and will say something that is different to what the truthful say and is in accordance with what liars say. This is what is dictated by the nature of things and as a result of divine wisdom and mercy, because the one who speaks the truth can

never resemble a liar who makes false claims of prophethood. This is unlike some minor issues, where the words of one who speaks the truth may be confused with the words of the liar. But with regard to prophethood, the matter has to do with guidance or misguidance of people, and their ultimate fate (in paradise or hell). It is well known that the one who is truthful in his claim of prophethood is one of the most perfect of people, and the one who makes a false claim to that effect is one of the most ignoble, mendacious and evil of people. By virtue of the wisdom of Allah and His mercy towards His slaves, Allah has decreed that there should be a difference between them, so that the matter will be clear to anyone who can think rationally.

Then 'Eesā (ﷺ) told them that the law of the Gospel is a law that is easy, as he said:

«and to make lawful to you some of the things which had been forbidden to you». This indicates that most of the rulings of the Torah were not abrogated by the Gospel; rather it completed them and confirmed them.

«I have come to you with a sign from your Lord» that proves my truthfulness and that you are obliged to follow me. This refers to the signs mentioned above. What all of this means is summed up in the words: «so fear Allah» by doing what He has enjoined and refraining from what He has forbidden. «and obey me», because obedience to the Messenger is obedience to Allah.

«Verily Allah is my Lord and your Lord, so worship Him». 'Eesā (ﷺ) referred to the concept of the oneness of divine Lordship (tawḥeed ar-ruboobiyah) which is acknowledged by everyone, in order to affirm the oneness of divinity (tawḥeed al-uloohiyah), which is denied by the polytheists. Just as Allah is the One Who created us, granted us provision and bestowed upon us blessings both apparent and hidden, He should be our (only) object of worship, to Whom we turn in love, fear and hope, calling upon Him and seeking His help, and to Whom we devote all kinds of acts of worship. This is a



refutation of the Christians who say that 'Eesâ is God or the son of God; it is an affirmation on his part that he is a slave under orders and a created being, as he said:

﴿... Verily, I am a slave of Allah; He has given me the Book and made me a Prophet.﴾ (Maryam 19: 30)

﴿When Allah says: O 'Eesâ son of Maryam, did you say to people: Take me and my mother as two gods besides Allah? He ['Eesâ] will say: Glory be to You! It is not proper for me to say that which I have no right [to say]. If I had said it, You would surely have known it... I said nothing to them except that which You commanded me [to say]: Worship Allah, my Lord and your Lord...﴾ (al-Mâ'idah 5: 116-117)

﴿This﴾ that is, worshipping and fearing Allah and obeying His Messenger ﴿is a straight path﴾ that leads to Allah and to His paradise; anything other than that is a way that leads to hell.

﴿When 'Eesâ came to know of their disbelief﴾ that is, when he saw that they were not accepting what he said, and they said that it was obvious sorcery, and they thought of killing him and tried to do that, ﴿he said: Who will be my helpers in the cause of Allah?﴾ That is, who will help me and stand with me in support of Allah's religion? ﴿The disciples﴾, who were the helpers, ﴿said: We will be helpers [in the cause] of Allah﴾ that is, they offered their support and did that, and they said: ﴿We believe in Allah; bear witness that we are Muslims﴾.

﴿Our Lord! We believe in what You have revealed, and we follow the Messenger, so record us among those who bear witness [to the truth]﴾ that is, beneficial testimony, bearing witness to the oneness of Allah (tawḥeed) and believing in His Messenger, and adhering to that. When they stood with 'Eesâ in support of Allah's religion and established His laws, some of the Children of Israel believed whilst others disbelieved. Then the two groups fought, and Allah supported those who had believed against their enemies, and thus they were victorious. Hence Allah (ﷻ) says here:

﴿And [the disbelievers] plotted and planned﴾ that is, the disbelievers plotted to kill the Prophet of Allah and extinguish His light ﴿and Allah also planned﴾ against them, as a requital to them for their plot. ﴿and Allah is the best of planners﴾. Thus Allah thwarted their plot and they became losers.

﴿And [remember] when Allah said: O 'Eesâ, I will take you back and raise you up to Me and deliver you from those who disbelieve﴾. So Allah took His slave and Messenger 'Eesâ up to Himself, and He made someone else look like him, so they [the disbelievers] took the one who had been made to look like him, and they killed him and crucified him and thus incurred great sin because of their intention to kill the Messenger of Allah. Allah (ﷻ) says:

﴿...But they did not slay him or crucify him; rather [another man] was made to resemble him to them...﴾ (*an-Nisâ' 4: 157*)

This verse indicates that Allah is exalted above His creation and that He rose above His Throne in a real sense, as is indicated by the Qur'anic texts and hadiths of the Prophet (ﷺ) which are accepted and believed in by ahl as-Sunnah. Allah is Almighty, Most Powerful, the Subduer, and by His might He prevented the Children of Israel, after they had decided to kill 'Eesâ (ﷺ) and there was nothing to prevent them from doing so, from harming him, as Allah (ﷻ) says:

﴿...I restrained the Children of Israel from [harming] you when you brought them the clear signs and the disbelievers among them said: This is obviously nothing but magic!﴾ (*al-Mâ'idah 5: 110*)

Allah is most wise and does what is most appropriate; there is great wisdom behind His confusing the Children of Israel, and thus they crucified the one who was caused to look like 'Eesâ, as Allah (ﷻ) says:

﴿...Those who differ concerning this matter are in doubt concerning it, with no [certain] knowledge, but only conjecture to follow. But they certainly did not slay him.﴾ (*an-Nisâ' 4: 157*)

Then Allah (ﷻ) said:

«I will make those who follow you superior to those who disbelieve, until the Day of Resurrection». We have seen above that Allah supported the believers among them against the disbelievers, and the Christians who claimed to follow 'Eesâ (ﷺ) continued to subdue the Jews, because the Christians were closer to following 'Eesâ than the Jews were. That continued until Allah sent our Prophet Muhammad (ﷺ); then the Muslims became the ones who were truly following 'Eesâ, so Allah supported them and caused them to prevail over the Jews, Christians and all of the disbelievers, although at some times it may so happen that the disbelievers, Christians or others, gain the upper hand over the Muslims, in accordance with Allah's wisdom and as a punishment for failing to follow the Messenger (ﷺ).

«Then you will all return unto Me» that is, the ultimate destiny of all creatures is to Him

«and I will judge between you concerning the matters about which you differed». Everyone claims that the truth is with him, and that he is right and everyone else is wrong, but these are mere claims that require proof. Then Allah tells us that He will judge between them on the basis of fairness and justice.

«As for those who disbelieve» that is, those who disbelieve in Allah, His revelations and His Messengers

«I will punish them with a severe punishment in this world and in the hereafter». The punishment in this world is what Allah sent upon them of calamities, visible punishments, killing, humiliation and so on, as a foretaste of the punishment of the hereafter, and the punishment of the hereafter is the greatest calamity. Indeed, it is the punishment of the fire, the wrath of Allah and deprivation of reward.

«and they will have no helpers» to protect them from the punishment of Allah, neither among those who they claim will intercede for them with Allah nor those that they take as protectors instead of Him. Neither their friends and relatives nor their own selves will help them.

﴿As for those who believe﴾ in Allah, His angels, His Books, His Messengers, the resurrection after death, and other things that Allah has enjoined us to believe in

﴿and do righteous deeds﴾ in their hearts, and in word and deed, as taught by the Messengers, seeking thereby the pleasure of the Lord of the worlds

﴿He [Allah] will give them their reward in full﴾. This indicates that they will be rewarded in this world for their good deeds, by way of honour, dignity, support and a good life, but the reward will be given in full on the Day of Resurrection, when they will find what they sent forth of good deeds rewarded abundantly. So He will give each one who did good deeds the reward of his deeds, and give them more by His grace and generosity.

﴿but Allah does not love the wrongdoers﴾; rather He hates them and subjects them to His wrath and punishment.

﴿This is what We convey to you of the signs and the wise admonition﴾. This is a great blessing to His Messenger Muhammad (ﷺ) and to his Ummah, as He sent down to them this wise admonition which is precise and clear, and explains in detail rulings, what is permissible and what is forbidden, and stories of the earlier Prophets and what Allah caused to happen at their hands of clear signs and astounding miracles. This Qur'an tells us everything that will benefit us of stories and rulings, from which we may increase in knowledge, learn lessons and find reassurance; this is the greatest mercy from the Lord of humanity.

Then Allah (ﷻ) says:



﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ﴾ (سورة آل عمران: ٥٩-٦٠)

- 3:59. The likeness of 'Eesâ before Allah is as the likeness of Adam; He created him from dust, then said to him, 'Be!' and he was.
- 3:60. This is the truth from your Lord, so do not be among those who doubt.

Here Allah establishes proof against the Christians who attribute to 'Eesâ (ﷺ) that which is not his, with no proof and no reason for confusion, and claim that as he did not have a father, he deserves to be the son of God or a partner in God's divinity. But this (the fact that he did not have a father) should not lead to any confusion, let alone form the basis of their argument, because his being created in this manner is one of the signs of Allah that indicate that Allah alone is the Creator Who is in control of all things, and that all causes that lead to effects are subject to His will and power. The fact that 'Eesâ was created with a mother only is more indicative of the opposite of their argument, and demonstrates that no one can be a partner or associate of Allah in any way whatsoever. Moreover, Allah created Adam (ﷺ) from dust, not from a father or a mother, and if that does not lead to the same conclusion as the Christians claimed about the Messiah, then it is more appropriate that the fact that the Messiah was created from a mother without a father should not lead to that conclusion. If the claim of prophethood and divinity can be made with regard to the Messiah, then the argument may be stronger with regard to Adam. Hence Allah (ﷻ) says:

﴿The likeness of 'Eesâ before Allah is as the likeness of Adam; He created him from dust, then said to him, 'Be!' and he was. This is the truth from your Lord﴾ that is, what We have told you about the Messiah (ﷺ) is the truth that is at the highest level of authenticity, because it comes from your Lord; because He has bestowed special care upon you and your Ummah, He has told you stories of the Prophets (peace be upon them).

«so do not be among those who doubt» that is, those who are uncertain of something that your Lord has told you. This verse and those that follow it offer proof for an important principle, which is that where there is evidence that something is true and one is certain about it, whether it is an issue of belief ('*aqeedah*) or otherwise, he must be certain that everything that is contrary to it must be false and any argument in support of that opposing view is flawed, whether one is able to see the flaw or not. His inability to refute that argument should not make him doubt what he knows, because whatever is contrary to the truth is false. Allah (ﷻ) says:

«...And what is there apart from truth but error?...» (*Yoonus 10: 32*)

Following this principle will help one deal with many specious arguments that may be presented by philosophers and sophisticates; if a person tries to highlight the flaws, that is good but is not necessary; otherwise he should focus on his task, which is to explain the truth on the basis of evidence and call people to it.



﴿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 ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾﴾ (سورة آل عمران: ٦١-٦٣)

- 3:61. If anyone disputes with you concerning him [*'Eesâ*], after the knowledge that has come to you, say: Come, let us gather together – our sons and your sons, our women and your women, ourselves and yourselves – then let us earnestly pray and invoke the curse of Allah on the liars.
- 3:62. This is the truth of the matter. There is no god but Allah. Verily Allah is the Almighty, the Most Wise.

3:63. But if they turn away, Allah is fully aware of those who spread mischief.

«If anyone disputes» that is, argues «with you» about 'Eesâ (ﷺ), and claims that he is above being a slave of Allah, and raises him above his real status, «after the knowledge that has come to you», that he is indeed a slave of Allah and His Messenger, and you have explained to those who argue with you what you have of evidence that indicates that he is no more than a slave whom Allah has blessed, then this indicates that he is stubborn and has not accepted what you say about this issue that is based on certain knowledge. Hence there is no longer any benefit, either for you or for him, in arguing with him because the truth has become clear, so his arguing about it is the argument of a stubborn person who is opposing Allah and His Messenger (ﷺ); his aim is to follow his whims and desires, not to follow that which Allah has revealed, so this is a hopeless case. Hence Allah instructed His Prophet (ﷺ) to move onto challenging and invoking mutual curses: they were to call upon Allah and pray earnestly, asking Him to send His curse and punishment upon whichever of the two groups was lying, on (the leader) and on the most beloved of people to him, namely his children and womenfolk. So the Prophet (ﷺ) called upon them to do that, but they turned away and refused, because they realised that if they engaged in invoking mutual curses, they would go back to their families and children, and they would not find any families and any wealth, and the punishment would be brought forward for them. They were content with their false religion, even though they were certain that it was false. This is the utmost mischief and stubbornness. Hence Allah (ﷻ) said:

«But if they turn away, Allah is fully aware of those who spread mischief» and He will punish them severely for that. Allah tells us that «This» that Allah has related to His slaves «is the truth of the

matter», and any other story or statement that is told to the believer that contradicts this is false.

«There is no god but Allah», hence He is the only object of worship Who is to be worshipped sincerely, and it is not appropriate to direct worship to anyone but Him; no one else deserves even an atom's weight of worship.

«Verily Allah is the Almighty»; He has subdued all things and everything submits to Him

«the Most Wise»; He is wise in all that he does or says, and His is the utmost wisdom in testing the believers with the disbelievers, by means of their fighting them, arguing with them and striving against them in word and deed.



﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ (سورة آل عمران: ٦٤)

3:64. Say: O People of the Book! Come to common terms between us and you, that we worship none but Allah, that we associate no partners with Him, and that we not take one another as lords besides Allah. If then they turn away, say: Bear witness that we are Muslims [those who submit to Allah].

That is, say to the People of the Book, the Jews and Christians: «Come to common terms between us and you» that is, let us agree on a word on which all the Prophets and Messengers are agreed, and no one differs from that except those who are stubborn and misguided, and it does not belong only to one party and not the other; rather it is something that we and you have in common. This is by way of fairness in discussion and argument. Then Allah explains that by saying:



﴿that we worship none but Allah, that we associate no partners with Him﴾ that is, we worship Allah only, focusing all love, fear and hope on Him alone, and we do not associate any Prophet, angel, “saint”, idol, graven image, animate being or inanimate object with Him ﴿and that we not take one another as lords besides Allah﴾; rather, all obedience is to Allah and His Messenger, so we do not obey created beings by disobeying the Creator, because that would be ascribing the status of lordship to those created beings.

When calling the People of the Book or others to that, if they respond then they are like you, with the same rights and duties; but if they turn away, then they are stubborn and are following their whims and desires, so let them bear witness that you are Muslims (those who submit to Allah). Perhaps the benefit of that is that if you say that to them, when you are the people of true knowledge, this will establish further proof against them, as Allah referred to the testimony of the people of knowledge in order to establish proof against those who are stubborn. Moreover, if you become Muslim and believe, Allah would not care that others do not submit, because they are wicked and have evil in their hearts. Allah (ﷻ) says:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in prostration.﴾ (al-Isrâ' 17: 107)

Moreover, when the specious arguments are presented in order to undermine belief and faith, that motivates the believer to renew his faith, affirm his Islam, announce his certainty and express gratitude for the blessing of his Lord.



﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَدْوَةٍ أَفَلَا تَعْقِلُونَ ﴿٦٤﴾ هَكَانُمْ هُنُوْلَاءُ حَاجِّجْتُمْ فِيمَا لَكُمْ بِدْءٌ فَلِمَ

تَحَاجُونَ فِيهَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ (سورة آل

عمران: ٦٥-٦٨)

- 3:65. O People of the Book! Why do you dispute about Ibrâheem, when the Torah and the Gospel were not revealed until after him? Do you not understand?
- 3:66. Look at yourselves! You are the ones who disputed about that of which you have [a little] knowledge, but why do you dispute about matters of which you have no knowledge? Allah knows, but you do not know.
- 3:67. Ibrâheem was neither a Jew nor a Christian, but he was a monotheist, a Muslim, and he was not one of those who ascribe partners to Allah.
- 3:68. Verily the closest of people to Ibrâheem are those who followed him, and this Prophet and those who believe. And Allah is the Guardian of the believers.

When the Jews claimed that Ibrâheem was a Jew, and the Christians claimed that he was a Christian, and they argued about that, Allah refuted their arguments on three counts:

- 1- Their argument about Ibrâheem was an argument about a matter of which they had no knowledge, hence it was not possible or allowable for them to argue about something that had nothing to do with them. They used to argue about the rulings mentioned in the Torah and the Gospel, whether they were right or wrong, but in this case they had no right to argue about Ibrâheem.
- 2- The Jews claimed to be following the Torah and the Christians claimed to be following the Gospel, but the Torah and the Gospel only came down after the time of Ibrâheem. So how

could they claim that Ibrâheem belonged to them, when he had come before them? Does this make any sense? Hence Allah says: ﴿Do you not understand?﴾ that is, if you did understand what you are saying, you would not say that.

- 3- Allah (ﷻ) declared that His close friend (Ibrâheem) had nothing to do with the Jews, the Christians or the polytheists; rather He described him as ﴿a monotheist, a Muslim﴾, and stated that the people who were closest to him were those who believed in him of his own nation, and this Prophet – namely Muhammad (ﷺ) – and those who believed with him, because they are the ones who truly followed him, and they are closer to him than any others, and Allah (ﷻ) is their Guardian, Helper and Supporter. As for those who cast his religion behind their backs, such as the Jews and Christians and polytheists, they do not belong to Ibrâheem and he is not one of them; merely attributing themselves falsely to him is of no benefit to them. These verses include the prohibition on arguing and debating without knowledge; the one who speaks in that case is speaking of something that he cannot prove and it is not permissible for him to argue about it. These verses also offer encouragement to learn history, for it is a way to refute many false arguments and claims that are contrary to history.



﴿وَدَّتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٦﴾ يَتَّاهِلُ الْكِنَانِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٦٧﴾ يَتَّاهِلُ الْكِتَابِ لِمَ تَلْسُؤُونَ الْحَقَّ بِالْبَطْلِ وَتَكْفُرُونَ بِالْحَقِّ وَأَنْتُمْ تَعْلَمُونَ ﴿٦٨﴾ وَقَالَتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجِهَ النَّهَارِ وَكُفِّرُوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٩﴾ وَلَا تَتُومِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنْ أَلْهَىٰكَ اللَّهُ فِدَىٰ اللَّهِ أَنْ

يُؤَفِّقُ أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُجَاجِرُكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْلُصُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

(سورة آل عمران: ٦٩-٧٤)

- 3:69. Some of the People of the Book wish to lead you astray, but they only lead themselves astray, although they do not realise it.
- 3:70. O People of the Book, why do you reject the revelations of Allah, while you [yourselves] bear witness [to their truth]?
- 3:71. O People of the Book, why do you confuse truth with falsehood and knowingly conceal the truth?
- 3:72. A group among the People of the Book say: [Claim to] believe in the morning in what is revealed to the believers, but reject it at the end of the day; perhaps they may turn back [from Islam].
- 3:73. And believe no one except one who follows your religion.<sup>24</sup> Say [O Muhammad]: True guidance is the guidance of Allah. [They say:] Lest anyone be given the same as you were given, or argue with you before your Lord. Say: All bounties are in the Hand of Allah; He grants them to whomever He will. And Allah is All-Encompassing, All-Knowing.
- 3:74. He singles out for His mercy whomever He will; for Allah is the Possessor of abundant grace.

Here Allah (ﷻ) warns His believing slaves about the plot of that evil group among the People of the Book, and tells them that they wish to lead you astray, as He says elsewhere:

﴿Many among the People of the Book wish they could turn you back to disbelief after you have believed...﴾ (al-Baqarah 2: 109)

<sup>24</sup> These are the words of that group among the People of the Book to their co-religionists.

It is well known that the one who wishes for something will try his hardest to attain his goal, and this group is indeed striving and putting effort into leading the believers astray and making them doubt their faith by all possible means. But by His grace and kindness, the plotting of evil only rebounds on those who make the plot. Allah says: ﴿but they only lead themselves astray﴾. Their efforts to lead the believers astray only make them go further astray and will result in more severe punishment for them. Allah says:

﴿For those who disbelieve and bar others from the path of Allah, We will add punishment to their punishment because they used to spread mischief.﴾ (*an-Nahl* 16: 88)

﴿although they do not realise it﴾ that is, they do not realise that they are in fact striving to harm themselves, and that they will not harm you at all.

﴿O People of the Book, why do you reject the revelations of Allah, while you [yourselves] bear witness [to their truth]?﴾ That is, what makes you disbelieve in the revelations of Allah despite your knowing that what you follow is false, and that what Muhammad (ﷺ) has brought is the truth about which you have no doubt; rather you bear witness to it and sometimes whisper this testimony to one another? This is instructing them to give up their misguidance, then Allah rebukes them for misleading the people, as He says:

﴿O People of the Book, why do you confuse truth with falsehood and knowingly conceal the truth?﴾. Here Allah rebukes them for confusing truth with falsehood and for concealing the truth, because by doing these two things they misled their own people. If the scholars confuse truth with falsehood and do not distinguish between them, and instead leave matters vague and conceal the truth which they are enjoined to make manifest, that results in concealment of the truth and the prevalence of falsehood, and hence the common folk who are seeking the truth and want to know it so that they can follow it will not be guided. What is required from the people of knowledge

is to make the truth clear to the people and proclaim it openly, and distinguish truth from falsehood, and explain clearly the difference between evil and good, what is permissible and what is forbidden, sound belief and corrupt belief, so that the people will be guided, those who have gone astray will be brought back and proof will be established against those who are stubborn. Allah says:

﴿And [remember] when Allah took a covenant from those who were given the scripture, that they should make it known and clear to humankind, and not conceal it; but they cast it behind their backs...﴾  
 (Āl 'Imrān 3: 187)

Then Allah tells us about what this evil group thought of and what they wanted to plot against the believers:

﴿A group among the People of the Book say: [Claim to] believe in the morning in what is revealed to the believers, but reject it at the end of the day﴾ that is, enter their religion with ulterior motives, and as a trick, at the beginning of the day, then at the end of the day, exit from it; ﴿perhaps they may turn back [from Islam]﴾ that is, from their religion, and perhaps they may say: If it were true, the people of knowledge and the Book would not have left it. This is what they were aiming at, because they thought highly of themselves and thought that the people thought well of them and would follow them in what they said and did. But Allah insists that His light should be perfected even if the disbelievers hate that.

They said to one another: ﴿And believe no one except one who follows your religion.﴾ That is, do not trust or accept the word of anyone but your co-religionists, and conceal your affairs, because if you tell others who are not followers of your religion, they will acquire knowledge that you have and will become like you or they will argue with you before your Lord, and will testify against you that proof was established against you and true guidance was explained to you, but you did not follow it. To sum up, they thought that by not telling the believers about what they had of knowledge, they

would be depriving them of knowledge, because in their view no one could have knowledge except them, and the knowledge they had could establish proof against them. But Allah refuted them by saying: ﴿True guidance is the guidance of Allah﴾, because guidance is only from Allah to everyone who is guided. Guidance means knowing the truth or following it; there is no knowledge except that which was brought by the Messengers of Allah and no one is guided except the one whom Allah guides. The People of the Book were only given a little knowledge, and as for guidance, their share of it has come to an end because of their evil intentions and ulterior motives.

But in the case of this Ummah, Allah granted them knowledge and the ability to act upon it in a way that surpassed all others, and in that regard they superseded all others. So they became the leaders of guidance who guided others as commanded by Allah. This is by the favour and grace of Allah and His great kindness to this Ummah. Hence He said: ﴿Say: All bounties are in the Hand of Allah﴾ that is, Allah is the One Who bestows all kinds of bounties upon His slaves ﴿He grants them to whomever He will﴾ among those who take measures to attain that.

﴿And Allah is All-Encompassing﴾ in His bounty, and very kind ﴿All-Knowing﴾ – He knows who deserves this kindness, so He grants it to him, and He knows who does not deserve it so He withholds it from him.

﴿He singles out for His mercy whomever He will﴾ that is, by His mercy in a general sense, which He grants in this world and makes it continue into the hereafter; this is the blessing of Islam and other blessings.

﴿for Allah is the Possessor of abundant grace﴾ that is indescribable and does not even enter the mind of man; rather His grace and kindness reach as far as His knowledge reaches; our Lord, You have encompassed all things with Your mercy and knowledge.



﴿ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنْ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ ﴾ (سورة آل عمران: ٧٥-٧٧)

- 3:75. Among the People of the Book are some who, if entrusted with a heap of gold, will [readily] pay it back; there are others, who, if entrusted with a single gold coin, will not repay it unless you keep standing over him, because, they say: We are under no obligation towards the unlettered. And they tell lies about Allah knowingly.
- 3:76. But those who fulfil their covenant and fear Allah – Allah loves those who fear Him.
- 3:77. As for those who sell Allah's covenant and their own oaths for a small price, they shall have no share in the hereafter. Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them, and theirs will be a painful punishment.

Here Allah (ﷻ) tells us about the People of the Book with regard to honesty or dishonesty concerning wealth, as He already mentioned their treachery with regard to religion and their plots and concealment of the truth. He tells us that among them are those who are dishonest and those who are honest, and among them are ﴿some who, if entrusted with a heap of gold﴾ that is, a large amount of wealth ﴿will [readily] pay it back﴾ that is, they are more likely to be honest and return what is less than that. And there are others ﴿who, if entrusted with a single gold coin, will not repay it unless you keep standing



over him﴾, so it is more likely that they will not return any amount greater than that. What makes them dishonest towards you is that they claim that they are ﴿under no obligation towards the unlettered﴾ that is, there is no sin on them if they do not give their wealth back to them, because on the basis of their false claim and flawed opinions, they look down on them and feel greatly superior to them, when in fact they are the lowest and most despised. They give no sanctity to the unlettered, and they regard that as permissible, and thus they combined the consumption of haram wealth with the belief that it was permissible. This amounted to telling lies about Allah, because when a scholar says that forbidden things are permissible at the time when the people are under the impression that he is speaking of the ruling from Allah and not his own ruling, this is a lie. Hence Allah says:

﴿And they tell lies about Allah knowingly﴾. This is a more serious sin than speaking about Allah without knowledge.

Then He refutes their false claim and says:

﴿But﴾ that is, it is not as you claim, that there is no sin on you for what you do to the unlettered; rather there is the gravest of sin and the greatest blame on you for that.

﴿those who fulfil their covenant and fear Allah﴾. The word covenant here includes everything that Allah has enjoined upon a person with regard to His dues, as well as covenants between one person and another. This is the context in which fear of Allah is required, which leads to fear of falling into sin with regard to matters between a person and his Lord, and between him and other people. The one who does that will be one of the pious who fear Allah, whom Allah ﴿loves﴾ loves, whether they are unlettered or otherwise. Whoever says that we are under no obligation towards the unlettered has not fulfilled his covenant and has not feared Allah, so he is not one of those whom Allah loves; rather he is one of those whom Allah hates. If the unlettered were known to fulfil the covenants, fear Allah and not transgress the limits with regard to the wealth of others, then

they would be the ones who are beloved to Allah, the pious for whom paradise is prepared, and they would be the best and the most honoured of Allah's creation, unlike those who say, we are under no obligation towards the unlettered. The latter are included in the verse in which Allah says: ﴿As for those who sell Allah's covenant and their own oaths for a small price...﴾. That includes anyone who makes any worldly gains in return for overlooking the rights of Allah or the rights of His slaves. It also includes the one who swears an oath in order to acquire the property of another to which he has no right; such a one is also included in this verse. These are the ones who ﴿shall have no share in the hereafter﴾ that is, they will have no share of good.

﴿Allah will not speak to them﴾ on the Day of Resurrection, because He will be angry with them, as they gave precedence to their own whims and desires over pleasing their Lord

﴿nor will He purify them﴾ that is, He will not purify them of their sins nor free them from their faults

﴿and theirs will be a painful punishment﴾ that is, it will be painful both psychologically and physically; this is the punishment of the divine wrath and being kept away from Him, and the punishment of hell. We ask Allah to keep us safe and sound.



﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤْنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكِبْرَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾﴾ (سورة آل عمران: ٧٨)

- 3:78. There are some among them who distort the Book with their tongues, so that you would think it is part of the Book, but it is not part of the Book; and they say: This is from Allah, but it is not from Allah. And they tell lies about Allah knowingly.

Here Allah tells us that some of the People of the Book distort the Book with their tongues, that is, they twist the meanings. That includes distorting both the pronunciation and the meanings, when what should be done is to keep the wording of the Book as it is and not change it, and to understand it properly and help others to do likewise. But these people did the opposite of that and they gave an impression of incorrect meanings of the Book, either implicitly or explicitly. They do so implicitly in such a manner that «you would think it is part of the Book» that is, they distort it with their tongues and give you the impression that this is what is intended in the Book of Allah, when it is not what was intended. And they do so explicitly when they say «This is from Allah, but it is not from Allah. And they tell lies about Allah knowingly». This is a more serious sin than speaking about Allah without knowledge. These people tell lies about Allah, and thus they combine denial of the true meaning and affirmation of the false meaning, in order to knowingly interpret in a corrupt manner the verses that speak of the truth.



﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَالِيكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾ ﴾ (سورة آل عمران: ٧٩-٨٠)

- 3:79. No human being to whom Allah has given the scripture, wisdom and prophethood would ever say to the people: Be my worshippers rather than Allah's. On the contrary [he would say]: Be perfect in knowledge and in deeds, by virtue of your constant teaching of the scripture and of your constant study thereof.

3:80. Nor would he instruct you to take angels and Prophets for lords. Would he command you to disbelieve after you have submitted to Allah [as Muslims]?

This verse was revealed in response to those of the People of the Book who said to the Prophet (ﷺ), when he instructed them to believe in him and called them to obey him: O Muhammad, do you want us to worship you alongside Allah? He said: «No human being» that is, it is utterly impossible for any human being whom Allah has blessed by sending down the Book to him, and teaching him what he did not know and sending him to humankind, to «ever say to the people: Be my worshippers rather than Allah's». This is the most impossible thing for any of the Prophets ever to do, because this is the most abhorrent of all things and the Prophets are the most perfect of all people. Hence their instructions are befitting to their status, so they would never enjoin anything but the most sublime of actions, and they would be the most outspoken of people in forbidding abhorrent things. Hence Allah (ﷻ) said: «On the contrary [he would say]: Be perfect in knowledge and in deeds, by virtue of your constant teaching of the scripture and of your constant study thereof» that is, rather he would enjoin them to be perfect in knowledge, that is, wise and forbearing scholars who teach the people and educate them in a gradual manner and act upon what they know and teach. Thus they enjoin the pursuit of knowledge, acting upon it and teaching it, which is the basis of success; falling short in any of these matters leads to shortcomings and problems.

«by virtue of your constant teaching» that is, because of what you teach others of that which you know and have studied of the Book of Allah and the Sunnah of His Prophet (ﷺ), by studying which you have attained deep and entrenched knowledge, as you have become perfect in knowledge and in deeds.

«Nor would he instruct you to take angels and Prophets for lords». This is a general statement after a specific statement. In other words, he would not instruct you to worship him or to worship any of creation, such as the angels, Prophets or others.

«Would he command you to disbelieve after you have submitted to Allah [as Muslims]?» This is something that could not happen and it cannot be imagined that such a thing would be done by one whom Allah has blessed with prophethood. Whoever accuses any of the Prophets of any such thing has committed a grievous sin and an abhorrent act of disbelief.



﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾﴾ (سورة آل عمران: ٨١-٨٢)

3:81. And [remember] when Allah took the covenant of the Prophets, saying: If I give you scripture and wisdom, and there comes to you a Messenger confirming what is with you, then you must believe in him and you must support him. [Allah] said: Do you agree, and take this covenant of Mine as binding upon you? They said: We agree. He said: Then bear witness, and I am with you among the witnesses.

3:82. If any turn away after this, it is they who are the evildoers.

Here Allah tells us that He took from the Prophets a covenant and a solemn pledge because of what He bestowed upon them of the revealed Book of Allah and the wisdom to distinguish between truth and falsehood, guidance and misguidance. The covenant was that if

Allah sent a Messenger confirming what was with them, they would believe in him and follow him, and they took this pledge from their nations. So Allah (ﷻ) enjoined them to believe in one another and confirm one another, because everything they had was from Allah, and everything that is from Allah must be believed and followed. Thus they were all the same, and on this basis it is known that Muhammad (ﷺ) is the last of them; all the Prophets, if they had lived to see him, were obliged to believe in him, follow him and support him, and he would be their leader and commander. This verse is one of the greatest proofs of his high status and that he is the best of the Prophets and their leader. When Allah (ﷻ) asked them if they agreed, ﴿They said: We agree﴾ that is, we accept what You have commanded, willingly. Allah (ﷻ) said to them: ﴿Then bear witness﴾ to yourselves and your nations to that effect; ﴿and I am with you among the witnesses﴾.

﴿If any turn away after this﴾ that is, after this covenant and pledge that has been confirmed by testimony from Allah and from His Messengers

﴿it is they who are the evildoers﴾. Based on this, those who claim to be followers of the Prophets, like the Jews and Christians and those who followed them, have turned away from this solemn covenant and deserve to be among the evildoers who will abide forever in hell, if they do not believe in Muhammad (ﷺ).



﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا

وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾ (سورة آل عمران: ٨٣)

- 3:83. Is it other than the religion of Allah that they seek, when to Him has submitted everything in the heavens and on earth, willingly or unwillingly, and to Him they will return?

That is, are the seekers seeking a religion other than the religion of Allah? That is not appropriate and it is not befitting, because there is no better religion than the religion of Allah ﴿when to Him has submitted everything in the heavens and on earth, willingly or unwillingly﴾ that is, all of creation are subjugated to Him and in a state of submission to Him, willingly and by choice, namely the Muslim believers who are submitting to the worship of their Lord, or unwillingly, namely the rest of creation, even the disbelievers who must submit to His will and decree, and they have no way of evading it or resisting it, and to Him all creatures will return, and He will judge between them and requite them on the basis of either grace or justice.



﴿قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (سورة آل عمران: ٨٤)

3:84. Say: We believe in Allah, and that which has been sent down to us, and that which was sent down to Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob, and the tribes, and that which was given to Moosâ and 'Eesâ, and to the Prophets from their Lord. We make no distinction between one and another of them, and to Him we have submitted [in Islam].

There is a similar verse in Soorat al-Baqarah (2: 136).



﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (سورة آل عمران: ٨٥)

(سورة آل عمران: ٨٥)

- 3:85. If anyone seeks a religion other than Islam, never will it be accepted from him; and in the hereafter he will be among the losers.

That is, whoever follows a religion other than the religion of Islam, which Allah wants His slaves to follow, his deeds will be rejected and not accepted, because the religion of Islam is what is meant by (willing) submission to the will of Allah and sincerely following His Messengers. So if a person does not adhere to it, then he is not taking the measures of salvation from the punishment of Allah and attaining His reward. All religions other than Islam are false.



﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ  
الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمُ لَعْنَةُ  
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾﴾

(سورة آل عمران: ٨٦-٨٩)

- 3:86. How would Allah guide people who disbelieve after having believed and borne witness that the Messenger was true and that clear signs had come unto them? But Allah does not guide people who are wrongdoers.
- 3:87. The requital of such people is that upon them is the curse of Allah, the angels and all humankind.
- 3:88. They will remain under it forever. Their punishment will not be alleviated, nor will they be given respite.
- 3:89. Except for those who repent after that, and mend their ways; for verily Allah is Oft-Forgiving, Most Merciful.



This is an expression of something being very unlikely; that is, it is very unlikely that Allah would guide people who chose disbelief and misguidance after having believed and testified that the Messenger (ﷺ) was true on the basis of what he brought to them of clear signs and definitive proof.

﴿But Allah does not guide people who are wrongdoers﴾. These people did wrong and abandoned the truth after having come to know it, and they followed falsehood even though they knew it was false, wrongfully and stubbornly, and on the basis of their own whims and desires. Hence these people will not be shown the path of guidance, because the one who it is hoped will be guided is the one who did not know the truth but is keen to seek it. Such a one is deserving of being shown the path of guidance and being protected from misguidance by Allah.

Then Allah tells us of the punishment of these stubborn wrongdoers in this world and in the hereafter, as He says:

﴿The requital of such people is that upon them is the curse of Allah, the angels and all humankind. They will remain under it forever. Their punishment will not be alleviated, nor will they be given respite﴾. That is, the punishment is not reduced for them, not even for a moment, either by being stopped altogether or by being reduced in intensity. ﴿nor will they be given respite﴾ that is, they will not be given any reprieve, because the time for respite has passed and Allah has left them no excuse, as He caused them to live for a long time but they did not heed the admonition. If there had been any good in them, it would have shown, and if they were to return to this world they would go back to their evil ways.



﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَتَهُمْ وَأُولَٰئِكَ هُمُ  
الضَّالُّونَ ﴿١٠٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَانُوا هُمْ كَفَّارٌ فَلَنْ يُفْعَلَ مِنْ أَحَدِهِمْ مِثْلُ

﴿سورة آل عمران: ٩٠-٩١﴾  
 الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٩١﴾

(سورة آل عمران: ٩٠-٩١)

- 3:90. But those who disbelieve after having believed – and then continue increasing in their disbelief, their repentance will never be accepted; they are the ones who have gone astray.
- 3:91. Verily those who disbelieved and died as disbelievers, not an earthful of gold will be accepted from any such, even if they were to offer it as a ransom. For such there will be a painful punishment, and they will find no helpers.

Here Allah (ﷻ) tells us that whoever disbelieves after having believed, then increases in disbelief by persisting in wrongdoing and misguidance, and persisting in turning away from the path of guidance, his repentance will not be accepted. In other words, they will not be helped to repent in any acceptable manner; rather Allah will let them get carried away in their misguidance. Allah (ﷻ) says: ﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ (al-An'ām 6: 110)

﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate...﴾ (as-Saff 61: 5)

Hence evil deeds lead to more evil deeds, especially in the case of one who has fallen into major disbelief and has abandoned the straight path, after proof was established against him and Allah had shown him clear signs and evidence. Such a person has barred himself from taking measures of attaining his Lord's mercy, and he is the one who has barred the way to repentance for himself. Hence misguidance is solely applicable to this type of people.

﴿they are the ones who have gone astray﴾ that is, what misguidance can be greater than that of the one who has abandoned the straight path, knowing that it is the straight path. If these disbelievers persist

in disbelief until death, then eternal doom and wretchedness become inevitable, and nothing will benefit them; if one of them were to spend an earthful of gold to ransom himself from the punishment of Allah, that would not benefit him at all; rather they will inevitably remain subjected to the painful punishment, with no intercessor, support or help, and no one to turn to, to save them from the punishment of Allah. Thus they will despair of all good and will be certain that they will abide forever subject to punishment and wrath; may Allah save us from their fate.



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## Glossary of Islamic Terms\*

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<i>abu</i> (or <i>abi</i> )	أبو، أبي	father (of)
<i>ahl as-Sunnah wal-jamâ'ah</i>	أهل السنَّة والجماعة	'people of the Sunnah and the community'
<i>Allâhu akbar</i>	الله أكبر	Allah is the Greatest
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels specific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
<i>Anşâr</i>	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
' <i>aqeedah</i> (pl. ' <i>aqâ'id</i> )	عقيدة	belief system that is based upon a firm conviction in all the fundamentals of faith and of the oneness of Allah; firm creed that one's heart is fixed upon without any wavering or doubt, and

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\* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this glossary, with the transliterated form in brackets after it.

		that excludes any supposition, doubt or suspicion
'Arafah (pl. 'Arafât)	عَرَفَةَ، عَرَافَات	the plain outside of Makkah where pilgrims gather at the climax of the Hajj; it is actually made up of a chain of hills, so the plural form is sometimes used
'aṣr	عَصْر	mid-afternoon; the obligatory prayer at that time
âyah (pl. âyât)	آيَة	verse of the Qur'an; sign of Allah
banu (or bani)	بُنُو، بَنِي	<i>lit.</i> 'children (of)'; <i>usu.</i> referring to a tribe that claims a common ancestor
barzakh	بَرْزَخ	An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet
Bayt al-Maqdis	بَيْتُ الْمَقْدِس	the Islamic term for Jerusalem
bid'ah	بِدْعَة	innovation, <i>esp.</i> undesired innovation in matters of religion
bismillâh	بِسْمِ اللَّهِ	in the name of Allah
dhikr Allâh	ذِكْرُ اللَّهِ	remembrance of Allah; specifically, remembering Allah through praising and supplicating to Him
du'â'	دُعَاء	supplication; invocation
eemân	إِيمَان	faith; belief in all the six pillars of the creed of Islam

Eid ('eed)	عيد	<i>lit.</i> 'festival': one of the two annual Islamic celebrations, one at the end of Ramadan and the other at the culmination of the Hajj
<i>fajr</i>	الفجر	dawn; the obligatory prayer at that time
fatwa ( <i>fatwah</i> )	فتوى	religious decision or decree
<i>fiqh</i>	فقه	Islamic jurisprudence; understanding or interpreting Islamic law
<i>ghusl</i>	غسل	ritual shower necessary after a major impurity, e.g., after sexual intercourse or at the end of the menstrual period
<i>ḥadd</i>	حدّ	specific punishments prescribed in Sharia for specific offences such as theft and fornication
hadith ( <i>hadeeth</i> )	حديث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
<i>hadith qudsi</i>	حديث قُدسيّ	'sacred hadith'; a hadith communicated to Prophet Muhammad (ﷺ) by Allah, but that is not part of the Qur'an
<i>Hajj (Ḥajj)</i>	حجّ	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime
halal ( <i>ḥalâl</i> )	حلال	permitted according to Islamic law
Ḥaram	حَرَم	the sacred area surrounding and including the Kaaba in Makkah; any inviolable or holy area

haram ( <i>ḥarām</i> )	حرام	forbidden according to Islamic law
hijab ( <i>ḥijāb</i> )	حِجَاب	veil ordained by Allah for believing women
Hijrah	هِجْرَة	migration, <i>esp.</i> the migration from Makkah to Madinah by Prophet Muhammad (ﷺ) and his Companions, which marks the start of the Islamic calendar
' <i>ibādāt</i> (sg. ' <i>ibādah</i> )	عِبَادَات	acts of worship
Iblees	إِبْلِيس	another name for Satan ( <i>Shayṭān</i> ) in Arabic
' <i>iddah</i>	عِدَّة	the waiting period after a woman is widowed or divorced, during which she is not allowed to remarry, in order to ascertain whether or not she is pregnant with the child of her late or ex-husband
<i>ifrād</i>	إِفْرَاد	one of the three types of Hajj; in this case, the pilgrim performs Hajj alone (not combined with ' <i>umrah</i> )
<i>iḥrām</i>	إِحْرَام	the state of consecration for Hajj or ' <i>umrah</i> ; the special clothing worn by the pilgrim in such a state
<i>in shā' Allāh</i>	إِنْ شَاءَ اللهُ	God willing
<i>isrā' and mi'rāj</i>	الإِسْرَاءُ وَالْمِعْرَاجُ	the night journey of the Prophet (ﷺ) from Makkah to Jerusalem and his ascension from there to visit heaven

<i>i'tikâf</i>	اعْتِكَاف	a spiritual retreat; seclusion in the mosque solely for the purpose of worship
<i>jâhiliyah</i>	جَاهِلِيَّة	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
<i>jamrah</i> (pl. <i>jamarât</i> )	جَمْرَة	<i>lit.</i> 'stones'; one of the stone structures at which pilgrims throw pebbles during the Hajj, emulating Prophet Ibrâheem (عليه السلام) when he threw stones at the devil
<i>janâbah</i>	جَنَابَة	a state of ritual impurity due to sexual activity or emission
Jibreel	جِبْرِيل	the Arabic name for Gabriel (عليه السلام), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)
<i>jihâd</i> ( <i>jihâd</i> )	جِهَاد	struggle or striving (in Allah's cause)
<i>jinn</i> (plural of <i>jinni</i> )	جِنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>jizyah</i>	جِزْيَة	a tax levied on the People of the Scriptures when they are under the



		protection of a Muslim government; it is in lieu of the alms tax paid by Muslims
<i>juz'</i> (pl. <i>ajzâ'</i> )	جُزءٌ	a section of the Qur'an equal to one-thirtieth of the text
Kaaba ( <i>Ka'bah</i> )	الكَعْبَةُ	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, which Muslims face when they pray
<i>khuṭbah</i>	خُطْبَةٌ	sermon or speech; specifically, the sermon given during the Friday congregational prayer
<i>Laylat al-Qadr</i>	لَيْلَةُ الْقَدْرِ	the 'Night of Destiny' or 'Night of Power' on which the Qur'an was first revealed; the most blessed night of the year, which is better than a thousand months; Muslims look for it on the odd nights during the last ten days of Ramadan and are supposed to spend those nights in prayer and supplication, reciting Qur'an and seeking Allah's forgiveness
<i>maḥram</i>	مَحْرَمٌ	a degree of consanguinity precluding marriage; a man whom a woman may not marry due to the close blood or marriage relationship, e.g., her father, brother, son, uncle, or father-in-law
<i>makrooh</i>	مَكْرُوهٌ	disliked
<i>manna</i>	مَنَّ	a sweet, nutritious food that Allah (ﷻ) sent to the children of Israel when they were wandering in the desert

<i>Marwah</i>	الْمَرْوَة	one of the two hills between which pilgrims must hurry back and forth during the rites of the Hajj and the 'umrah
<i>al-Masjid al-Harâm</i>	المسجد الحرام	the Sacred Mosque in Makkah, where the Kaaba is situated
<i>muṣ-haf</i>	مُصْحَف	a copy of the Arabic text of the Qur'an that is neither accompanied by commentary nor translated
<i>mustahabb</i>	مُسْتَحَب	<i>lit.</i> 'encouraged'; righteous deeds that are not obligatory but encouraged in the religious texts; the one who does them will be rewarded, but the one who does not do them does not incur sin and will not be punished.
<i>nafl</i> (pl. <i>nawâfil</i> )	نَفْل	supererogatory or optional acts of worship, such as prayer and fasting
<i>qadr</i>	الْقَدْر	divine predestination; destiny; power; exact measure
<i>qibla</i> ( <i>qiblah</i> )	الْقِبْلَة	the bearing from any point on Earth to the Kaaba; the direction that all Muslims must face in prayer
<i>qirân</i>	قِرَان	one of the three types of Hajj; in this type, the pilgrim performs Hajj combined with 'umrah
<i>Quraysh</i>	قُرَيْش	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
<i>rak'ah</i> (pl. <i>raka'ât</i> )	رَكْعَة	a unit of the formal prayer ( <i>ṣalâh</i> )

Ramadan ( <i>Ramaḍān</i> )	رمضان	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed
<i>ribā</i>	ربا	usury; charging interest on debt
<i>Ṣafā</i>	الصفا	one of the two hills between which pilgrims must hurry back and forth during the rites of the Hajj and the 'umrah
<i>Ṣaḥābah</i>	صحابه	Companions of the Messenger of Allah (ﷺ)
<i>ṣaḥeḥ</i>	صحيح	a grade of hadith: sound or authentic
<i>sa'iy</i>	سعي	one of the rites of Hajj; the pilgrim walks seven times between the hills of Ṣafā and Marwah, re-enacting Hajar's search for water for her baby Ismā'eel
<i>salām</i>	السلام	<i>lit.</i> 'peace'; the Islamic greeting of peace
<i>shar'ī</i>	شرعي	of or pertaining to Sharia; Islamic
Sharia ( <i>sharee'ah</i> )	شريعة	Islamic law derived from the Qur'an and Sunnah; the teachings of Islam as a whole
<i>soorah</i> or <i>soorat</i>	سورة	chapter of the Qur'an
<i>suḥoor</i>	سحور	the pre-dawn meal eaten before the start of a fasting day
Sunnah	سنة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law

<i>sunnah</i>	سُنَّةٌ	acts that are recommended but not mandatory; one who performs them is rewarded, but one who neglects them is not punished
<i>tâbi'een</i> (sg. <i>tâbi'i</i> )	التَّابِعُونَ	'successors'; those who knew or met any of the Companions and transmitted hadiths from them
<i>tafseer</i>	تَفْسِيرٌ	exegesis: commentary, or explanation of the meanings ( <i>usu.</i> of Qur'anic verses)
<i>tahajjud</i>	تَهَجُّدٌ	voluntary night prayer offered between 'ishâ' and fajr
<i>takbeer</i>	تَكْبِيرٌ	the act of saying <i>Allâhu akbar</i> (Allah is the Greatest)
<i>tamattu'</i>	تَمَتُّعٌ	one of the three types of Hajj; in this type, the pilgrim performs 'umrah during the Hajj season, then performs Hajj separately
<i>taqwâ</i>	التَّقْوَى	fearful awareness of Allah; being mindful of Allah; pious dedication; being careful not to transgress the bounds set by Allah
<i>tashreeq</i>	التَّشْرِيقُ	the three holy days following the 10 <sup>th</sup> of Dhul-Hijjah; they comprise Eid al-Aḍḥâ
<i>tawâf</i>	طَوَافٌ	circumambulation of the Kaaba
<i>tawḥeed</i>	التَّوْحِيدُ	the Oneness of Allah: the knowledge that He alone deserves to be worshipped and that He has no partners

'uboodiyah	عِبُودِيَّة	servitude, slavery
udhiyah	أُضْحِيَّة	an animal sacrificed as an act of worship during the days of Eid al-Adhâ
Ummah	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
'umrah	عُمْرَة	a minor, non-obligatory pilgrimage to Makkah
unseen	خَفِي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
waqf	وَقْف	trust; inalienable endowment for a charitable purpose
zakâh (or zakât)	زَكَاة	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients



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