

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلُّ ءَامِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ)

(The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).")

When they did that, Allah abrogated the Ayah 2:284 and sent down the Ayah,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا)

(Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error.") until the end."

Muslim recorded it with the wording; "When they did that, Allah abrogated it 2:284 and sent down,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا)

(Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error".)

Allah said, `I shall (accept your supplication),'

(رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا)

("Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)")

Allah said, `I shall (accept your supplication),'

(رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ)

("Our Lord! Put not on us a burden greater than we have strength to bear. ")

Allah said, `I shall (accept your supplication),'

(وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

("Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Supporter and Protector) and give us victory over the disbelieving people.")

Allah said, `I shall.'"

Imam Ahmad recorded that Mujahid said, "I saw Ibn `Abbas and said to him, `O Abu Abbas! I was with Ibn `Umar, and he read this Ayah and cried.' He asked, `Which Ayah' I said,

(وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ)

`(And whether you disclose what is in yourselves or conceal it.)'

Ibn `Abbas said, `When this Ayah was revealed, it was very hard on the Companions of the Messenger of Allah and worried them tremendously. They said: O Messenger of Allah! We know that we would be punished according to our statements and our actions, but as for what occurs in our hearts, we do not control what is in them.' The Messenger of Allah said,

«قُولُوا: سَمِعْنَا وَأَطَعْنَا»

(Say, `We hear and we obey.') They said, `We hear and we obey.' Thereafter, this Ayah abrogated the previous Ayah,

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ

(The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah), until,

لَا يُكْفِ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ

(Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.)

Therefore, they were pardoned what happens in their hearts, and were held accountable only for their actions."

The Group recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ
أَنْفُسَهَا مَا لَمْ تَكَلِّمْ أَوْ تَعْمَلْ»

(Allah has pardoned my Ummah for what they say to themselves, as long as they do not utter it or act on it.)

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ اللَّهُ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ،
فَإِنْ عَمِلَهَا فَارْتَبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ
يَعْمَلَهَا فَارْتَبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَارْتَبُوهَا
عَشْرًا»

(Allah said (to His angels), "If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed. If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds.")

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ)

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

1(285. The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).") (286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people.") The Hadiths on the Virtue of These Two Ayat, May Allah Benefit Us by Them Al-Bukhari recorded that Abu Mas`ud said that the Messenger of Allah said,

«مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ،
كَفَّتَاهُ»

(Whoever recites the last two Ayat in Surat Al-Baqarah at night, they will suffice for him.)

The rest of the six also recorded similar wording for this Hadith. The Two Sahihs recorded this Hadith using various chains of narration, and Imam Ahmad also recorded it.

Muslim recorded that `Abdullah said, "When the Messenger of Allah went on the Isra journey, he ascended to the Sdrat Al-Muntaha in the sixth heaven, where whatever ascends from the earth ends at, and whatever descends from above it ends at.

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى)

(When that covered the lote tree which did cover it!) 53:16 meaning, a mat made of gold.

The Messenger of Allah was then given three things: the five prayers, the last Ayat in Surat Al-Baqarah and forgiveness for whoever did not associate anything or anyone with Allah from his Ummah."

Earlier we mentioned the Hadith regarding the virtues of Surat Al-Fatihah from Ibn `Abbas which stated, "While the Messenger of Allah was with Jibil, he heard a noise from above. Jibil lifted his sight to the sky and said, `This is a door that was opened just now in heaven, and it was never opened before.' An angel came down through the door to the Prophet and said, `Receive the good news of two lights that you have been given and which no Prophet before you was given: the Opener of the Book (Al-Fatihah) and the last Ayat in Surat Al-Baqarah. You will not read a letter of them, but you will be granted its benefit.'" This Hadith was collected by Muslim and An-Nasa'i, and this is the wording collected by An-Nasa'i.

The Tafsir of the Last Two Ayat of Surat Al-Baqarah

Allah said,

(كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِ)

(Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers.")

Therefore, each of the believers believes that Allah is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him. The believers also believe in all Allah's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allah. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allah's Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allah's leave. Later on, the Law of Muhammad, the Final Prophet and Messenger from Allah, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muhammad's Law remains the only valid Law, and all the while a group of his Ummah will always be on the path of truth, apparent and dominant. Allah's statement,

(وَقَالُوا سَمِعْنَا وَأَطَعْنَا)

(And they say, "We hear, and we obey") means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

(عُفْرَانِكَ رَبَّنَا)

((We seek) Your forgiveness, our Lord) contains a plea and supplication for Allah's forgiveness, mercy and kindness.

Allah's statement,

(لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا)

(Allah burdens not a person beyond his scope) means, Allah does not ask a soul what is beyond its ability. This only demonstrates Allah's kindness, compassion and generosity towards His creation. This Ayah is the Ayah that abrogated the Ayah that worried the Companions, that is, Allah's statement,

(وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ
اللَّهُ)

(And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it.)

This indicates that although Allah will question His servants and judge them, He will only punish for what one is able to protect himself from. As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that. We should state here that to dislike the evil thoughts that cross one's mind is a part of faith. Allah said next,

(لَهَا مَا كَسَبَتْ)

(He gets reward for that which he has earned) of good,

(وَعَلَيْهَا مَا اكْتَسَبَتْ)

(And he is punished for that which he has earned) of evil, that is, concerning the acts that one is responsible for.

Allah then said, mentioning what the believers said while directing His servants to supplicate to Him, all the while promising them that He will answer their supplication:

(رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا)

("Our Lord! Push us not if we forget or fall into error,") meaning, "If we forgot an obligation or fell into a prohibition, or made an error while ignorant of its ruling." We mentioned the Hadith by Abu Hurayrah, that Muslim collected, wherein Allah said, "I shall (accept your supplication)." There is also the Hadith by Ibn ` Abbas that Allah said, "I did (accept your supplication)."

(رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا)

(Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians),) means, "Even if we were able to perform them, do not require us to perform the difficult deeds as You required the previous nations before us, such as the burdens that were placed on them. You sent Your Prophet Muhammad , the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the Hanifi (Islamic Monotheism), easy religion." Muslim recorded that Abu Hurayrah said that the Messenger of Allah said that Allah said, "I shall (accept your supplication)." Ibn ` Abbas narrated that the Messenger of Allah said that Allah said, "I did (accept your supplication)." There is the Hadith recorded through various chains of narration that the Messenger of Allah said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy Hanifiyyah way.)

(رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ)

(Our Lord! Put not on us a burden greater than we have strength to bear) of obligations, hardships and afflictions, do not make us bear what we cannot bear of this.

(رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ)

(Our Lord! Put not on us a burden greater than we have strength to bear.)

We mentioned that Allah said, "I shall (accept your supplication)" in one narration, and, "I did (accept your supplication)," in another narration.

(وَاعْفُ عَنَّا)

(Pardon us) meaning, between us and You regarding what You know of our shortcomings and errors.

(وَاعْفِرْ لَنَا)

(And grant us forgiveness) concerning what is between us and Your servants. So do not expose our errors and evil deeds to them.

(وَارْحَمْنَا)

(Have mercy on us) in what will come thereafter. Therefore, do not allow us to fall into another error. They say that those who commit error need three things: Allah's forgiveness for what is between Him and them, that He conceals these errors from His other servants, and thus does not expose them before the servants, and that He grants them immunity from further error." We mentioned before that Allah answered these pleas, "I shall," in one narration and, "I did," in another narration.

(أَنْتَ مَوْلَانَا)

(You are our Mawla) meaning, You are our supporter and helper, our trust is in You, You are sought for each and every type of help and our total reliance is on You. There is no power or strength except from You.

(فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

(And give us victory over the disbelieving people) those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet , worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the Hereafter. Allah said, "I shall," in one narration, and, "I did," in the Hadith that Muslim collected from Ibn ` Abbas.

Further, Ibn Jarir recorded that Abu Ishaq said that whenever Mu` adh would finish reciting this Surah,

(فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

(And give us victory over the disbelieving people), he would say "Amin."

The Tafsir of Surah Al ` Imran

(Chapter 3)

Surah Al ` Imran was revealed in Al-Madinah, as evident by the fact that the first eighty-three Ayat in it relate to the delegation from Najran that arrived in Al-Madinah on the ninth year of Hijrah (632 CE). We will elaborate on this subject when we explain the Ayah about the Mubalahah 3:61 in this Surah, Allah willing. We should also state that we mentioned the virtues of Surah Al ` Imran along with the virtues of Surat Al-Baqarah in the beginning of the Tafsir of Surat Al-Baqarah.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

(الم - ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِیْهِ هُدًى لِّلْمُتَّقِیْنَ -
الَّذِیْنَ یُؤْمِنُونَ بِالْغَیْبِ وَیُقِیْمُونَ الصَّلٰوةَ وَمِمَّا
رَزَقْنٰهُمْ یُنْفِقُونَ - وَالَّذِیْنَ یُؤْمِنُونَ بِمَا اُنزِلَ اِلَیْكَ
وَمَا اُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ یُوقِنُونَ)

(In the Name of Allah, the Most Gracious, the Most Merciful) (1. Alif-Lam-Mim.) (2. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.) (3. It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrah and the Injil,) (4. Aforetime, as a guidance to mankind. And He sent down the criterion. Truly, those who disbelieve in the Ayat of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.)

We mentioned the Hadith in the Tafsir of Ayat Al-Kursi 2:255 that mentions that Allah's Greatest Name is contained in these two Ayat,

(اللّٰهُ لَا اِلهَ اِلاَّ هُوَ الْحَیُّ الْقَیُّوْمُ)

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) and,

(الم - ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِیْهِ هُدًى لِّلْمُتَّقِیْنَ)

(Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.)

We also explained the Tafsir of,

(الم)

(Alif-Lam-Mim) in the beginning of Surat Al-Baqarah, and the meaning of,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

(Allah! La ilaha illa Huwa, Al-Hayyul-Qayyum) in the Tafsir of Ayat Al-Kursi. Allah's statement,

(نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ)

(It is He Who has sent down the Book to you with truth,) means, revealed the Qur'an to you, O Muhammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allah. Verily, Allah revealed the Qur'an with His knowledge, and the angels testify to this fact, Allah is sufficient as a Witness. Allah's statement,

(مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ)

(Confirming what came before it) means, from the previous divinely revealed Books, sent to the servants and Prophets of Allah. These Books testify to the truth of the Qur'an, and the Qur'an also testifies to the truth these Books contained, including the news and glad tidings of Muhammad's prophethood and the revelation of the Glorious Qur'an.

Allah said,

(وَأَنْزَلَ التَّوْرَةَ)

(And He sent down the Tawrah) to Musa (Musa) son of `Imran,

(وَالْإِنْجِيلَ)

(And the Injil), to `Isa, son of Mary,

(مِنْ قَبْلُ)

(Aforetime) meaning, before the Qur'an was revealed,

(هُدًى لِلنَّاسِ)

(As a guidance to mankind) in their time.

(وَأَنْزَلَ الْفُرْقَانَ)

(And He sent down the criterion) which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allah's statement,

(إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ)

(Truly, those who disbelieve in the Ayat of Allah) means they denied, refused and unjustly rejected them,

(لَهُمْ عَذَابٌ شَدِيدٌ)

(For them there is a severe torment) on the Day of Resurrection,

(وَاللَّهُ عَزِيزٌ)

(And Allah is All-Mighty) meaning, His grandeur is invincible and His sovereignty is infinite,

(دُوَّانِيقَامِ)

(All-Able of Retribution.) from those who reject His Ayat and defy His honorable Messengers and great Prophets.

(إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ - هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ)

(5. Truly, nothing is hidden from Allah, in the earth or in the heaven.) (6. He it is Who shapes you in the wombs as He wills. None has the right to be worshipped but He, the Almighty, the All-Wise.)

Allah states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

(هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ)

(He it is Who shapes you in the wombs as He wills.) meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

(لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ)

(La ilaha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.) meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision. This Ayah refers to the fact that `Isa, son of Mary, is a created servant, just as Allah created the rest of mankind. Allah created `Isa in the womb (of his mother) and shaped him as He willed. Therefore, how could `Isa be divine, as the Christians, may Allah's curses descend on them, claim `Isa was created in the womb and his creation changed from stage to stage, just as Allah said,

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ
فِي ظِلْمَاتٍ ثَلَاثٍ)

(He creates you in the wombs of your mothers, creation after creation in three veils of darkness.) 39:6 .

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي
قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ
عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ - رَبَّنَا لَا

نُزِعَ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ - رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ
لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(7. It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wil, but none knows its Ta'wil except Allah. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding.) (8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.") (9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.")

The Mutashabihat and Muhkamat Ayat

Allah states that in the Qur'an, there are Ayat that are Muhkamat, entirely clear and plain, and these are the foundations of the Book which are plain for everyone. And there are Ayat in the Qur'an that are Mutashabihat not entirely clear for many, or some people. So those who refer to the Muhkam Ayat to understand the Mutashabih Ayat, will have acquired the correct guidance, and vice versa. This is why Allah said,

(هُنَّ أُمُّ الْكِتَابِ)

(They are the foundations of the Book), meaning, they are the basis of the Qur'an, and should be referred to for clarification, when warranted,

(وَأُخْرٌ مُتَشَابِهَاتٌ)

(And others not entirely clear) as they have several meanings, some that agree with the Muhkam and some that carry other literal indications, although these meaning might not be desired.

The Muhkamat are the Ayat that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented. As for the Mutashabihat Ayat, they include the abrogated Ayat, parables, oaths, and what should be believed in, but not implemented.

Muhammad bin Ishaq bin Yasar commented on,

(مِنْهُ آيَاتٌ مُّحْكَمَاتٌ)

(In it are verses that are entirely clear) as "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for." He also said, "As for the unclear Ayat, they can (but must not) be altered and changed, and this is a test from Allah to the servants, just as He tested them with the allowed and prohibited things. So these Ayat must not be altered to imply a false meaning or be distorted from the truth."

Therefore, Allah said,

(فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ)

(So as for those in whose hearts there is a deviation) meaning, those who are misguided and deviate from truth to falsehood,

(فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ)

(they follow that which is not entirely clear thereof) meaning, they refer to the Mutashabih, because they are able to alter its meanings to conform with their false interpretation since the wordings of the Mutashabihat encompass such a wide area of meanings. As for the Muhkam Ayat, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allah said,

(ابْتِغَاءَ الْفِتْنَةِ)

(seeking Al-Fitnah) meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the Mutashabih of it -- but, this is proof against and not for them. For instance, Christians might claim that `Isa is divine because the Qur'an states that he is Ruhullah and His Word, which He gave to Mary, all the while ignoring Allah's statements,

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ)

(He `Isa was not more than a servant. We granted Our favor to him.) 43:59 , and,

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ
تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ)

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.) 3:59 .

There are other Ayat that clearly assert that `Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers.

Allah's statement,

(وَابْتِغَاءَ تَأْوِيلِهِ)

(And seeking for its Ta'wil,) to alter them as they desire. Imam Ahmad recorded that `A'ishah said, "The Messenger of Allah recited,

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ)

(It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear,) until,

(أُولُوا الْأَلْبَابِ)

(Men of understanding) and he said,

«فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَى
اللَّهُ، فَاحْذَرُوا هُمْ»

(When you see those who argue in it (using the Mutashabihat), then they are those whom Allah meant. Therefore, beware of them.)"

Al-Bukhari recorded a similar Hadith in the Tafsir of this Ayah 3:7 , as did Muslim in the book of Qadar (the Divine Will) in his Sahih, and Abu Dawud in the Sunnah section of his Sunan, from `A'ishah; "The Messenger of Allah recited this Ayah,

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُحْكَمَاتٌ)

(It is He Who has sent down to you the Book. In it are verses that are entirely clear,) until,

(وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ)

(And none receive admonition except men of understanding.)

He then said,

«فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ؛ فَأُولَئِكَ
الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ»

(When you see those who follow what is not so clear of the Qur'an, then they are those whom Allah described, so beware of them.)"

This is the wording recorded by Al-Bukhari.

Only Allah Knows the True Ta'wil (Interpretation) of the Mutashabihat

Allah said,

(وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ)

(But none knows its Ta'wil except Allah.)

Similarly, as preceded in what has been reported from Ibn `Abbas, "Tafsir is of four types: Tafsir that the Arabs know in their language; Tafsir that no one is excused of being ignorant of; Tafsir that the scholars know; and Tafsir that only Allah knows." Scholars of Qur'an recitation have different opinions about pausing at Allah's Name in this Ayah. This stop was reported from `A'ishah, `Urwah, Abu Ash-Sha`tha' and Abu Nahik.

Some pause after reciting,

(وَالرَّاسِخُونَ فِي الْعِلْمِ)

(And those who are firmly grounded in knowledge) saying that the Qur'an does not address the people with what they cannot understand. Ibn Abi Najih said that Mujahid said that Ibn `Abbas said, "I am among those who are firmly grounded in its Ta'wil interpretation." The Messenger of Allah supplicated for the benefit of Ibn `Abbas,

«اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ»

(O Allah! Bestow on him knowledge in the religion and teach him the Ta'wil (interpretation).)

Ta'wil has two meanings in the Qur'an, the true reality of things, and what they will turn out to be. For instance, Allah said,

(وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ)

(And he said: "O my father! This is the Ta'wil of my dream aforesaid!".) 12:100 , and,

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ)

(Await they just for it's Ta'wil On the Day (Day of Resurrection) it's Ta'wil is finally fulfilled.) (7:53) refers to the true reality of Resurrection that they were told about. If this is the meaning desired in the Ayah above 3:7 , then pausing after reciting Allah's Name is warranted, because only Allah knows the true reality of things. In this case, Allah's statement,

(وَالرَّاسِخُونَ فِي الْعِلْمِ)

(And those who are firmly grounded in knowledge) is connected to His statement,

(يَقُولُونَ ءَامَنَّا بِهِ)

(say: "We believe in it") If the word Ta'wil means the second meaning, that is, explaining and describing, such as what Allah said,

(نَبِّئْنَا بِتَأْوِيلِهِ)

((They said): "Inform us of the Ta'wil of this") meaning its explanation, then pausing after reciting,

(وَالرَّاسِخُونَ فِي الْعِلْمِ)

(And those who are firmly grounded in knowledge) is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allah's statement,

(يَقُولُونَ ءَامَنَّا بِهِ)

(say: "We believe in it") describes the conduct of the scholars. Similarly, Allah said,

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا)

(And your Lord comes, and the angels, in rows.) 89:22 means, your Lord will come, and the angels will come in rows.

Allah's statement that the knowledgeable people proclaim,

(يَقُولُونَ ءَامَنَّا بِهِ)

(We believe in it) means, they believe in the Mutashabih.

(كُلُّ مَنْ عِنْدَ رَبِّنَا)

(all of it is from our Lord) meaning, both the Muhkam and the Mutashabih are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allah and nothing that comes from Allah is ever met by contradiction or discrepancy. Allah said,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ
اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)

(Do they not then consider the Qur'an carefully Had it been from other than Allah, they would surely have found therein many a contradiction.) 4:82 .

Allah said in his Ayah 3:7 ,

(وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ)

(And none receive admonition except men of understanding.) meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his Tafsir that Nafi` bin Yazid said, "Those firmly grounded in knowledge are those who are modest for Allah's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allah said that they supplicate to their Lord,

(رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا)

(Our Lord! Let not our hearts deviate (from the truth) after You have guided us.) meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the Mutashabih in the Qur'an. Rather, make us remain firmly on Your straight path and true religion."

(وَهَبْ لَنَا مِنْ لَدُنْكَ)

(And grant us from Ladunka) meaning, from You,

(رَحْمَةً)

(Mercy) with which You make our hearts firm, and increase in our Faith and certainty,

(إِنَّكَ أَنْتَ الْوَهَّابُ)

(Truly, You are the Bestower)

Ibn Abi Hatim and Ibn Jarir recorded that Umm Salamah said that the Prophet used to supplicate,

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

(O You Who changes the hearts, make my heart firm on Your religion.)

He then recited,

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

("Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.") The Ayah continues,

(رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ)

("Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt") meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

(إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ -
كَذَّابِ ءَالَ فِرْعَوْنَ وَالَّذِينَ مِنَ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ)

n(10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) (11. Like the behavior of the people of Fir`awn and those before them; they belied Our Ayat. So Allah punished them for their sins. And Allah is severe in punishment.)

On the Day of ResurAllah states that the disbelievers shall be fuel for the Fire,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ
سُوءُ الدَّارِ)

(The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).) 40:52 .

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment. Similarly, Allah said,

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ)

(So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) 9:55 , and,

(لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ
قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمِهَادُ)

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.)
3:196, 197 .

Allah said in this Ayah 3:10 ,

(إِنَّ الَّذِينَ كَفَرُوا)

(Verily, those who disbelieve) meaning, disbelieved in Allah's Ayat, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

(لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ)

(Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allah said,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!) 21:98 .

Allah said next,

(كَذَّابٍ ءَالَ فِرْعَوْنَ)

(Like the Da'b of the people of Fir`awn.) Ad-Dahhak said that Ibn `Abbas said that the Ayah means, "Like the behavior of the people of Fir`awn." This is the same Tafsir of `Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others. Other scholars said that the Ayah means, "Like the practice, conduct, likeness of the people of Fir`awn." These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Ayah indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the Ayat, and proofs of Allah that they were sent with.

(وَاللَّهُ شَدِيدُ الْعِقَابِ)

(And Allah is severe in punishment.) meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does

what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

(قُلْ لِلَّذِينَ كَفَرُوا سُنُوعُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ
وَبِئْسَ الْمِهَادُ - قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّاتِيَاتِ
فِئَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
مِّثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ)

(12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest.") (13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.)

On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allah states that the disbelievers shall be fuel for the Fire,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ
سُوءُ الدَّارِ)

(The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).) 40:52 .

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment. Similarly, Allah said,

(فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ
كَافِرُونَ)

(So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) 9:55 , and,

(لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ
قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمِهَادُ)

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.)
3:196, 197 .

Allah said in this Ayah 3:10 ,

(إِنَّ الَّذِينَ كَفَرُوا)

(Verily, those who disbelieve) meaning, disbelieved in Allah's Ayat, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

(لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ)

(Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allah said,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!) 21:98 .

Allah said next,

(كَذَّابٍ ءَالَ فِرْعَوْنَ)

(Like the Da'b of the people of Fir`awn.) Ad-Dahhak said that Ibn `Abbas said that the Ayah means, "Like the behavior of the people of Fir`awn." This is the same Tafsir of `Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others. Other scholars said that the Ayah means, "Like the practice, conduct, likeness of the people of Fir`awn." These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Ayah indicates that the disbelievers

will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the Ayat, and proofs of Allah that they were sent with.

(وَاللَّهُ شَدِيدُ الْعِقَابِ)

(And Allah is severe in punishment.) meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

(قُلْ لِلَّذِينَ كَفَرُوا سُنُوعْلُبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ
وَبِئْسَ الْمِهَادُ - قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ الْتَقَتَا
فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
مِّثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ)

(12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest.") (13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.)

Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allah commanded the Prophet Muhammad to proclaim to the disbelievers,

(سُنُوعْلُبُونَ)

(You will be defeated) in this life,

(وَتُحْشَرُونَ)

(And gathered together) on the Day of Resurrection,

(إِلَىٰ جَهَنَّمَ وَيُسَّ الْمِهَادُ)

(to Hell, and worst indeed is that place of rest)

Muhammad bin Ishaq bin Yasar recorded that `Asim bin `Umar bin Qatadah said that when the Messenger of Allah gained victory in the battle of Badr and went back to Al-Madinah, he gathered the Jews in the marketplace of Bani Qaynuqa`.

Therefore, Allah said,

(قَدْ كَانَ لَكُمْ آيَةٌ)

(There has already been a sign for you) meaning, O Jews, who said what you said! You have an Ayah, meaning proof, that Allah will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

(فِي فِئَتَيْنِ)

(In the two armies) meaning, two camps,

(التَّقَاتِ)

(that met) in combat (in Badr),

(فِي سَبِيلِ اللَّهِ)

(One was fighting in the Cause of Allah) the Muslims,

(وَأُخْرَىٰ كَافِرَةٌ)

(And as for the other, in disbelief) meaning, the idolators of Quraysh at Badr. Allah's statement,

(يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنِ)

(They saw them with their own eyes twice their number) means, the idolators thought that the Muslims were twice as many as they were, for Allah made this illusion a factor in the victory that Islam had over them.

It was said that the meaning of Allah's statement,

(يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنِ)

(They saw them with their own eyes twice their number) is that the Muslims saw twice as many idolators as they were, yet Allah gave them victory over the disbelievers. `Abdullah bin Mas`ud said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allah's statement,

(وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَاقُتِمْ فِي أَعْيُنِكُمْ قَلِيلاً وَيُقَلِّكُمُ فِي أَعْيُنِهِمْ)

(And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes.) 8:44 "

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allah and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allah made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

(لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا)

(so that Allah might accomplish a matter already ordained.) 8:42 meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allah said;

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ)

(And Allah has already made you victorious at Badr, when you were a weak little force) 3:123 . In this Ayah 3:13 Allah said,

(وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ)

(And Allah supports with His victory whom He wills. Verily, in this is a lesson for those who understand.) meaning, this should be an example for those who have intelligence and sound

comprehension. They should contemplate about Allah's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنْطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْإِنْعَمِ وَالْحَرْثِ ذَلِكَ مَتَعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ- قُلْ أُوْنَبِّئُكُمْ بِخَيْرِ
مَنْ ذَلِكَمُ الَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَاءَتْ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ V

(14. Beautified for men is the love of things they covet; women, children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.) (15. Say: "Shall I inform you of things far better than those For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives). And Allah will be pleased with them. And Allah is All-Seer of the servants.")

The True Value of This Earthly Life

Allah mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the Sahih recorded that the Messenger said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةٌ أَضْرَّ عَلَى الرَّجَالِ مِنَ
النِّسَاءِ»

(I did not leave behind me a test more tempting to men than women.)

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many Hadiths that encourage getting married, such as,

«وَأِنَّ خَيْرَ هَذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَ نِسَاءً»

(Verily, the best members of this Ummah are those who have the most wives) He also said,

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ»

(This life is a delight, and the best of its delight is a righteous wife)

The Prophet said in another Hadith,

«حُبِّبَ إِلَيَّ النِّسَاءُ وَالطَّيِّبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي
فِي الصَّلَاةِ»

(I was made to like women and perfume, and the comfort of my eye is the prayer.)

`A'ishah, may Allah be pleased with her, said, "Nothing was more beloved to the Messenger of Allah than women, except horses," and in another narration, "...than horses except women."

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the Ummah of Muhammad with those who worship Allah alone without partners, then it is encouraged and praised. A Hadith states,

«تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مَكَاثِرٌ بِكُمْ الْأُمَّمَ
يَوْمَ الْقِيَامَةِ»

(Marry the Wadud (kind) and Walud (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.)

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of Tafsir have conflicting opinions about the amount of the Qintar, all of which indicate that the Qintar is a large amount of money, as Ad-Dahhak and other scholars said. Abu Hurayrah said "The Qintar is twelve thousand Uwqiyah, each Uwqiyah is better than what is between the heavens and earth." This was recorded by Ibn Jarir .

The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allah, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islam, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allah's right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a Hadith that we will mention, Allah willing, when we explain Allah's statement,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ
الْخَيْلِ﴾

(And make ready against them all you can of power, including steeds of war.) 8:60 .

As for the Musawwamah horses, Ibn `Abbas said that they are the branded, beautiful horses. This is the same explanation of Mujahid, `Ikrimah, Sa`id bin Jubayr, `Abdur-Rahman bin `Abdullah bin Abza, As-Suddi, Ar-Rabi` bin Anas and Abu Snan and others. Makhul said the Musawwamah refers to the horse with a white spotted faced, and the horse with white feet. Imam Ahmad recorded that Abu Dharr said that the Messenger of Allah said,

«لَيْسَ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤَدِّنُ لَهُ مَعَ كُلِّ فَجْرٍ
يَدْعُو بِدَعْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي
آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ أَوْ أَحَبِّ
أَهْلِهِ وَمَالِهِ إِلَيْهِ»

(Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, `O Allah! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.)

Allah's statement,

﴿وَالْأَنْعَامِ﴾

(Cattle) means, camels, cows and sheep.

﴿وَالْحَرَثِ﴾

(And fertile land) meaning, the land that is used to farm and grow plants.

Allah then said,

(ذَلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا)

(This is the pleasure of the present world's life) Ymeaning, these are the delights of this life and its short lived joys,

(وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ)

(But Allah has the excellent return with Him) meaning, the best destination and reward.

The Reward of the Those Who Have Taqwa is Better Than All Joys of This World

This is why Allah said,

(قُلْ أَوْنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكَم)

(Say: "Shall I inform you of things far better than those")

This Ayah means, "Say, O Muhammad, to the people, `Should I tell you about what is better than the delights and joys of this life that will soon perish" Allah informed them of what is better when He said,

(لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ)

(For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow) meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

(خَالِدِينَ فِيهَا)

(Therein (is their) eternal (home)) meaning, they shall remain in it forever and ever and will not want to be removed from it.

(وَأَزْوَاجٌ مُّطَهَّرَةٌ)

(And Azwajun Mutahharatun (purified mates or wives)) meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

(وَرَضُونَ مِنْ اللَّهِ)

(And Allah will be pleased with them) meaning, Allah's pleasure will descend on them and He shall never be angry with them after that. This is why Allah said in in Surah Bara`ah,

(وَرَضُونَ مِنْ اللَّهِ أَكْبَرُ)

(But the pleasure of Allah is greater) 9:72 , meaning, greater than the eternal delight that He has granted them. Allah then said,

(وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And Allah is All-Seer of the (His) servants) and, He gives each provisions according to what they deserve.

(الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ - الصَّابِرِينَ وَالصَّادِقِينَ
وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ)

(16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.") (17. (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allah. Those who spend in good and those who pray and beg Allah's pardon in the last hours of the night.)

The Supplication and Description of Al-Muttaqin

Allah describes the Muttaqin, His pious servants, whom He promised tremendous rewards,

(الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَّا)

(Those who say: "Our Lord! We have indeed believed") in You, Your Book and Your Messenger.

(فَاغْفِرْ لَنَا ذُنُوبَنَا)

(so forgive us our sins) because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and shortcomings, with Your bounty and mercy,

(وَقِنَا عَذَابَ النَّارِ)

(and save us from the punishment of the Fire.)

Allah then said,

(الصَّابِرِينَ)

((They are) those who are patient) while performing acts of obedience and abandoning the prohibitions.

(وَالصَّادِقِينَ)

(those who are true) concerning their proclamation of faith, by performing the difficult deeds.

(وَالْقَانِتِينَ)

(and obedient) meaning, they submit and obey Allah,

(وَالْمُنْفِقِينَ)

(those who spend) from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

(وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ)

(and those who pray and beg Allah's pardon in the last hours of the night) and this testifies to the virtue of seeking Allah's forgiveness in the latter part of the night. It was reported that when Ya`qub said to his children,

(سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي)

(I will ask my Lord for forgiveness for you) 12:98 he waited until the latter part of the night to say his supplication.

Furthermore, the Two Sahihs, the Musnad and Sunan collections recorded through several Companions that the Messenger of Allah said,

«يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟»

(Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request Is there anyone to invoke Me, so that I may respond to his invocation Is there anyone seeking My forgiveness, so that I may forgive him")

The Two Sahihs recorded that `A'ishah said, "The Messenger of Allah performed Witr during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part." `Abdullah bin `Umar used to pray during the night and would ask, "O Nafi`! Is it the latter part of the night yet" and if Nafi` said, "Yes," Ibn `Umar would start supplicating to Allah and seeking His forgiveness until dawn. This Hadith was collected by Ibn Abi Hatim.

(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلِكَةُ وَأَوْلُوا الْعِلْمَ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ - إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ - فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنَ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ

ءَأَسْلَمْتُمْ فَإِنِ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِن تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(18. Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this); (He always) maintains His creation in justice. None has the right to be worshipped but He, the Almighty, the All-Wise.) (19. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them. And whoever disbelieves in the Ayat of Allah, then surely, Allah is Swift in reckoning.) (20. So if they dispute with you say: "I have submitted myself to Allah, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah sees the servants.)

The Testimony of Tawhid

Allah bears witness, and verily, Allah is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

(أَنَّهُ لَا إِلَهَ إِلَّا هُوَ)

(that La ilaha illa Huwa) meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allah is the Most Rich, Free from needing anyone or anything. Allah said in another Ayah,

(لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ)

(But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad))
4:166 .

Allah then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ)

(Allah bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this)). This Ayah emphasizes the great virtue of those who have knowledge.

(قَائِمًا بِالْقِسْطِ)

((He) maintains His creation in justice) in all that He does,

(لَا إِلَهَ إِلَّا هُوَ)

(None has the right to be worshipped but He) thus emphasizing this fact,

(الْعَزِيزُ الْحَكِيمُ)

(the Almighty, the All-Wise.) the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allah is Islam

Allah said,

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)

(Truly, the religion with Allah is Islam.) Allah states that there is no religion accepted with Him from any person, except Islam. Islam includes obeying all of the Messengers until Muhammad who finalized their commission, thus closing all paths to Allah except through Muhammad . Therefore, after Allah sent Muhammad , whoever meets Allah following a path other than Muhammad's, it will not be accepted of him. In another Ayah, Allah said,

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ)

(And whoever seeks a religion other than Islam, it will never be accepted of him) 3:85 .

In this Ayah 3:19 , Allah said, asserting that the only religion accepted with Him is Islam,

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)

(Truly, the religion with Allah is Islam.)

Allah then states that those who were given the Scripture beforehand divided in the religion after Allah sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allah said,

وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ)

(Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.) meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allah then said,

(وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ)

(And whoever disbelieves in the Ayat of Allah) meaning, whoever rejects what Allah sent down in His Book,

(فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

(then surely, Allah is Swift in reckoning.) Allah will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allah said.

(فَإِنْ حَاجُّوكَ)

(So if they dispute with you (Muhammad)) so if they argue with you about Tawhid,

(فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ)

(Say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me") meaning, Say, `I have made my worship sincere for Allah Alone without partners, rivals, offspring or companion,

(وَمَنِ اتَّبَعَنِ)

(and those who follow me) who followed my religion and embraced my creed.' In another Ayah, Allah said,

(قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا
وَمَنِ اتَّبَعَنِي)

(Say (O Muhammad): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me...") 12:108 .

Islam is the Religion of Mankind and the Prophet Was Sent to all Mankind

Allah commanded His servant and Messenger, Muhammad , to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allah sent him with. Allah said,

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ

(And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.) meaning, their reckoning is with Allah and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allah said,

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

(And Allah sees the servants.) for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

(He cannot be questioned for what He does, while they will be questioned.) 21:23 because of His perfect wisdom and mercy. This and similar Ayat are clear proofs that the Message of Muhammad is universal to all creation, as it is well established in the religion, according to the various texts of the Book and Sunnah. For instance, Allah said,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

(Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah.") 7:158 , and,

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا)

(Blessed be He Who sent down the criterion to His servant that he may be a warner to the
`Alamin (mankind and Jinn).) 25:1 .

The Two Sahihs and other collections of Hadith recorded that the Prophet sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allah had commanded him. `Abdur-Razzaq recorded that Ma` mar said, that Hammam said that Abu Hurayrah said that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ
الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، وَمَاتَ وَلَمْ يُؤْمِنْ
بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّارِ»

(By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.) Muslim recorded this Hadith.

The Prophet said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I was sent to the red and black.) and,

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى
النَّاسِ عَامَّةً»

(A Prophet used to be sent to his people, but I was sent to all mankind.)

(إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ
بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ

النَّاسَ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ - أُولَئِكَ الَّذِينَ
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ
نَّصِيرِينَ)

(21. Verily, those who disbelieve in the Ayat of Allah and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.) (22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.)

Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

This Ayah chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allah's Ayat and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it. They also killed many Prophets when they conveyed to them what Allah legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

(وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ)

(And kill those men who order just dealings) thus, demonstrating the worst type of arrogance. Indeed, the Prophet said,

«الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ»

(Kibr (arrogance) is refusing the truth and degrading people)

This is why when they rejected the truth and acted arrogantly towards the creation, Allah punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allah said,

(فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)

(then announce to them a painful torment) meaning, painful and humiliating,

(أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ مِّن نَّاصِرِينَ)

(They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.).

(أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكَمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ - ذَلِكَ بِأَنَّهُمْ قَالُوا لَن
تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ
مَا كَانُوا يَفْتَرُونَ - فَكَيْفَ إِذَا جَمَعْنَهُمْ لِيَوْمٍ لَّا
رَيْبَ فِيهِ وَوُقِّيتَ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَّا
يُظْلَمُونَ)

(23. Have you not seen those who have been given a portion of the Scripture They are being invited to the Book of Allah to settle their dispute, then a party of them turned away, and they are averse.) (24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.) (25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned And they will not be dealt with unjustly.)

Chastising the People of the Book for Not Referring to the Book of Allah for Judgment

Allah criticizes the Jews and Christians who claim to follow their Books, the Tawrah and the Injil, because when they are called to refer to these Books where Allah commanded them to follow Muhammad, they turn away with aversion. This censure and criticism from Allah was all because of their defiance and rejection. Allah said next,

(ذَلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَّعْدُودَاتٍ)

(This is because they say: "The Fire shall not touch us but for a number of days.") meaning, what made them dare to challenge and defy the truth is their false claim that Allah will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the Tafsir of Surat Al-Baqarah.

Allah then said,

(وَعَرَّهَمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ)

(And that which they used to invent regarding their religion has deceived them.) meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allah did not grant them authority to support this claim. Allah said, while threatening and warning them,

(فَكَيْفَ إِذَا جَمَعْنَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ)

(How (will it be) when We gather them together on the Day about which there is no doubt (i. e. the Day of Resurrection).) meaning, what will their condition be like after they have uttered this lie about Allah, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil Allah will ask them about all this and punish them for what they have done. This is why Allah said,

(فَكَيْفَ إِذَا جَمَعْنَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ)

(How (will it be) when We gather them together on the Day about which there is no doubt.) meaning, there is no doubt that this Day will come,

(وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

(And each person will be paid in full what he has earned And they will not be dealt with unjustly.)

(قُلِ اللَّهُمَّ مَلِكَ الْمَلِكِ نُؤْتِي الْمَلِكَ مَنْ تَشَاءُ
وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ -
تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ

وَأُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَأُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ)

(26. Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.) (27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.)

Encouraging Gratitude

Allah said,

(قُلْ)

(Say) O Muhammad , while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

(اللَّهُمَّ مَلِكِ الْمَلِكِ)

(O Allah! Possessor of the power) meaning, all sovereignty is Yours,

(أُوتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ)

(You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.) meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This Ayah encourages thanking Allah for the favors He granted His Messenger and his Ummah. Allah transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allah to all mankind and Jinn. Allah endowed the Prophet with the best of qualities from the prophets before him. Allah also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allah and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allah allowed Muhammad's Ummah to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allah's

peace and blessings be on the Prophet until the Day of Judgment, and as long as the day and night succeed each other. This is why Allah said,

(قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ)

(Say: "O Allah! Possessor of the power,") meaning, You decide what You will concerning Your creation and You do what you will. Allah refutes those who thought that they could decide for Allah,

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ)

(And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)") 43:31 .

Allah refuted them by saying,

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the Mercy of your Lord) 43:32 , meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the prophethood to whom We will." Similarly, Allah said,

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message) and,

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ)

(See how We prefer one above another (in this world)) 17: 21

Allah said,

(تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ)

(You make the night enter into the day, and You make the day enter into the night) meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they

are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allah's statement,

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
(الْحَيُّ)

(You bring the living out of the dead, and You bring the dead out of the living.) means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

وَتَرَزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

(And You give wealth and sustenance to whom You will, without limit.) meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ وَإِلَى
اللَّهِ الْمَصِيرُ

(28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, unless you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.)

The Prohibition of Supporting the Disbelievers

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allah warned against such behavior when He said,

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

(And whoever does that, will never be helped by Allah in any way) meaning, whoever commits this act that Allah has prohibited, then Allah will discard him. Similarly, Allah said,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

(O you who believe! Take not My enemies and your enemies as friends, showing affection towards them), until,

وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

(And whosoever of you does that, then indeed he has gone astray from the straight path.)
60:1 . Allah said,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلّٰهِ عَلَيْكُمْ
سُلْطٰنًا مُّبِينًا)

(O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves) 4:144 , and,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصْرٰى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ
يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ)

(O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.) 5:51 .

Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirin, Ansar and Bedouins,

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.) 8:73 .

Allah said next,

(إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً)

(unless you indeed fear a danger from them) meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqyah is allowed until the Day of Resurrection." Allah said,

(وَيَحذِّرُكُمْ اللَّهُ نَفْسَهُ)

(And Allah warns you against Himself.) meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

(وَالِإِلَى اللَّهِ الْمَصِيرُ)

(And to Allah is the final return) meaning, the return is to Him and He will reward or punish each person according to their deeds.

(قُلْ إِنْ تُخَفُوا مَا فِي صُدُورِكُمْ أَوْ يُبْدُوهُ يَعْلَمُهُ
اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا
عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ

تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ
نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ)

(29. Say: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is able to do all things.") (30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself and Allah is full of kindness with the servants.)

Allah Knows What the Hearts Conceal

Allah tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

(وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(And Allah is able to do all things.) and His ability encompasses everything. This Ayah alerts Allah's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account. This is why Allah said afterwards,

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا)

(On the Day when every person will be confronted with all the good he has done,) meaning, on the Day of Resurrection, Allah brings the good and evil deeds before the servant, just as He said,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ يَمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) 75:13 .

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

(يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيُبْسَ الْقَرِينُ)

("Would that between me and you were the distance of the two easts a horrible companion (indeed)!) 43:38 .

Allah then said, while threatening and warning,

(وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ)

(And Allah warns you against Himself) meaning, He warns you against His punishment. Allah then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

(وَاللَّهُ رَءُوفٌ بِالْعِبَادِ)

(And Allah is full of kindness with the servants)

Al-Hasan Al-Basri said, "Allah is so kind with them that He warns them against Himself." Others commented, "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ)

(31. Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.") (32. Say: "Obey Allah and the Messenger." But if they turn away, then Allah does not like the disbelievers.)

Allah's Love is Attained by Following the Messenger

This honorable Ayah judges against those who claim to love Allah, yet do not follow the way of Muhammad . Such people are not true in their claim until they follow the Shari` ah (Law) of Muhammad and his religion in all his statements, actions and conditions. It is recorded in the Sahih that the Messenger of Allah said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

(Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.)

This is why Allah said here,

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ)

(Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...") meaning, what you will earn is much more than what you sought in loving Him, for Allah will love you. Al-Hasan Al-Basri and several scholars among the Salaf commented, "Some people claimed that they love Allah. So Allah tested them with this Ayah;

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ)

(Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you..."). "

Allah then said,

(وَيَعْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

("And forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.") meaning, by your following the Messenger , you will earn all this with the blessing of his mission. Allah next commands everyone,

(قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا)

(Say: "Obey Allah and the Messenger." But if they turn away) by defying the Prophet ,

(فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ)

(then Allah does not like the disbelievers.) thus, testifying that defiance of the Messenger's way constitutes Kufr. Indeed, Allah does not like whoever does this, even if he claims that he loves Allah and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger from Allah to the two creations: mankind and the Jinn. This is the Prophet who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the Ayah,

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ)

(And (remember) when Allah took the Covenant of the Prophets) 3:81 , Allah willing.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ
عِمْرَانَ عَلَى الْعَالَمِينَ - ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ
وَاللَّهُ سَمِيعٌ عَلِيمٌ)

(33. Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of `Imran above the nations.) (34. Offspring, one of the other, and Allah is All-Hearer, All-Knower.)

The Chosen Ones Among the People of the Earth

Allah states that He has chosen these households over the people of the earth. For instance, Allah chose Adam, created him with His Hand and blew life into him. Allah commanded the angels to prostrate before Adam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allah chose Nuh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allah in worship. Allah avenged the way Nuh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nuh supplicated against them. So Allah caused them to drown, and none among them was saved, except those who followed the religion that Allah sent to Nuh. Allah also chose the household of Ibrahim, including the master of all mankind, and the Final Prophet, Muhammad, peace be upon him. Allah also chose the household of `Imran, the father of Maryam bint `Imran, the mother of `Isa, peace be upon them. So `Isa is from the offspring of Ibrahim, as we will mention in the Tafsir of Surat Al-An`am, Allah willing, and our trust is in Him.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ - فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا
أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ
كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِنِ
وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ)