they do not beg of people at all.\[1\] And whatever you spend in good, surely, Allâh knows it well.

274. Those who spend their wealth (in Allâh’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.\[2\]

275. Those who eat Riba\[3\] (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: “Trading is only like Riba (usury),” whereas Allâh has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire — they will abide therein.

---

\[1\] (V.2:273) The Arabic word Ilhâfa literally means: “to beg with importunity,” but Imâm Tabârî in his Tafsîr and the majority of the religious scholars agree that the Verse means: “They do not beg of people at all.”

\[2\] (V.2:274) Narrated Abu Hurairâ: رضي الله عنه The Prophet صلى الله عليه وسلم said, “Seven people will be shaded by Allâh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

a) a just ruler;

b) a young man who has been brought up in the worship of Allâh, [i.e.worships Allâh (Alone) sincerely from his childhood];

c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);

d) two persons who love each other only for Allâh’s sake, and they meet and part in Allâh’s Cause only;

e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;

f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).

g) a person who remembers Allâh in seclusion and his eyes become flooded with tears.”

(Sahîh Al-Bukhârî, Vol.2, Hadîth No.504).

\[3\] (V.2:275) Riba: Usury which is of two major kinds; (A) Riba An-Nasî’a i.e. interest on lent money; (B) Riba Al-Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.
276. Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.

279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have [a]

---

[a] (V. 2:278)

a) Narrated ‘Aun bin Abu Juhaifah: My father bought a slave who practised the profession of cupping. (My father broke the slave’s instruments of cupping). I asked my father why he had done so. He replied, “The Prophet forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving Ribâ (usury), and cursed the picture-makers.” (Sahih Al-Bukhârî, Vol.3, Hadith No.299).

b) Narrated Abu Juhaifah: that he had bought a slave whose profession was cupping and then said: The Prophet forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave Ribâ (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (Sahih Al-Bukhârî, Vol.7, Hadith No.845).

[b] (2:279)

a) Narrated Abu Sa‘îd Al-Khadrî: Once Bilâl brought Barni (a kind of) dates to the Prophet and the Prophet asked him, “From where have you brought these?” Bilâl replied, “I had some inferior kind of dates and exchanged two Sâ’ of it for one Sânî of Barni dates, in order to give it to the Prophet to eat.” Thereupon the Prophet said, “Beware! Beware! This is definitely Ribâ (usury)! This is definitely Ribâ (usury)! Don’t do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then, buy the superior kind of dates with that money.” (Sahih Al-Bukhârî, Vol.3, Hadith No.506).

b) Narrated Samura bin Jundub: Allâh’s Messenger very often used to ask his companions, “Did anyone of you see a dream?” So, dreams would be narrated to him by those whom Allâh willed to relate. One morning the Prophet said, “Last night two persons (angels) came to me (in a dream) and woke me up and said to me, ‘Proceed!’ I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man’s head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, ‘Subhan Allâh! Who are these two persons?’ They said, ‘Proceed!’ So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man’s mouth.
and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man’s face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, ‘Subhan Allah! Who are these two persons?’ They said to me, ‘Proceed!’ So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread).’ I think the Prophet ﷺ added, ‘In that oven there was much noise and voices.’ The Prophet ﷺ added, ‘We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, ‘Who are these?’ They said to me, ‘Proceed!’ And so we proceeded and came across a river.’ I think he said, ‘— red like blood.’ The Prophet ﷺ added, ‘And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, ‘Who are these two persons?’ They replied, ‘Proceed! Proceed!’ And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, ‘Who is this (man)?’ They said to me, ‘Proceed! Proceed!’ So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, ‘Who is this?’ They replied, ‘Proceed! Proceed!’ So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, ‘Ascend up’ and I ascended up.” The Prophet ﷺ added, ‘So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they became in the best shape.” The Prophet ﷺ further added, ‘My two companions (angels) said to me: ‘This place is the ‘Adn Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: ‘That (palace) is your place’ I said to them: ‘May Allah bless you both! Let me enter it.’ They replied, ‘As for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied, ‘We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur’an, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicators, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of Ribâ (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is Mālik; the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrāhîm (Abraham), and the children around him are those who die on Aṣ-Sālihāt (the Islāmic Faith of Monotheism).’” The narrator added: Some Muslims asked the Prophet ﷺ: ‘O Allah’s Messenger! What about the children of Al-Mushrikūn?’ The Prophet ﷺ replied, ‘And also the children of Al-Mushrikūn.’” The Prophet ﷺ added, ‘My two companions added, ‘The men you
your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.\[1\]

281. And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to

\[1\] (V.2:280) Narrated Abu Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said: “A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allāh may forgive us.' So when he met Allāh (after his death), Allāh forgave him.” (Sahih Al-Bukhārī, Vol.4, Hadith No.687).
prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is the All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)[1], then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allāh is All-Knower of what you do.

284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, 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. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for

---

[1] (V.2:283) Narrated Āishah رضي الله عنها: The Prophet ﷺ bought some foodstuff on credit for a limited period and mortgaged his armour for it. (Sahih Al-Bukhārī, Vol.3, Hadith No.686)
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 Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.”

_Sûrat Ál-‘îmân (The Family of Imran) III_

_In the Name of Allâh
the Most Gracious, the Most Merciful._

1. _Alif-Lâm-Mim._ [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists).

3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad صلى الله عليه وسلم) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),

4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

---

6. He it is Who shapes you in the wombs as He wills. Lā ilāha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

7. It is He Who has sent down to you (Muhammad صلی الله عليه وسلم the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkām (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: “We believe in it; the whole of it (clear and unclear Verses) are from our Lord.” And none receive admonition except men of understanding. (Tafsir At-Tabari).

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, Allāh never breaks His Promise”.

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment.

12. Say (O Muhammad صلی الله عليه وسلم) 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 (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabari)

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.

15. Say: “Shall I inform you of things far better than those? For Al-Muttaqûn (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjün Mutahharatun[1] (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves”.

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) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the Zakât and alms in the Way of Allâh] and those who pray and beg Allâh’s Pardon in the last hours of the night.

[1] (V.3:15) i.e. they will have no menses, urine, or stool. See Tafsir Ibn Kathir and also see footnote of (V.29:64).
18. Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.

20. So if they dispute with you (Muhammad ﷺ) say: “I have submitted myself to Allâh (in Islâm), and (so have) those who follow me.” 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 (to Allâh in Islâm)?” If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves[1].

21. Verily! Those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh 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.

23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn 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 regarding 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.

26. Say (O Muhammad): “O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour 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 (i.e. increase and decrease in the hours of the night and the day during winter and summer), 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 (measure or account).

28. Let not the believers take the disbelievers as Auliya (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment)\(^{[2]}\), and to Allâh is the final return.

\(^{[1]}\) (V.3:26): See the footnote of (V.3:73)

\(^{[2]}\) (V.3:28) The Statement of Allâh ﺔﻌﻠﻪ ﺔﺠ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ "But Allâh warns you against Himself (i.e. His Punishment)." (3:28).

Narrated ‘Abdullâh رضي الله عنه: The Prophet ﺔourney said, “There is none who has a greater sense of Ghairah than Allâh, and for that reason He has forbidden Al-Fawâidhish, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allâh does.” (Sahih Al-Bukhârî, Vol. 9, Hadîth No. 500).
29. Say (O Muhammad ﷺ): “Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things.”

30. On the Day when every person will be confronted with all 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 Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

31. Say (O Muhammad ﷺ to mankind): “If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur‘ân and the Sunnah). Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.”

32. Say (O Muhammad ﷺ): “Obey Allâh and the Messenger (Muhammad ﷺ).” But if they turn away, then Allâh does not like the disbelievers.\(\text{[11]}\)

33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of ‘Imrân above the ‘Alâmîn (mankind and jinn) (of their times).

34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

35. (Remember) when the wife of ‘Imrân said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.”

36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I

\* Ghairah: a feeling of great fury and anger when one’s honour and prestige are injured or challenged.

\[11\] (V.3:32) See the footnote of (V. 3:85).
have given birth to a female child,” — and Allâh knew better what she brought forth, — “And the male is not like the female, and I have named her Maryam [1] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitân (Satan), the outcast.”

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mîhrâb [2] to (visit) her, he found her supplied with sustenance. He said: “O Maryam (Mary)! From where have you got this?” She said, “This is from Allâh.” Verily, Allâh provides sustenance to whom He wills, without limit.

38. At that time Zakariyâ (Zachariya) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”

39. Then the angels called him, while he was standing in prayer in Al-Mîhrâb (a praying place or a private room), (saying): “Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of ‘Isâ (Jesus) عليه السلام, the Word from Allâh (“Be!” — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.”

40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allâh) said: “Thus Allâh does what He wills.”

41. He said: “O my Lord! Make a sign for me.” (Allâh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and

---

glorify (Him) in the afternoon and in the morning."

42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Alamin (mankind and jinn) (of her lifetime)."

43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irká’i (bow down) along with Ar-Râki’ún (those who bow down)."

44. This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad ﷺ) (sallallaahu alayhi wasallam). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. ‘Īsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Īsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

46. "He will speak to the people in the cradle[1] and in manhood, and he will be one of the righteous.”

---


[2] (V.3:46) Narrated Abu Hurairah رضي الله عنه The Prophet ﷺ said, "None spoke in cradle but three: (The first was) Jesus, (the second child was) There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?” (He went on praying and did not answer her). His mother said, “O Allâh! Do not let him die till he sees the faces of prostitutes.” So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and
47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!"—and it is.

48. And He (Allâh) will teach him [‘Îsâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

49. And will make him [‘Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.

51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from Banû Israel was nursing her child at her breast when a handsome rider passed by her. She said, "O Allâh! Make my child like him." On that the child left her breast and facing the rider said: "O Allâh! Do not make me like him." The child then started to suck her breast again. [Abu Hurairah further said, "As if I were now looking at the Prophet]صل الله عليه وسلم sucking his finger (in way of demonstration)]. After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said,"O Allâh! Do not make my child like this (slave-girl)!" On that the child left her breast, and said, "O Allâh! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse." (Sahih Al-Bukhârî, Vol. 4, Hadîth No. 645).
52. Then when ‘Isâ (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allâh’s Cause?” Al-Hawâriyîn (the disciples) said: “We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh).”

53. Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Isâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha illallâh — none has the right to be worshipped but Allâh).

54. And they (disbelievers) plotted [to kill ‘Isâ (Jesus)], and Allâh plotted too. And Allâh is the Best of those who plot.

55. And (remember) when Allâh said: “O ‘Isâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that ‘Isâ (Jesus) is Allâh’s son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, ‘Isâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur’ân] till the Day of Resurrection. Then you will return to Me.

---

[1] (V.3:55) The advent (descent) of ‘Isâ (Jesus), [son of Maryam (Mary) .

a) Narrated Abu Hurairah: “Allâh’s Messenger صلى الله عليه وسلم said, “By Him in Whose Hand my soul is, surely [‘Isâ (Jesus)], the son of Maryam (Mary) will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur’ân (as a just ruler); he will break the cross and kill the pigs and there will be no Jizyah” (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it.” Abu Hurairah added: “If you wish, you can recite (this Verse of the Qur’ân): “And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. ‘Isâ (Jesus), عليه السلام] as a Messenger of Allâh and a human being] before his [‘Isâ (Jesus), عليه السلام or a Jew’s or Christian’s] death, and on the Day of Resurrection, he [‘Isâ (Jesus), عليه السلام] will be a witness against them.” (4:159).
and I will judge between you in the matters in which you used to dispute."

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the Zalimun (polytheists and wrong-doers).

58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ân).

59. Verily, the likeness of I isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

61. Then whoever disputes with you concerning him [I isâ (Jesus)] after (all this) knowledge that has come to you (i.e. I isâ (Jesus) being a slave of Allâh, and having no share in Divinity), say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."

(See Fath Al-Bari, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word Al-Jizyah instead of Al-Harb. (Sahih Al-Bukhâri, Vol.4, Hadith No.657).

b) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said: "How will you be when the son of Maryam (Mary) [i.e. I isâ (Jesus)] descends amongst you, and he will judge people by the Law of the Qur'ân and not by the law of the Injeel (Gospel)." (Fath Al-Bari, Vol. 7, Pages 304 and 305) (Sahih Al-Bukhârî, Vol.4, Hadith No. 658).

* The Jizyah: a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islam) will not be accepted by I isâ (Jesus), عليه السلام, but all people will be required to embrace Islam and there will be no other alternative.
62. Verily! This is the true narrative [about the story of ‘Isâ (Jesus)], and Lâ ilâha illâllâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.

64. Say (O Muhammad ﷺ): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh[1].

[1] (V.3:64) Narrated Ibn ‘Abbâs رضي الله عنهما: Abu Sufyân narrated to me personally, saying, “I set out during the truce that had been concluded between me and Allâh’s Messenger ﷺ was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, ‘Is there anyone from the people of this man who claims to be a Prophet?’ The people replied, ‘Yes,’ so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, ‘Who amongst you is the nearest relative to the man who claims to be a Prophet?’ I (Abu Sufyân) replied: ‘I am the nearest relative to him from amongst the group.’ So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), ‘Tell them (i.e. Abu Sufyân’s companions) that I am going to ask him (i.e. Abu Sufyân) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).’ By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, ‘Ask him: What is his (i.e. the Prophet’s) family status amongst you?’ I said, ‘He belongs to a noble family amongst us.’ Heraclius said, ‘Was any of his ancestors a king?’ I said, ‘No.’ He said, ‘Did you ever accuse him of telling lies before his saying what he has said?’ I said, ‘No.’ He said, ‘Do the nobles follow him or the poor people?’ I said, ‘It is the poor who follow him.’ He asked, ‘Is the number of his followers increasing or decreasing?’ I said, ‘They are increasing.’ He said, ‘Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?’ I said, ‘No.’ He said, ‘Did you fight with him?’ I replied, ‘Yes.’ He said, ‘How was your fighting with him?’ I said, ‘The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.’ He said, ‘Did he ever betray?’ I said, ‘No, but now we are away from him in this truce and we do not know what he will do in it.’ Abu Sufyân added, ‘By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claim the same (i.e. to be Allâh’s Prophet) before him?’ I said, ‘No.’ Then Heraclius told his translator to tell me (i.e. Abu Sufyân), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have
Then, if they turn away, say: “Bear witness that we are Muslims.”

said that he (i.e. Muhammad  صلى الله عليه وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether any of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said that statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.‘

Abu Sufyân said, ‘Heraclius then asked me, “What does he order you to do?” I said, “He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.”‘ Then Heraclius said, “If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet  صلى الله عليه وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.”‘ Then Heraclius asked for the letter of Allâh’s Messenger  صلى الله عليه وسلم and read it, wherein was written: In the Name of Allâh, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh’s punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allâh’s Statement):

“O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims.” (3:64).

“When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out.” Abu Sufyân added, “While coming out, I said to my companions, ‘The matter of Ibn Abu Kabshah* (i.e. Muhammad  صلى الله عليه وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.’ So I continued to believe that Allâh’s Messenger  صلى الله عليه وسلم would be victorious, till Allâh made me embrace Islâm.” Az-Zuhri said, “Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, ‘O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?’ (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, ‘Bring them back to me.’ So he called them and said, ‘I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.’ Then the people fell in prostration before him and became pleased with him.” (Sahih Al-Bukhârî, Vol.6, Hadîth No.75).

* Abu Kabshah was not the father of the Prophet  صلى الله عليه وسلم but it was a mockery done by Abu Sufyân out of hostility against the Prophet  صلى الله عليه وسلم.
65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.

67. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (Islāmic Monotheism — to worship none but Allāh Alone) and he was not of Al-Mushrikūn (See V.2:105)\(^{[1]}\).

68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ, ﷺ) and those who have believed (Muslims). And Allāh is the Wali (Protector and Helper) of the believers.

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

70. "O people of the Scripture! (Jews and Christians): Why do you disbelieve in the Ayāt of Allāh, [the Verses about Prophet Muhammad ﷺ, ﷺ present in the Taurāt (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth).”

71. "O people of the Scripture (Jews and Christians): Why do you mix truth with

\(^{[1]}\) (V.3:67) See the footnote of (V.2:135).
falsehood and conceal the truth while you know?"[1]

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion. Say (O Muhammad صلِّ الله علَيه وسلم): "Verily! Right guidance is the Guidance of Allāh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad صلِّ الله علَيه وسلم): "All the bounty is in the Hand of

[1] (V. 3:71) Narrated Anas: There was a christian who embraced Islam and read Sūrat-Al-Baqara and Al-Imrān, and he used to write (the revelations) for the Prophet صلِّ الله علَيه وسلم. Later on he reverted to Christianity again, and he used to say: "Muhammad صلِّ الله علَيه وسلم knows nothing but what I have written for him." Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad صلِّ الله علَيه وسلم and his companions. They dug the grave of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad صلِّ الله علَيه وسلم and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahih Al-Bukhārī, Vol.4, Hadīth No. 814).

[2] (V.3:73) "The Qualities of Allāh عز وجل "

صفات الله عز وجل 

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واللبيد والساق والمجيء والاستواء وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصريحة كالنزول والفضلك وغيرها فإن العلماء باكتتابه وسنة يؤمنون بهذه الصفات، ويثبتونها لله تعالى من غير تأويل أو تشبه أو تعطيل، وهي صفات تدل على تعالى لا تشبه صفات أحد من الخلق علمنا لقوله تعالى: {أُنْبِئُكمُ بِمَا لَمْ يُبْنَى لِهِ مِثَالًا} 4/112. (Sifāt-ullāh (Qualities of Allāh)).

All that has been revealed in Allah’s Book [the Qur’ān] as regards the [Sifā] Qualities of Allāh عز وجل, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (Istawā) rising over His Throne and others, or all that Allah’s Messenger صلِّ الله علَيه وسلم qualified Him in the true authentic Prophet’s Ahādīth (narrations) as regards His Qualities like [Nuzūl], His Descent or His laughing and others, the religious scholars of the Qur’ān and the Sunnah believe in these Qualities of Allāh and they confirm that these are really His Qualities, without Ta’wil (interpreting their meanings into different things) or Tashbīh (giving resemblance or similarity to any of the creatures) or [Ta’fīl] (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allāh). These Qualities befit or suit only for Allāh Alone, and He does not resemble any of (His) creatures. As Allāh’s Statement (in the Qur’ān): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seeer " (V.42:11) (2) There is none comparable unto Him (V.112:4)."
Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.”

74. He selects for His Mercy (Islâm and the Qur’ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are Al-Muttaqîn (the pious — See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “This is from Allâh,” but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allâh has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: “Be my worshippers rather than Allâh’s.” On the contrary (he would say): “Be you Rabbâniyûn (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it.”
80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh’s Will? (Tafsîr Al-Tabari).

81. And (remember) when Allâh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allâh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).”

82. Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh’s Obedience).

83. Do they seek other than the religion of Allâh (the true Islîmic Monotheism – worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad ﷺ): “We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ’îl (Ishmael), Ishâq (Isaac), Ya‘qûb (Jacob) and Al-Âshbât [the offspring of the twelve sons of Ya‘qûb (Jacob)] and what was given to Mûsâ (Moses), ‘Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm).”

85. And whoever seeks a religion other than Islâm, it will never be accepted of

---

(V.3:80) Narrated ‘Umar ﷺ: I heard the Prophet ﷺ saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)", for I am only a slave. So call me the slave of Allâh and His Messenger." (Sahih Al-Bukhârî, Vol.4, Hadîth No. 654).

* The Christians overpraised ‘Îsâ (Jesus) till they took him as a god besides Allâh.
him, and in the Hereafter he will be one of the losers.\[1\]

\[1\] (V.3:85).

a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم)صلى الله عليه وسلم and hisMessage. Narrated Abu Hurairah: Allah’s Messenger صلى الله عليه وسلم said: “By Him (Allâh) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Isâmic Monotheism), but he will be from the dwellers of the (Hell) Fire.” (Sahih Muslim, the Book of Faith, Vol.1, Hadith No. 240). [See also (V.3:116)]

b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, Ihsân (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم said (to his companions): “Jibrael (Gabriel) came to teach you your religion.” So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of ‘Abdûl-Qais was a part of faith. (See Sahih Al-Bukhârî, Vol. 1, Hadith No. 50 and 87) And the Statement of Allah عز وجل {And whoever seeks a religion other than Islâm, it will never be accepted of him.} (3:85).

Narated Abu Hurairah صلى الله عليه وسلم: One day while the Prophet صلى الله عليه وسلم was sitting in the company of some people, (The angel) Jibrael (Gabriel) came and asked, “What is Faith?” Allah’s Messenger صلى الله عليه وسلم replied, “Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection.” Then he further asked, “What is Islâm?” Allah’s Messenger صلى الله عليه وسلم replied, “To worship Allâh Alone and none else, to perform As-Salât (qîmât-as-Salâh), to give the Zakât and to observe Saum (fasts) during the month of Ramadân,” then he further asked, “What is Ihsân (perfection)?” Allah’s Messenger صلى الله عليه وسلم replied, “To worship Allâh as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allah’s Messenger صلى الله عليه وسلم replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

(1) When a slave (lady) gives birth to her master.
(2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

The Prophet صلى الله عليه وسلم then recited: “Verily, the knowledge of the Hour is with Allâh (Alone).” (31:34). Then that man (Gabriel صلى الله عليه وسلم) left and the Prophet صلى الله عليه وسلم asked his Companions to call him back, but they could not see him. Then the Prophet صلى الله عليه وسلم said, “That was (angel) Gabriel (Gabriel صلى الله عليه وسلم) who came to teach the people their religion.”

Abu ‘Abdûllâh (Gabriel صلى الله عليه وسلم) said: He (the Prophet صلى الله عليه وسلم) considered all that as a part of faith. (Sahih Al-Bukhârî, Vol. 1, Hadith No.47).

* In this Hadith, only 4 articles are mentioned, while in another Hadith, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur’ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) Al-Qadar (Divine Pre-ordainments), i.e. whatever Allâh has ordained, must come to pass.

**Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5—5th is the pilgrimage (Hajj) to Makkah for the one who can afford it once in a lifetime.
86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).

87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.

90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom\(^1\). For them is a painful torment and they will have no helpers.

---
\(^1\) (V.3:91). Narrated Anas bin Mâlik: \(\text{صلى الله عليه وسلم} \) Allâh’s Prophet ﷺ used to say, "A disbeliever will be asked: ‘Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?’ He will reply, ‘Yes.’ Then it will be said to him, ‘You were asked for something easier than that (to join none in worship) with Allâh (i.e. to accept Islâm, but you refused).’ " (Sahih Al-Bukhârî, Vol. 8, Hadîth No. 546).
92. By no means shall you attain Al-BIRR (piety, righteousness — here it means Allâh’s Reward, i.e. Paradise), unless you spend (in Allâh’s Cause) of that which you love; and whatever of good you spend, Allâh knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad ﷺ): “Bring here the Taurât (Torah) and recite it, if you are truthful.”

94. Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the Zâlimûn (disbelievers).

95. Say (O Muhammad ﷺ): “Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islamic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn.” (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at Bakkhah (Makkah), full of blessing, and a guidance for Al-Âlâmîn (mankind and jinn).

97. In it are manifest signs (for example), the Mâqâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the Âlâmîn (mankind, jinn and all that exists)¹¹.

¹¹ (V.3:97).

a) The performance of Hajj is an enjoined duty and its superiority, and the Statement of Allâh ﷻ: “Hajj (pilgrimage) to the House (Ka’bah), is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of