

Introduction to Surah Imran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Period of Revelation

This Surah, revealed at Madinah, consists of three discourses. The first discourse (V. 1-32 and V. 64-120) appears to have been revealed soon after the Battle of Badr. The second discourse (V. 33-63) was revealed in 9 A.H. when the deputation from the Christians of Najran visited the Prophet. The third discourse (V. 121-200) was revealed after the Battle of Uhud.

Major Issues, Divine Law and Guidance

1. Allah's testimony about Himself.
2. Decisive vs. Allegorical verses of The Qur'an.
3. The True religion in the sight of Allah is only Islam.
4. The only religion acceptable to Allah is Islam.
5. Live Islam and die as a Muslim in order to get salvation.
6. Followers of Isa (Jesus) were Muslims.
7. Birth of Maryam (Mary), Yahya (John) and Isa (Jesus) peace be upon them.
8. 'Mubahla' (calling for Allah's decision if the birth of Jesus is disputed). He was born without a father, as Adam (first man) was born without parents and Eve (first woman) was born without a mother.
9. Life and death is from Allah.
10. There is no escape from death.
11. Those who are killed in the path of Allah are not dead but are alive.
12. Muhammad (pbuh) is no more than a Rasool/Prophet of Allah.
13. Prohibition to take the unbelievers as protectors.
14. Critical review and lessons taught during the Battle of Uhud.
15. The first House of Allah ever built on earth is that of Ka'bah at Makkah.

Theme

As in Surah Al-Baqarah, the Jews were invited to accept the guidance. Similarly, in this Surah, the Christians are admonished to give up their erroneous beliefs and accept the guidance of the Qur'an. At the same time, the Muslims are instructed to nourish the virtues that may enable them to carry out their obligation of spreading the Divine guidance.

The believers had met with all sorts of trials and hardships about which they were forewarned in Surah Al-Baqarah. Though they had come out victorious in the Battle of Badr, they were not out of danger yet. Their victory had aroused the enmity of all those powers in Arabia which were opposed to the Islamic movement. Threatening events had begun to appear on all sides and the Muslims were in a perpetual state of fear and anxiety. This state of emergency was also adversely affecting its economy which had already been badly disturbed by the influx of Muslim refugees from other places.

The Jewish clans, who lived in the suburbs of Al-Madinah, started discarding the treaties of alliance which they had made with the Prophet at his arrival from Makkah. They had discarded the treaties to the extent that during the Battle of Badr, these "People of the Book" sided with the Mushrik Quraish (in spite of the fact that their fundamental Articles of Faith - such as Oneness of Allah, Prophethood and life after death - were the same as those of the Muslims). After the Battle of Badr, they openly began to approach various Arab clans against the Muslims. The magnitude of the peril may be judged from the fact that even the life of the Prophet himself was always in danger. His Companions used to sleep in their armour and keep watch at night to guard against any sudden attack. Whenever the Prophet happened to be out of sight even for a short while, they would at once set out in search of him.

Jews even approached the Quraish and challenged their ego to avenge the defeat they had suffered at Badr and promised to help them from within. As a result, the Quraish marched against Al-Madinah with an army of 3000 warriors and a battle took place at the foot of mount Uhud. The Prophet started out of Al-Madinah with one thousand men to fight the enemy. While they were marching to the battlefield, three hundred hypocrites deserted the army and returned to Al-Madinah to discourage the believers. A small band of hypocrites, however, remained among the seven hundred who accompanied the Prophet. They played their part and did their best to create mischief and chaos in the ranks of the Believers during the battle. This was the first clear indication of the fact that within the fold of the Muslim community there was quite a large number of saboteurs who were always ready to conspire with the external enemies to harm their own brethren.

These devices of the hypocrites played a major role in the setback at Uhud, even though the weaknesses of the Muslims also contributed to it. The Muslims were a new community, formed on a new ideology and had not yet gotten thorough moral training. Naturally in this second hard test of their physical and moral strength, some weaknesses came to the surface. That is why a detailed critical review of the Battle of Uhud is made in this Surah which was needed to warn the Muslims of their shortcomings and to issue instructions for their reform.

This Surah is called AL-IMRAN because it discusses the family of Imran (Ale-Imran) the grandfather of Jesus (Isa A.S) and is cognate to Surah Baqarah which mainly discusses the Jews (Yahood) of Bani Israel. The Surah provides a detailed insight into who Jesus was and his lineage, as well as proving that Jesus is not the Son of God or God (Ilah) himself. It negates the objections of the Christians on Tawheed and provides evidence(s) to the Oneness of Allah and how all the prophets including Jesus are all Allah's creation (Abd/slaves) and are all in need of Allah (Aajiz/reliance) and ask from him alone.

Like Surah Baqarah this Surah takes a general view of the religious history of mankind but with special reference to the people of the book or Ahle Kitab in Arabic (especially Christians & Jews too) and how they lie against the Tawheed of Allah and reject Muhammad PBUH (final Prophet) and the Quran (final revelation), due to this reason they are related to as the disbelievers (Kafir: those who cover up the truth). In Surah Al-Baqarah Allah gives us a detailed explanation of the Jews and their bad

actions/qualities, whereas in this surah Allah gives us a detailed explanation of the Christians and their bad actions/qualities, thus putting them both under the same banner of disbelief.

Surah Al-Imran was revealed in Al-Madinah, as evident by the fact that the first 83 Ayat's relate to the delegation of Christians from Najran that arrived in Madinah on the ninth year of Hijrah (632 CE) to discuss their theological dispute with the Muslims regarding the Nature of Jesus. We will elaborate on this subject when we explain the Ayah about the 'Mubahala' (invoking the curse of God upon the liars) (S.3, V.61).

The Surah proceeds from Surah Baqarah to explain the birth of the new people of Islam and their ordinances and insists on the need of Jihad (struggle and fight in the cause of Allah/the truth). It instigates those who have been blessed with Islam to remain constant and strong upon their faith (Tawheed), pray for guidance and maintain their spiritual hope for the future.

I should also state that we mentioned the virtues of Surah Al Imran along with the virtues of Surah Al-Baqarah in the beginning of Surah Al-Baqarah.

Abu Umamah reported: The Messenger of Allah, peace and blessings be upon him, said:

Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Al `Imran, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.

Source: Şaḥīḥ Muslim 804

Al-Nawwas ibn Sam'an reported that The Messenger of Allah PBUH said:

"On the Day of Resurrection, the Quran and its people who acted upon it will be brought forth, preceded by Surat al-Baqarah and Ali `Imran. It is as if they are two clouds, or two canopies of dark shade with light between them, or two flocks of birds in ranks, advocating for their reciters."

Source: Şaḥīḥ Muslim 805

Subject matter of Surah Imran:

Like Surah Al-Baqarah, there are 4 main subjects this surah covers from the (8) Maqasid Arba'ah Aliya:

- **Tawheed** (Allah is One) (from the Maqasid Arba'ah Aliya)
- **Risaalah** (Prophethood of Muhammad PbuH) (from the Maqasid Arba'ah Aliya)
- **Jihaad** (struggling in the cause of Allah) (from the Mo'midaat, supporting concepts)
- **Infaaq** (spending in the cause of Allah) (from the Mo'midaat, supporting concepts)

(NUZUL = Order): Order of revelation: This is a Madani surah (revealed in Madinah) consisting of 200 Verses, its 89th in order of revelation coming after surah Anfal but 3rd in order of the book (Quran/Mushaf) as the PBUH placed it.

(RABAT = Connection): The Surah's rabat or connection is with Surah Baqarah because this Surah also discusses the 4 main principles that Surah Baqarah discusses but in more detail which is also the subject matter of this surah: (1) Tawheed, (2) Risaalah, (3) Jihaad, (4) Infaaq.

The emphasis in this Surah is laid on the duty of the Christians to accept the new light of Islam, the Christians here are specially appealed to whereas the Jews were specially appealed to in the previous Surah. However, further connections (Rabat) are mentioned below:

- Surah Baqarah ends with the verses of Tawheed in the last 3 verses of the Surah (V.284-286). In the end of Surah Baqarah verse 286 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (fansurna alalkawmil kafireen) the help of Allah is asked for by those who believe and they ask Allah to protect/save or give them victory over the disbelievers (kafir), thus, these believers are those people Allah is referring to in the starting Verse of Surah Imran اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (Allahu lailaha illahuwal hayyul kayyum) (S.3, V.2), the ones who believe in the Tawheed (in this verse).
- Surah Imran discusses how Allah helped the believers and in verse 2 of Surah Imran Allah starts with Tawheed clarifying who the believers & disbelievers are, thus if you disagree with the Tawheed of Allah like the Jews and Christians have thsoe are the kafir's mentioned in Surah Baqarah end of verse 286 (mentioned above) and from them the believers ask Allah for protection and victory.
- Surah Baqarah discusses how the Yahood (Jews) took the cow as their Ilah and worshipped it. As well as this the Surah discusses with proofs/evidence (Daleels) the Tawheed of Allah and negates the shirk that the Jews done by worshipping the cow. Thus, Allah flaws their concept of worshipping the cow.
- Surah Imran discusses how the Nasara (Christians) took Jesus (Isa a.s) as their Ilah and worshipped him. As well as this the Surah discusses with proofs and (Daleels) the Tawheed of Allah and negates the shirk that the Christians done by making Jesus their Ilah (son of God or God himself) and worshipped him. Thus, Allah flaws their concept of Jesus being Ilah or son of God.
- Surah Baqarah discussed the Jews and their ideology in great detail, but the Christians were not mentioned as such.
- Surah Imran discusses the Christians ideology in detail and both the Jews and Christians (Ahle Kitab) are discussed together putting them both under the same banner of disbelief (kufr) by way of their shirk.
- Surah Baqarah discusses the objections made by the Jews on Allah's Tawheed and Risaalah of PBUH. But the objections of the Christians were not mentioned.
- Surah Imran discusses the objections made by the Christians on Allah's Tawheed and Risaalah or Sunnah of PBUH in that why is PBUH doing certain things that our Prophets didn't do and thus bringing new things. Thus, Allah proves how PBUH is the true Messenger of Allah.
- Surah Baqarah discusses Taalut and his followers and how they were ordered to be brave and do Jihad (struggle in Allah's cause).
- Surah Imran discusses Muhammad PBUH and his Sahaba and how they were brave and done Jihad (struggled in Allah's cause).

(MUMTAZ = Importance/Excellence): The Mumtaz or importance and Excellence of this surah are many such as:

- (1) Its Mumtaz (Important) because it discusses the Family of Imran (Ahle Imran), Grandfather of Jesus.
- (2) It Discusses the Usool (principles) of Tanzeem (organisation of a Jamaat) (1 of the Momidaat of the 8 Arba'ah Aaliya).
- (3) It also discusses how the Amir of the Tanzeem's (organisation) words and orders should be followed and abide by, for example Battle of Badr was won due to the warriors of PbuH followed his orders, whereas Uhud battle was lost due to some orders not being followed and Hypocrisy (A lesson for the Muslims).
- (4) It discusses the Battle of Badr in detail.
- (5) It discusses 3 conditions of Tawbah.
- (6) 33 points are given proving that Jesus and Mary (his mother) are Abd (servants) of Allah and not divine or son of God.
- (7) It discusses how all the Messengers or Prophets sent by Allah made a covenant (like a promise) to give their people the glad tidings of the Prophets or Messengers to follow and said that he will be coming with the truth (meaning there will be another Messenger coming with the truth so follow him).
- (8) It discusses how the Nasara (Christians & lineage of Jesus) of that time and Jesus were 'Aajiz' and sought help from Allah alone.
- (9) It discusses how the Christians made up false claims that Jesus was crucified.
- (10) It discusses the objections raised by the Christians in that they say Jesus is Ibn Ullah (son of God).
- (11) It shows the high status (shaan) of the Sahaba of Muhammad PBUH and how brave they were in the battle of Badr.
- (12) On Tawheed Allah gives Daleel Aqli, Daleel Naqli and Daleel Wahi and provides a summary of how Allah is ONE.
- (13) It negates the ideology of the Christians in that Jesus is God or the Trinity.

(MAQSAD = Purpose): The purpose of the Surah is to explain Surah Baqarah in more detail as the Maqasid's of Surah Baqarah are the same as Surah Imran and are discussed in further detail in this Surah with Daleel (proofs) and examples. Allah negates (Radd e Shirk) the objection the disbelievers raise as to the Tawheed of Allah even though Tawheed was proven already with proofs in Surah Baqarah.

(KHULASA = Summary/Division): The summary or main points of the Surah is that 4 principles of the Maqasid Arba'ah Aliya which are **Tawheed, Risaalah, Jihad, and Infaaq** are discussed in 3 sections of Surah Al-Imran, the Surah is split into 3 sections (with sub-sections) discussed below.

Section 1: From Verse 1 – Verse 63: Discusses **Tawheed**.

Section 2: From Verse 64 – Verse 101: Discusses **Risaalah**.

Section 3: From Verse 102 – Verse 200: Discusses together **Jihad & Infaaq**.

Section (1):

Verses 1 – 63 discuss the concept of ‘**Tawheed**’ which is further split into 3 sub-sections, each sub-section starts with Dawah (propagation) Tawheed and each subsection discusses 6 points, as follows:

Sub - Section (1) From Verse 1- 17 discusses Tawheed (6 Points).

1. The Surah in Verse 2 starts with Dawah (propagation) Tawheed **اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ** (Allahu lailaha illahuwal hayyul kayyum)
2. Three Daleels (proofs) are given to prove Tawheed by Allah:
 - a. Daleel Aqli: Al Hayyul Kayyum **هُوَ الْحَيُّ الْقَيُّومُ** (The Ever-Living, All-Sustaining) (Verse 2).
 - b. Daleel Wahi: Musaddi kallimaa bayna yaday **بَيْنَ يَدَيْهِ لِمَا بَدَّءَ بِهَا مَصَدِّقًا لِمَا بَدَّءَ بِهَا** (confirming what came before it) (Verse 3).
 - c. Daleel Naqli: Wa’anzalat taurat wal injeel **وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ** (as He revealed the Torah and the Gospel previously). (Verse 3).

So, in the above Verses and Verse 4 Allah having revealed his book (Quran) to PBUH which confirms the previous books/revelations is telling mankind to accept it in all reverence. Try to understand its meaning and reject any motives which make the truth unacceptable to those who reject faith or those whose reject the oneness of Allah.

3. Allah threatens the disbelievers of Tawheed and those who don’t believe in the Quran (Furqan/criterion) of a severe punishment in this world and in the hereafter (Verse 4). In Verses 5 & 6 Allah proves Tawheed with Daleel Aqli.
4. Verse 7 removes the objection the Ahle kitab (especially Christians) had to Tawheed Uluhiyya as we shall see later. Uluhiyyah is an Arabic term that entails the worship of Allah, this form of Tawheed is about the worship of Allah, It means that all forms of worship belong only to Allah. It is not enough just to believe that Allah is the Creator (Lord) and that He has different Names and Attributes. A person must also worship Him alone. A Muslim believes in all forms of Tawheed (Uluhiyya & Ruibubiyya) and practices them as Allah wills.
 - He deserves to be obeyed above everything and everyone.
 - He should be the most loved by Muslims.
 - He should be most feared by Muslims.
 - He alone deserves to be worshiped physically.

The idolaters of Quraysh used to recognize the Rububiyyah (Lordship) of Allah in that he is the lord of the world, but worshiped others besides Him. The problem with them was directed at Uluhiyyah (the form of worship). They worshiped statues and made them as partners next to Allah (The same as what the Christians done).

Allah is One in Lordship, Names and Attributes and the right to be worshiped. And whoever opposes a form of Tawheed falls into Shirk.

Tawheed Uluhiyyah is also closely associated with the Shahada. It is one of the pillars of the Shahada to submit to this form of Tawheed.

Verse 7 is related to the fact that Christians say Jesus is Ilah (God) or son of God but the verses in the Quran related to Tawheed are concise and clear regarding this. Allah says 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 (clear) Ayat to understand the Mutashabih (unclear) Ayat, will have acquired the correct guidance, and vice versa, moreover they shall be those who have well-grounded knowledge and sound reasoning **أُولَئِكَ** **أَلْبَابٌ**. Thus, only Allah Knows the True Interpretation of the Mutashabihat.

Allah says, so as for those in whose hearts there is a deviation meaning, those who are misguided and deviate from truth to falsehood, 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, concise and, thus, constitute unequivocal proof of Tawheed against the misguided people. This is why Allah said (seeking Al-Fitnah) meaning, they seek to misguide their following by pretending to prove their innovation by relying on (the Mutashabih of it) but this is proof against and not for them. For instance, Christians might claim that Jesus 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, He Isa (Jesus) was not more than a servant. We granted Our favour to him (S.43, V.59). Further, in (S.3, V.59) Allah says 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. On the other hand, the Bani Israel (Jews) used to say 'they' are the children of Allah (Ibn Allah) because they are so close to Allah and Allah bestowed favours on them. Similarly, the Christians used this same word (Ibn Allah) in (the Mutashabih of it) for Jesus and twisted the meaning making Jesus the son of God.

5. Verse 8 is a (Dunya) worldly Duah for the believers (Muslims) who have well-grounded knowledge and sound reasoning and Allah says when the disbelievers object or don't agree to your ideology of Tawheed and they persist on shirk, stay strong to your word or belief (Aqedah) and make Duah to Allah to not deviate you from it after Allah has guided you and stay strong on your Deen. (Allah here is teaching the believers how to tackle the problems you will be faced with in this Dunya)

Verse 9 is a Duah for the Aakira (hereafter) and shows how we must make Duah and seek Allah's help for the worldly things and for the promise of Allah in the hereafter.

6. Allah in these following verses talks about the Akhirah (day of Judgement), He says to the disbelievers 'Don't hold onto the Dunya (world) as this won't last forever and you will go back to Him and be held accountable for your actions/deeds'. Verse 10 the wealth & children of the disbelievers will be of no benefit, Allah threatens (darawa) them in verse 12 with the punishment of hellfire and uses Pharoah as an example in verse 11 that his worldly pleasures and wealth didn't benefit him. Then in verse 13 Allah compares the 2 armies that met in war and how Allah supported the believers, and this was a lesson for people. Verse 14 Allah again talks about the worldly pleasures and how the Duniya (world) is made to look delightful, but it won't last forever (it's kalil), and your return will be to Allah which will be the finest destination. In Verse 15 Allah describes what the finest destination is and its better than all this Duniya's worldly pleasures and then gives brief description of Jannah and how Allah will be pleased with those who were mindful of him in this world. Verse 16 is a duah for the mindful people mentioned in the previous verse (the believers) and those who try to protect themselves from the beauties and delights of this temporary world. In verse 17 Allah further

explains who these mindful people are and who makes the Duah in V16? They are those who in this world are patient, sincere, obedient, and charitable, and who pray for forgiveness before dawn, thus these are all attributes of a true Momin (true believer).

Sub - Section (2) From Verse 18-25 discusses Tawheed (6 points).

1. Verse 18 starts with Dawah (propagation) Tawheed **شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ** (Shahid Allahu annahu laailaha illa huwa).

Straight away like the previous section Three Daleels (proofs) are given to prove Tawheed by Allah in an excellent and unique manner in Verse 18:

- a. Daleel Wahi: **شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ** (Allah Himself is a Witness that there is no god worthy of worship except Him).
 - b. Daleel Naqli: **وَالْمَلَائِكَةُ هُوَ** (And so do the Angels).
 - c. Daleel Aqli: **وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ** (And the people of knowledge/Intellect).
2. Verse 19 clearly eradicates the objections against Allah's Tawheed when Allah says the ONLY way Is ISLAM (submitting your will to Allah). When the Christians (Nasaara) said Jesus is the son of God and he is our Ilah, they say that this was written in the Injeel (bible), but we must understand that the Ahle kitab (Jews then covering up as Christians or followers of Jesus) wrote this in their books themselves with their own hands against Allah. The so-called disciple of Jesus 'Paul' was a Jew like Jesus Himself, he showed himself as a follower of Jesus and the bible even though he wasn't, he himself wrote that Jesus is Son of God into the scriptures because of the enmity stubbornness & envy he had with Jesus and the Christians (**مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ**).
 3. Verse 20 shows and proves the truthfulness of the PBUH and how his role was to give the message he was sent with by Allah and the rest is up to Allah. In this verse Allah (**Zajr**) scolds the disbelievers & (**Takhweef**) (Allah is threatening/condemning them).
 4. Verse 21 shows the bad characters and actions (killing of prophets) of the Ahle Kitab (Jews), and in Verse 22 it shows their situation in this world and the hereafter (akhira) thus Zajr & takhweef in this world and the next.
 5. Verse 23 shows how the Ahle kitab used to turn away their faces from the book (word) of Allah (Quran). Verse 24 They turn away from the book and say Jannah is for them and the fire of hell will only touch them for a few days. But they are deceived by their own selves and wishful lying.
 6. Allah's reply is in verse 25 regarding verse 24 to their wishful lying by scolding them and scaring them of the punishment of the Hell fire when every soul will be paid in full for what it has done, and none will be wronged, and there is no doubt of that day of Judgement.

Sub - Section (3) From Verse 26-63 discusses Tawheed (6 points).

This subsection discusses 4 principles of the Maqasid Arba'ah aliya: (1) Tawheed, (2) Risaalah, (3) Sadakat al Kitaab, (4) Iman Bil Aakhirah. With these principles discussed a detailed reply is given by Allah to the Christians (Nasaara) to their objections to Allah's Tawheed.

1. Verse 26 starts with Dawah (propagation) Tawheed **قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي** Kulilla Humma Maalikul Mulk ("O Allah! Lord over all authorities!)

In Verse 26 & Verse 27 Allah gives 2 Aqli Daleels (rational evidence) as to the Tawheed of Allah:

- **Daleel Aqli:** Tutil Mulka Mantashaa **تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ** (You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You please). (Verse 26).
 - **Daleel Aqli:** Tulijul Layla fin'nahaari **تُولِجُ اللَّيْلَ فِي النَّهَارِ** (You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living). (Verse 27).
2. In Verse 28 Allah clearly states since the disbeliever's object to Allah's Tawheed you should not befriend or take as guardians the Kafir (disbelievers) solely for the reason of their kufr and rejecting Tawheed, and whosoever does they should not expect any hope from Allah's mercy. Thus, the people of the book only had a portion of the revelation and if they reject the complete revelation (this Quran) then the people of faith must part company with them. In Verse 29 there is Aqli Daleel (rational evidence) stating that whatever you reveal or conceal in your hearts, Allah knows it.
 3. In Verse 30 Allah is warning you (darawah) of that day where whatever you have done will be brought in front of you and there will be regret for those who have sinned.
 4. In Verses 31 & 32 there is Targheeb & Itibah (inciting to follow and obey) the PBUH [truthfulness of PBUH]. Allah says if you truly love Allah then follow Muhammad PBUH and Allah will love you and forgive you your sins. Verse 32 Obey Allah and his Messenger PBUH.
 5. From Verse 33 onwards Allah replies to the allegations & objections of the Christians and eradicates the concept they have that Jesus is God (Ilah) or Son of God. The story of the family of Imran (Jesus's grandfather) and the miracles connected to the birth of Jesus and the purity of his Mother Mary are related.

In Verse 33 Allah says 'Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of Imran above all people of their time'. The reason for this is to show that the ancestors and lineage of Jesus were all chosen people of Allah and some of them great Prophets. Allah says that all the prophets (ambiya) are all his creations (Makhlook) and are Aajiz (reliant) upon him and ask from him, and so is Jesus thus Jesus cannot be the son of God or God himself, they are descendants of one and other (V34). In Verse 35 onwards Imrans wife (Jesus's grandmother) is also Aajiz (reliant) upon Allah and asks (makes Duah/Mannat) from him alone for a baby and Allah gave her Mary A.S (mother of Jesus). Verses 38 – 41 shows how Zakariya A.S made duah/mannat from Allah alone for a child, and he too was Aajiz (reliant upon Allah and Allah granted him a son 'John' (the Christians call the Baptist who was another prophet during time of Jesus).

- Point 11: Verse 45 Allah says 'Isa Ibnu Maryam' **عِيسَى ابْنُ مَرْيَمَ** ('Isa or Jesus son of Mary). Showing and proving that he is not son of God.
- Point 12: Verse 45 Allah says 'Wajihann Fiddunya wal akhira' **وَجِيهًا** ('He was honoured in this world and the next'). Showing status of Jesus. Allah has given him the Honour.
- Point 13: Verse 45 Allah says 'Minal Muqarrabin' **وَمِنَ الْمُقَرَّبِينَ** ('He will be close to Allah).
- Point 14: Verse 46 Allah says 'Wayu kallimunnaasa' **وَيُكَلِّمُ النَّاسَ** ('He will speak to people from the cradle in infancy'). Showing that he will tell people he is sent from Allah as a messenger and not as a God or him being Ilah.
- Point 15: In Verse 46 Allah further says 'Wakah'lann' **وَكَهْلًا** ('And in Manhood or when he is older (old man) showing that he will come back when he is older to speak to the people').
- Point 16: In Verse 47 Allah says 'Walam Yamsasni Bashr' **وَلَمْ يَمَسِّنِي بَشَرًا** ('Mary said no man has touched me'). Showing and proving that she was a Virgin, and that Jesus was Allah's word "BE" and not God or son of God as he was son of Mary.
- Point 17: In Verse 48 Allah says 'Wayu allimuhul Kitaba' **وَيُعَلِّمُهُ الْكِتَابَ** ('I will give him a book and teach him'). Shows that He Jesus was in need of Allah to give him the book and teach him (it wasn't from himself). Also Proves Jesus was a messenger and not God or son of God.
- Point 18: Further in Verse 48 Allah says 'Wal Hikmata' **وَالْحِكْمَةَ** ('will give him wisdom'). Proving that He Jesus was in need of Allah. Thus, one can see clearly from these Verses that when Allah says "We gave" (atah from Allah) or (given from Allah) that Jesus is not God and on the contrary, he was in need (Aajiz) of God. Hikma or wisdom here means that He will come back and believe in the Quran and teach it and support the message of PBUH.
- Point 19: In Verse 49 Allah says 'Wa Rasoolan' **وَرَسُولًا** ('And we made him a rasool') (messenger). So here Allah is clearly saying He was a messenger and not Ilah (God) or son of God.
- Point 20: Furthermore, in Verse 49 Allah says 'Min Rabbikum' **مِّن رَّبِّكُمْ** ('We gave him signs or Daleels from us meaning Allah').
- Point 21: Again, in Verse 49 Allah says 'Bi Iznillah' **بِإِذْنِ اللَّهِ** ('These signs/Daleels will be from Allah or by Allah's will'). Proves that if its by Allah that you will breathe life into the clay birds then how is Jesus God?
- Point 22: Again, in Verse 49 Allah says 'Wa Ukhyil mauti' **وَأُحْيِي الْمَوْتَى** ('I will bring the dead back to life by the will of Allah or Allah's order/Hukum'). This clearly

proves that what Jesus done in his life was by the will of Allah and not from himself so he cannot in any way or form be God (Ilah).

- Point 23: In Verse 50 Allah says 'Musaddikallimaa' وَمُصَدِّقًا لِّمَا (‘I will confirm the Torah which came before me’). This shows he is a clear messenger of Allah and not God or son of God.
- Point 24: Further, in Verse 50 Allah says 'Wali Uhillukum' وَلَا جِلَّ لَكُمْ (‘and legalize some of what had been forbidden to you’). This is one of the reasons why the Jews went against him and rejected him to be the Massiah.
- Point 25: Again, in Verse 50 Allah says 'Waji tukum Bi Ayat' وَجِئْتُكُمْ بِآيَاتٍ (‘And I have come to you with proof from your Lord’). This proves that Jesus is not God and there is only One God that sends down the Ayat (revelations to his messengers).
- Point 26: Again, in Verse 50 Allah says 'Fattakullah' فَاتَّقُوا اللَّهَ (‘Fear your Lord’). This shows that Jesus said fear Allah, he didn't say fear 'ME' and that I am God. Moreover, Jesus feared Allah himself and thus proves he is not God.
- Point 27: In Verse 51 Allah says 'Innallaaha Rabbi Wa Rabbukum' إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ (‘Truly Allah is my Lord and yours’). This shows and proves that if Jesus had a Lord how can he Jesus be God (Ilah)?
- Point 28: Further in Verse 51 Allah says 'Fa'buduhu' فَاعْبُدُوهُ (‘So worship Him’). Jesus is saying worship your lord, he did not say worship 'me', this clearly shows that Jesus is not God or Son of God.
- Point 29: In Verse 52 Allah says 'Man Answaari' مَنْ أَنْصَارِي (‘Who will be my helpers?’). If Jesus is God, why is he asking who are his helpers and furthermore, why would he be in need of helpers?
- Point 30: In Verse 55 Allah says 'Mutawaffeeaka' مُتَوَفِّيكَ (‘Allah says I will completely take you’). Meaning I will take you up to myself complete in body and soul (mutawaffeeaka). The word Mutawaffi is from wafaat which is just the soul (when one dies as in wafaat it's just the soul Allah takes up, the body remains on earth in the ground. So here Allah is objecting to the belief of the Christians that Jesus was put on the cross (crucified) and then was in the cave for 3 days and 3 nights as they claim. As Allah is saying I took him up to the heavens in complete body and soul.
- Point 31: Further, in Verse 55 Allah says 'Waraafiuka' وَرَافِعُكَ (‘and raise you up to myself or us/Allah’). This clearly shows the true nature of what happened to Jesus. He wasn't crucified but instead Allah is saying they took him up alive. Thus, shows he is not God as God himself the true God raised/took him up.
- Point 32: Again, in Verse 55 Allah says 'Mutwahhiruka' إِلَىٰ وَمُطَهِّرُكَ (‘we will purify you’). Why does God need purifying if He Jesus was God? Allah here is saying we will purify you (Jesus) from all the statements of Kufr (disbelief) your people or the Jews have

made against you in that they say you are God (Ilah) or the son of God or that you died on the cross for their sins (crucifixion).

- Point 33: In Verse 59 Allah says 'Khalkahu Min Turabin' خَلَقَهُ مِنْ تُرَابٍ ('Isa's likeness is like that of Adam'). This is showing or implying that Adam had no parents and Jesus at least had a mother and therefore Adam had more right to be the son of God if there ever was one which is utterly impossible, Allahu Akbar!

In Verse 60 Allah the Almighty sums up his replies to the Christians in saying 'الْحَقُّ مِنْ رَبِّكَ فَلا تَكُن مِّنَ الْمُشْكِكِينَ' ('This is the truth from your Lord, so do not be one of those who doubt').

To reinforce these 33 points Allah uses to eradicate the objections of the Christians, there are also 5 statements (within the 33 points) of Isa's (Jesus) forefathers or elders supporting the fact that Jesus is not Ilah (God) or Ibn Ullah (son of God). These statements of the elders or forefathers from Jesus's lineage show that they relied only on Allah (Aajizi) and that they don't know anything of the Ghaib (unseen) themselves, thus only Allah knows and has Ilm Ul Ghaib.

- Statement 1: In Verse 35 Jesus's grandmother said 'Innaka Antas Samiul Alim' مَبْنِيَّ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ('when the wife of 'Imran said, "My Lord! I dedicate what is in my womb entirely to Your service'. This shows that the wife of Imran didn't know what was in her womb (a girl or a boy) only Allah knows as he is All hearer and all knowing.
- Statement 2: In Verse 37 Jesus's mother Mary said 'Innallaha Yarzuku Manyashaau Bi Ghairi Hisaab' إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ('Whoever Allah wills he gives them sustenance'). Shows that Allah gave sustenance and provisions to Mary during her pregnancy, thus Allah is the Lord as he is the giver and sustainer and not Mary or her son Jesus.
- Statement 3: In Verse 38 Zakariya said 'Innaka Samiud duah' إِنَّكَ سَمِيعُ الدُّعَاءِ (You Allah are all hearing of prayers). This showed that Zakariya made duah to Allah and were in need from Allah (Aajiz).
- Statement 4: In Verse 40 the Angels said 'Kazalikallahu yafalu manyashaa' كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ (Angels said "So it will be. Allah does what he wills"). This verse shows that not even the angels have any knowledge of the unseen (Ilm ul ghaib) and only bring down what Allah says to them, thus Allah does as he wills. Moreover, If we look at the preceding couple of verse before verse 40 we see the story of Zakariya A.S and the conversation he had with the Angels that came to him with the words or news from Allah, we can clearly see that Zakariya being a prophet of Allah asked only from Allah & didn't have any knowledge of unseen and is asking/questions Allah in V40. Similarly, if we look at Verse 47 we can see Mary doing a similar thing asking or questions Allah (how can I have a child when no man has touched me?), the verse clearly shows that neither the Angels nor Mary had any knowledge of the unseen thus Allah does as he wills.

- Statement 5: In Verse 51 Isa (Jesus) said 'Innallaaha Rabbi wa Rabbukum' إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ (surely Allah is my Lord and your Lord so worship him). This shows Jesus is not Lord, but Allah is Lord, and we should worship him.

From verse 60 – 63 is the conclusion of Subsection 3 of the 1st section of Surah Imran:

In Verse 60 Allah says this is the truth from your Lord (regarding the story of Mary, Jesus and his lineage showing that they were all Aajiz and sought help and asked from Allah). Thus, none of them had Ilm ul Ghaib (knowledge of the unseen) neither were any of them Lords and neither were any of them sons of God (Jesus).

Then in verse 61 which relates to the Mubahala (delegation of Christians from Najran that debated with PBUH) where Allah says if they the Christians still dispute with you oh PBUH over the matter of Jesus then invoke Allah's curse upon yourselves if you are truthful.

In Verse 62 Allah takes you back to the heart of this section 'Tawheed' saying 'certainly this is the true narrative (of Jesus) And there is no god worthy of worship except Allah'.

Lastly In Verse 63 Allah says 'If they turn away, then surely Allah has perfect knowledge of the corruptors. Showing again Allah's Tawheed that He has the perfect knowledge (regarding the narrative of Jesus) and He knows of the corruptors (those who corrupt the scriptures and change its meanings to make Jesus Lord or son of God).

Section (2):

Verses 64 – 101 discuss the concept of 'Risaalah' (Truthfulness of the PBUH). This section is also linked to the Mubahala (The debate of PBUH with the Najrani Christians) and shows the truthfulness of Muhammad PBUH and all the previous Prophets (Ambiya) based on the same message of Tawheed. Allah's revelation being continuous, all people are invited to accept its completion in Islam (believing in the Quran and Muhammad PBUH as Allah's True Prophet) and all controversies are deprecated.

This sections first Verse (64) straight away starts with the Dawah of Tawheed 'La Ilaha Illallah' which is the real point (Asal Maqsad) at hand. In Verse 64 it says 'Allah Na Buda Illallah' أَلَّا نَعْبُدَ إِلَّا اللَّهَ (we will worship none but Allah) and it's for this statement or Tawheed that all the Prophets were sent to this world with the truth and Haq from Allah.

In this section there are 15 bad qualities mentioned of the Ahle kitab (people of the book) and replies are given by Allah to their rejection or objection of Tawheed (Allah is not discussing their bad qualities for us to hate the Ahle kitab; Jews or Christians. Moreover, it's for us to understand their mentality and thought process and what they have been doing over time and to be weary of them):

- 1) Verse 64: Allah says 'Yattakhizu ba'dana ba'dan يَتَّخِذَ بَعْضُنَا بَعْضًا (nor take one another as lords instead of Allah). This is related to the Ahle kitab (Jews & Christians) as they used to listen to, be obedient to and act upon the falsehood of what their scholars/rabbis/priests used to say (changing meaning of Allah's verses in their book) rather than looking at the scriptures or the

truth sent by Allah sent down to the people by the prophets. Their priests and Rabbis used to cover up the truth with falsehood and lie against Allah's verses for petty financial gains and to mislead their people. Moreover, they used to give such a high status to their Rabbis/priest/Peer's that they near enough blind followed and worshipped them (took them as their Lords mentioned in the Hadith narrated by Adi bin Hatim). In a hadith the PBUH said that their Rabbis and Priests used to make Halal what was haram and make Haram what was Halal. Ibn Jurayj commented on this verse saying "We don't obey each other in the disobedience to Allah ". So don't obey each other on false hood but obey Allah's truth.

- 2) Verse 65: Allah says they argue over Ibrahim A.S and regarding who is on his Deen (religion) and truly following Ibrahim A.S 's way. Allah is saying you have no true knowledge of Ibrahim (you don't understand), he was neither Jew nor Christian but was on the Deen e Haq (Deen e Hanif). Thus, he submitted himself to Allah alone and therefore he was a Muslim. This is evident by the following verses 66, 67 & 68 where Allah specifically says that those who have the best claim to Ibrahim A.S are his followers and Muhammad PBUH (V.68: this prophet) and his followers showing that PBUH is the true and final messenger. The Ahle kitab used to make false Daleels/evidence trying to prove that they are the true followers of Ibrahim A.S, moreover if they truly believed in him, they would have believed in Muhammad PBUH as they both came with the same message from Allah. Thus, Allah says they have No Daleel as Ibrahim was before even the Torah or the Gospel (V. 65).
- 3) Verse 69: The Ahle Kitab try to mislead the Believers (make them astray/Gumrah). But Allah is saying they themselves are astray from the right/straight path, yet they perceive it not. In the verse Allah uses the word 'Ma Yashuroon' **وَمَا يَشْعُرُونَ** (they don't have any Aqal/Sense) meaning they are like animals (have no senses).
- 4) Verse 70: The Ahle Kitab reject the signs and verses of Allah whilst they know/witness it's the truth. Like how Muhammad PBUH was mentioned in their books establishing the truthiness of his prophethood and message. As well as this Tawheed was clear cut in their books too as all the prophets came with this same message revealed to them in their Kitaab's/books.
- 5) Verse 71: Allah says they mix the truth with falsehood by changing the meanings in their scriptures/books thus hide the truth whilst they know it's the truth. Allah is saying they are knowingly trick/mislead the people or believers of their time and the believers now.
- 6) Verse 72: Allah tells us how they used to plan their hypocrisy (munafikat) to make others disbelieve and go astray too. They used to say to people or show the people they believed but really rejected it and persuaded them to reject it too to show that these believers are unstable on this Deen and to make it look like a joke making it into a mockery, so the others don't believe in it either an abandon it.
- 7) Verse 73: (Deen e Jahiliyat par wasiyat karna) They used to say that ours Deen (religion) is the only true Deen and don't believe in anything revealed to anyone else as they will not receive revealed knowledge like us. Then in Verse 74 Allah says He chooses who he reveals his mercy or knowledge to.
- 8) Verse 75: Allah says they make it Halal /legal to eat or consume others wealth, finances or property thus exploiting them and making it legal as they class them as gentiles/goym (lower

from them). They think they can legally rip people off (like the Banking system) and won't be held accountable for it. This goes back to the falsehood of their Rabbis/Priests/scholars/Peer's how they made the Haram Halal by changing the meaning with their own hands for financial petty gains. This is similar to the 'Ulama Su' amongst the Muslims who just give Fatwa's and verdicts by changing the meaning of the verses and hadiths for petty financial gains. Then is Verse 77 Allah talks about what & how their punishment will be.

- 9) Verse 78: They change the original meanings of Allah verses in their books/scriptures, they twist the meanings with their tongues so that people think it's from Allah or part of the scripture (Allah's revelation). They are adding new things into the scriptures and falsifying it and thus lying against Allah knowingly.
- 10) Verse 79: Allah says it's not befitting a prophet who is blessed with the scripture to tell people to worship Him alongside Allah or claim he is the son of God. Jesus didn't say I am Lord or worship me, so the question arises, who told these people to worship him? In Verse 80 Allah says the Prophets would never tell others to worship them or worship Angels the besides Allah or take them as lords. This is related to the Christians and Jews as Christians take Jesus as Lord or Son of God and worship him and the Jews used to say that the Angels are the daughters of Allah and worshipped them or through/via them.
- 11) Verse 81: Allah made covenant with the Prophets saying when there comes to you a Prophet after us confirming what you have of the scriptures already you will follow him and support him. Thus, all Prophets accepted the commitment or covenant. Here Allah is not addressing the Prophets but is addressing the Ahle kitab that if your Prophets (i.e.: David Solomon Moses and Jesus) agreed to this covenant then why do you people not believe in Muhammad PBUH as your Prophets do? Moreover, He PBUH was clearly mentioned by your Prophets in your books/scriptures, and you were told of his coming but when he came you denied him. Your Prophets obeyed their covenant with Allah, but the people of their time didn't obey by their Prophets covenant. In this verse the Book and wisdom is referred to as the Quran (completed scripture or finality over the ages of revelation to the prophets) which is Sadakat al Kitab. Believing, following, and supporting the Prophet (PBUH) mentioned here in this Verse is Sadakat al Rasool (truthfulness of PBUH).

In Verse 82 & 83 there is a scolding (zajr) to the Ahle Kitab because they turned away from the truth and are Fasiqun.

In Verse 84 Allah gives a Daleel Wahi regarding the revelation sent to Abraham, Ismael, Isaac, Jacob, Moses, and Jesus. Thus, we Muslims believe in all of them making no distinction between them and submit to Allah, so then why do you not believe in (PBUH)?

In Verse 85 Allah clearly says any other way other than Islam will not be accepted. Islam (submitting your will to Allah) is the only way acceptable to Allah. Then there is telling off or Darawa and takhweef of Hellfire to those who deny.

- 12) Verse 86: Related to being a murtad (not believing after believing) and knowing fully well that Muhammad is the True & Final Messenger of Allah after receiving clear proofs of his Prophethood (Sadakat al Rasool).

In Verse 87 & 88 Allah is scaring and threatening (darawa/takhwif) them.

In Verse 89 there is glad tidings for those who repent to Allah change their ways and believe and submit themselves to their true Lord.

In Verse 90 again Allah is scaring and threatening (darawa/takhwif) those who disbelieve after believing and then increase in that disbelief. Their repentance will never be accepted.

In Verse 91 Allah is scaring and threatening (darawa/takhwif) those who disbelieve and die in that disbelief, their wealth will not avail them one bit and are destined for Hell.

In Verse 92 Allah is Instigating towards Infaaq (spending in Allah's cause) until you don't spend from that which you love in Allah's way, you will never achieve righteousness.

- 13) Verse 93: The Ahle kitab (Jews Christians) didn't follow the teachings of their Prophets/Messengers or the books (Allah's revelation) they brought to them and that's why they themselves made the halal food into Haram (lawful into unlawful). Their scholars, Rabbis, or priests done this knowingly which is like what the Muslim 'Ulema e Su' are doing in Islam.

In Verse 94 Allah scolding them (zajr) and saying they are the true wrongdoers as they invent lies against Allah

In Verse 95 Allah is rejecting (Radd e Shirk) Polytheism/Shirk and is clarifying Abraham's position that he was not like you people (mushriks) and this is the truth.

- 14) Verse 96: The Ahle kitab used to say that our Kibla (Jerusalem) is more sacred and older or more established than your Ka'ba (as there is more history of majority of Prophets coming there). But Allah says the First house of worship for humanity is the one at 'Bakkah' (also known as Makka). This clearly shows that the Ka'ba is more sacred and the majority of the Mufassiroon agree that the earth when Allah created it started or was spread out from the place of where the Ka'ba is, we can see this in many verses in the Quran that the Earth was spread or laid out i.e.: S.2, V.22 we see the word 'Firaashann' or S.15, V19 'Madadnaaha' meaning spread out. As well as this the Ka'ba is known to be the centre of Earth. We also know that the Ka'ba (the first place of worship) was first built by the Angels and in that same position of the Ka'ba upwards towards the Heavens the Angels are making Tawaf of the Ka'ba even now and will be until the end of times.

Verse 97 has the reply to the objection of the Ahle Kitab in that they believe Jerusalem to be more sacred than the Ka'ba. Allah proves to them in this Verse that Abraham himself (the Prophet you hold in such high esteem) prayed there and in fact built the Ka'ba with Ismael A.S.

In Verse 98 Allah scolds (zajr) them again saying 'oh people of the book' (Ahle Kitab) these are the true revelations of Allah so then why do you deny?

- 15) Verse 99: The Ahle kitab (people of the book) turn believers away (make them astray) from Allah's Book making it seem crooked whilst you know it's the truth and Allah knows what you do. So, Allah is saying I know the games you play with the people and lead them astray.

In Verse 100 Allah is scolding (zajr) or warning the believers saying if you give in or stick to them (the disbelievers who were given the scriptures previously and didn't abide by it or changed it), they will turn you back from belief to disbelief (murtad) and make you go astray as they have themselves.

In Verse 101 again Allah is warning the believers and then giving them Glad tidings in that whoever holds firmly to Allah's path is on the straight and correct path. Allah is warning us to not turn away in disbelief from Allah as the Verses or revelation of Allah have come down to you via Muhammad PBUH and he is amongst you so hold tight to Allah's path and don't listen to the Ahle Kitab as they want to lead you astray. Allah here is wrapping up the section of Risaalah in the last verse of this section by re-establishing the fact that My Messenger Muhammad PBUH is amongst you so Follow him in what he has brought to you from Me. However, even though the PBUH isn't amongst us Muslim's now as he has left this world, we have Allah's Book this Quran and the PBUH's Sunnah to follow.

Section (3):

Verses 102 – 200 (end Verse) discuss the concept of '**Jihad & Infaaq** (Struggling & spending in the cause of Allah). The Muslims (believers) are instigated to hold together in Union and harmony and follow the PBUH and are promised security from harm from their enemies. They are enjoined to seek friendship among their own people.

In this section the Battle of Badr shows us how Allah helps and upholds the virtuous/believers and how Organization/Tanzeem (Jamaat), patience, perseverance and discipline find their reward. On the other hand, the lessons of Uhud must be learnt, not in despair but in the exercise of higher virtues and in contempt of pain and death.

The misfortunes of Uhud are shown to be due to the indiscipline's of some, the indecision and selfishness of others, and cowardice on the part of the hypocrites, but no enemy can hurt Allah's cause. The taunts of the enemy should be disregarded, and sincere prayer offered to Allah alone (Tawheed) who would grant his servants success and prosperity.

Here in this section Jihad (struggle) and Infaaq (spending) are discussed together hand in hand whereas in Surah Baqarah they were discussed separately under different sections. As well as this Allah outlines how to make an Organization, Tanzeem (Jamaat) and the Rules (Usool) are laid down to establish this in order to do Jihad (struggle in Allah's cause and) and Infaaq (spend in Allah's cause). As this is exactly what the PBUH done in the process of setting up the harmonious society we talk about of Madina. He set up the Jamaat (Tanzeem) of Muslims (believers) and implemented what Allah revealed to him which are these very verses.

In Surah Baqarah Allah discussed the principles and rules to implement Jihad (i.e:) (1) Tahzeeb ul Ahlaak (rules for the Mujahid), (2) Siyaasat al Madan (rules for the country), and (3) Tadbeer ul Manzal (rules for the Household). However here in this section of Surah Imran Allah Introduces 5 new principles or rules for an organisation, tanzeem or Jamaat to follow in order to struggle in Allah's cause and make that organisation or Tanzeem strong & united:

- 1) Verse 102: Relates to Aqeeda (Fil Ettiqadi) in that all the people or members (believers) of the Jamaat must have the same Aqeeda and thinking which is Tawheed expressed in this verse

where Allah says be mindful of him and don't die except as Muslims (submitting to Allah). Allah is saying come together on the same Aqeeda of Tawheed which is the 'Haq' as Allah says in this verse **اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ** 'Ittakullah Haqqa Tukatihi' (stay and be strong on the Haq). Moreover, if a Jamaat or organisation has people with different Aqeeda and thinking there will always be unrest and quarrels as to what their aim and path is, one will say do this and the other will say let's do it like that.

- 2) Verse 103: The believers (Jamaat/organisation/Tanzeem) will follow Allah's way (Quran & Sunnah) firmly or strongly and don't let go of it or put into it or change to newly invented rules or laws of your own. Moreover, don't be divided and hold to Allah's rope (the deen) firmly. The law of your system, organisation, tanzeem, Jamaat or even state will be Allah's book and the sunnah thus this will unite you in your Jamaat and will become brothers in Islam.
- 3) Verse 104: The people (believers) in the Jamaat/organisation will be Alert, active and strong in order to 'call people to goodness and encourage what is good and forbid what is evil' **وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ**, they will be the successful (like what PBUH done in the Harmonious society of Madina and was successful) (This is the Jihad or Struggle in Allah's cause). The Maqсад (purpose) here is Allah's Tawheed (goodness) and Shirk is (Evil) as this is what all the Messengers came down with alongside other ancillary laws of Allah. The goodness 'Khair' referred to here in this Verse is the Quran and the Sunnah of PBUH (so call people to that). Ibn Kathir in his Tafsir states that the goodness is to not become disunited amongst yourselves in your Jamaat or organisation/tanzeem and from this is the khair that you're firmly holding on to Allah's book and the sunnah and you don't go against it. Therefore, be firm and strong in **وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ** Waya' Muruna bil Ma'roof Wayan Hawna Anil Munkar' (encouraging to good and forbidding the evil) because if you don't you will be like the Yahood and Nasara who didn't follow firmly and were weak, lazy and hypocritical in doing this Jihad.

In Verse 105 Allah says don't be like those (the Yahood and Nasaara) who split up into sects after clear proofs came to them and Allah gives the warning of their punishment as to those who do.

In Verse 106 Allah tells us about the Punishment of their disbelief and there is Takhweef and Darawa (scolding) that they will have dark and gloomy faces because of their disbelief after belief.

In Verse 107 Allah gives Glad tidings to the believers and that they will have Allah's mercy and will be bright faced and in Jannah forever.

In Verse 108 Allah reaffirms his True revelation/Quran (Sadakat al Kitab) and reaffirms PBUH's prophethood (Sadakat al Rasool) when he says These are Allah's revelations, We recite to you 'O Prophet' in truth.

In Verse 109 Allah takes us back to the Dawah of this Surah which is Tawheed and (propagation of Tawheed).

In Verse 110 Allah is instigating us towards Amr bil Ma'roof Wayan Hawna Anil Munkar' again and saying 'Kuntum Khaira Ummah' that you are the best ummah/community ever been sent down to mankind because of this reason, you enjoin good and forbid that which is evil and

believe in Allah. In the next following verses, we can see how important Amr bil Ma'roof Wayan Hawna Anil Munkar' is because this is the struggle in Allah's cause which will lead you into conflict with the disbelievers and those who want to spread corruption on the earth.

In Verse 111 Allah is instigating towards Jihad (here Jihad is battle as we see the word 'Kaatilu'). Moreover, Allah is comforting (tassalli) the Believers (Muslims) in that the opposition (disbelievers) will flee and will have no helpers.

In Verse 112 There is Takhweef duniyawi (worldly punishment), Allah tells us what will happen to the disbelievers in this world because they don't strive and struggle (do Jihad) for the cause of Allah (enjoining good and forbidding evil) and reject Allah's revelations and kill the prophets unjustly as they don't want to follow what they tell them to do.

In Verse 113 Allah says they people of the book (Ahle Kitab) are not alike, some of them are good too (the ones who believe in Allah) who prostrate and pray.

In Verse 114 Allah carries on from the previous verse talking about the good/righteous (believing) Ahle Kitab (people of the book) and for the Believers (the Muslims as they all submit their will to Allah) saying they believe in Allah and the last day, and they encourage good and forbid the evil. Here Allah is referring to the good as Infaaq (charity) and spending in the way of Allah as we can see in the Verse Allah says *فِي الْخَيْرَاتِ* 'Fil Khairati' whereas in the previous verse it was Jihad (struggling in Allah's cause). 'Khairat' here is referred to spending from that which is earned in the Halal way on your Jamaat/organisation to uplift your society and uplift the downtrodden people in your society (like PBUH did in Madina when we talk about the Harmonious society). You must spend on your Jamaat or organisation/society in the way of Charity, Sadakat and Zakat. Like when PBUH asked the Sahabah to donate as they didn't have any weaponry to defend themselves in the war when the Quraish attacked them in Badr. The Sahabah literally gave everything they owned for Allah's cause & protect their Deen. Therefore, the people of the Jamaat, organisation or society need to spend for their cause.

- 4) Verse 115: Allah gives glad tidings to the believers (whether they are the good ones amongst the Ahle kitab or the followers of PBUH) they will never be denied their reward of any good they do. The good that they do is referred to here as the Jihad (struggle) and Infaaq (spending) in the way of Allah to enjoin the good and forbid the evil. Thus, you must take your Jamaat/organisation further by spending out of your Halal earnings and to propagate the Deen (Tawheed). So, Allah is instigating Infaaq (spending in Allah's cause) by giving you glad tidings of rewards from him and this is the 'KHAIR' Allah is referring to in the previous verse.

In Verse 116 there is Takhweef and Daraawa (warning and scolding) from Allah that those who don't spend in Allah's cause (disbelievers) (the tight & stingy), neither their wealth or children will be of any benefit to them and their punishment is the Fire for ever.

In Verse 117 Allah make a similitude of the disbelievers, Allah says that he didn't wrong them, but they wronged themselves.

- 5) Verse 118: Allah says 'Oh believers' protect your Jamaat or organisation and don't include those who are hypocrites or who don't agree with your Aqeeda/mission as they will leak your secrets and harm your mission as their only desire is to harm you. And make you suffer. Thus,

don't befriend your enemies or bring them close to you because their prejudice against you has become evident from what they say and they hide enmity in their hearts.

In Verse 119 You love them as your friends and are close to them but they don't love you, which shows their hypocrisy. You believers believe in all the scriptures, but they don't believe in yours and hold a grudge against you, when they are with you they say they believe but on their own they bite their fingertips in rage against you.

In Verse 120 Allah says the disbelievers and hypocrites don't want any good or khair coming to you (believers/Muslims) and they grieve if it does but when you're afflicted with evil or calamity they rejoice. But if you are patient and mindful of Allah their schemes will not harm you. Thus, Allah explains to us what is really in their hearts and their mentality that they don't want you to succeed in your mission.

In the next Verses Allah explains with examples of Badr & Uhud why not to befriend or bring close to you these disbelievers and hypocrites as they will expose your Jamaat's, or organisations plans and secrets.

From Verses 121 – 128 Allah explains both the Battles of Badr and Uhud. In Badr the Muslims were fewer in number (300 – 1000) than the opposition (Quraish), there weren't any hypocrites to leak the secrets and want bad for the Jamaat/army thus the Muslim's won the battle as they were united on their mission of Tawheed and followed strictly the Amir/leader and helped them. In Uhud the Muslims were more in numbers than Badr but had a lot of hypocrites amongst them and some of the Muslim's were lazy and scared and didn't want to fight. Some amongst the Muslims didn't listen to the Amir/leader and thus a won battle was lost by the Muslims.

In the next verses Allah instigates the Believers towards Jihad & Infaaq:

In Verses 132 – 136 The believers are shown forgiveness if they act upon what Allah and the PBUH tells them and are given glad tidings of Jannah by Allah. In Verse 134 Allah instigates towards Infaaq (charity/spending in Allah's cause)

Verse 137 shows the fate of the deniers or disbelievers.

Verses 138 – 145 Allah instigates the believers towards Jihad (struggling/fighting in Allah's cause) and discusses martyrdom.

In Verse 146 & 147 Allah gives glad tidings again and gives example of previous nations and their struggle. Verse 147 shows the Duah of forgiveness and victory of those nations before .

Verse 148 discusses the reward of those who do Jihad (struggle in Allah's cause)

Verse 149 discusses how the believers should not hang on to the friendship of the disbelievers as they will turn you back after belief and make you disbelieve, and you will be the losers.

In Verse 151 there is the Radd (rejection) of the Mushrikeen (those who do shirk) and they are destined for the Hellfire.

In Verses 152 – 154 Allah takes us back to the Battle of Uhud in a little more detail which was lost because of the Hypocrites. Allah discusses the mental state of the believers who were in battle and the hypocrites amongst them.

Verse 155 discusses those amongst the believers who fled from the battle and how Allah showed them mercy.

In Verses 156 – 180 In these following verses Allah discusses the Battles of Badr and Uhud in further detail and instigates the believers to Jihad (struggling/Fighting in Allah's cause) and its importance.

In Verse 181 Allah discusses a bad quality of the Yahood (Jews) and how they said that Allah is poor, and we are rich. They used to kill the prophets unjustly and their destination is the Hellfire.

Verses 183 & 184 shows how they the Yahood used to reject the Prophets & Messengers sent to them by Allah.

Verse 186 Again instigates towards Infaaq (spending in Allah's cause) and how this is a test for those who believe.

In Verse 187 Allah is concluding the Surah going back to the Dawah of the surah (propagation of Tawheed), which is the main point of the Surah.

Verse 190 Proves this Tawheed of Allah by a Aqli Daleel (rational evidence).

Verses 191 & 192 differentiates between the believers are and disbelievers and their abode in the hereafter.

Verse 193 Proves Sadakat al Rasool (truthfulness of Muhammad PBUH)

Verses 194 – 200 (end Verse) In ending this great Surah Allah gives glad tidings and a Duah for the believers. Allah further instigates again towards Jihad and details the rewards for the believers/Mujahid (Jannah/Paradise) against the punishments for the disbelievers and hypocrites (Jahannam/Hellfire). Allah also refers back to those of the Ahle kitab that truly believe in the oneness of Allah and believe in the final revelation (Quran) and their reward. In the final Verse Allah says 'O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful'.

Conclusion of Surah Imran's Khulasa (Summary):

The Quran's revelation has, step by step, confirmed the law of Moses in the torah and the Gospel of Jesus. It is a guide from God (Allah) and appeals to reason and understanding. Let us understand it correctly in reverence and truth, unswayed by those who reject Faith (Tawheed) and seeking ever the reward of the pleasure of Allah, through firmness in religion (Tawheed & Sunnah), discipline (organisation), struggle (Jihad) and charity (Infaaq), and offering others the light which we have ourselves received by the will of Allah.

- In this Surah Allah discusses 'Tawheed' with Daleel Aqli (rational evidence), Daleel Naqli (textual evidence) and Daleel Wahi (revealed evidence). The Surah was divided into 3 sections and each subsection focused more upon 'Tawheed' than the previous section as well as discussing the main points of each section. We can see how Allah rejects to the objections of the Ahle kitab regarding Tawheed in that Jesus is the Son of God or is God (Ilah) himself. They rejected the 'Uluhiyyah' of Allah and thus Allah rejected their claim of Jesus in 3 different ways or angles:
 - 1) Ok, even if we agree that Allah did use the word 'Ibn' (son) in the previous scriptures, Allah is saying that this word is from the Mutashabihaat (ambiguous words or have more than 1 meaning and they take the wrong meaning as all Prophets were sent by Allah and were reliant upon Allah). Moreover, If Allah uses the word 'Ibn' it is understood as mahboob (loved one) or beloved and NOT son of God or Naib (deputy/successor) or intermediary. It's like if I were to call my nephew "Son come here" it doesn't mean he literally is my son!
 - 2) The word 'Ibn' in this sense that Jesus is Son of God was not used in the Injeel by Allah. The ones who changed the book (Jews) put this word 'ibn' into the book themselves purposely and knowingly.
 - 3) All the Prophets of Allah including Jesus were created by Allah and were all reliant (Aajiz) upon Allah for everything. He miracles they performed were all by Allah's will 'bi iznillah' and not from themselves. As well as this the mother and Grandmother of Jesus were also reliant upon Allah. Therefore, Allah rejects their claim that Jesus is God or son of God or 3 in one (God, the son, and the holy spirit).
- This Surah discusses 33 points related to the Christians showing that Jesus (Isa) is 'Abd' Allah (servant of God). Allah scolds the ones who believe other than this and the ones who say he is Ilah (God), the son of God or the third in the Trinity.
- There are 15 bad qualities of the Ahle Kitab (people of the book) mentioned in the second section of this Surah.
- Also discussed in the second section was the covenant that all the Prophets made with Allah and that the Ahle kitab should keep to that covenant of their prophets whom they lay claim to and follow, believe, and help Muhammad PBUH the final Prophet. Moreover, their Prophets agreed to this covenant and foretold of the final messenger to come in their scriptures (Sadakat al Rasool) or truthfulness of Muhammad PBUH.
- In the third section Allah discusses the concepts of Jihad & Infaaq (struggling & spending in Allah's cause) and instigates towards doing both.
- In this section of Jihad and Infaaq, 5 basic principles are discussed regarding Tanzeem or Jamaat (organisation). Thus, Allah instigates towards Tawheed and to be strong and firm on it and hold onto Allah's book firmly.
- Allah instigates the people of the organisation/Jamaat (Tanzeem) towards Amr Bil Ma'roof Wayan Hawna Anil Munkar' (enjoin the good and forbid the evil).

- The members of the organisation (Tanzeem/Jamaat) should call towards the asal maqsad (main point or cause) for which the Jamaat was made, which is Tawheed of Allah.
- The members of the organisation (Tanzeem/Jamaat) should spend (Infaaq) out of their pure wealth for the cause of the Jamaat (Tawheed).
- Jihad (struggle in Allah's cause) should be made for the cause of the organisation (Tanzeem/Jamaat) and the members need to spend in that cause to make it successful (Infaaq), thus they both go hand in hand.
- Allah says stay away from Allah's enemies (disbelievers and hypocrites) as they will lead you to disbelief after you have believed.
- The Battle of Badr and Uhud are discussed in detail, both battles reflect this section of Jihad and Infaaq and the principles of Tanzeem/Jamaat (organisation) for this cause. Those who implemented Allah's principles and stayed strong to them achieved success by Allah's help such as in the battle of Badr. However, whoever didn't abide by Allah's principles were put into difficulty shown in the battle of Uhud. Thus, the disbelievers and hypocrites are happy and rejoice when you are in difficulty.
- There are clear warnings for the believers/Momin's not to befriend or be close to the Ahle Kitab as they will lead you astray from your goals in your Jamaat/Tanzeem (organisation) and leak your secrets to see you in difficulty or see you astray from Allah and his Messenger.
- The Amir (leader) of the Jamaat/Tanzeem should be strong and intellectual and soft in the heart with regards to his character but at the same time should not be too harsh so that the members of the Jamaat/Tanzeem (organisation) feel threatened, run away or become disunited by his actions.
- Allah In the end Verses instigates again towards Jihad & Infaaq.
- Allah sums up the bad qualities of the Yahood (Jews), the Nasaara (Christian's) and the Munafiks (Hypocrites) and dejects the Mushrikeen (Those who associate partners with Allah).
- In the end of the Surah Allah takes you back reflecting on the Maqasid Arba'ah Aliya (the main purpose or points of the Surah). And Allah knows Best!

Summary of Verses:

- The Dawah of surah (propagation of Surah) is mentioned 6 times: Verses; 2, 18, 26, 64, 109, 189.
- Summary of Daleels (evidence) in 3 Verses; 6, 18, 26.
- Daleel Wahi in 5 Verse; 3, 18, 42, 84, 103.
- Daleel Aqli in 11 Verses; 2, 5, 6, 18, 26, 27, 29, 40, 47, 190.
- Daleel Naqli in 9 Verses; 3, 7, 18, 35, 37, 38, 51, 52, 184.

- Negating the Uluhiyyah of Jesus (Isa) in 22 places: Verses; 32, 35, 36, 42, 5x in 45, 3x in 46, 47, 6x in 49, 51, 52, 55, 59.
- Objection to Mushrikeen in 3 places: Verses; 59, 95, 151.
- Sadakat al Quran (truthfulness of Quran) & Sadakat al Rasool (truthfulness of PBUH) in 13 places: Verses; 3, 4, 7, 44, 58, 60, 62, 81, 104, 108, 148, 164, 192.
- Takhweef Ukhrawi/Aakhirah (Warnings of the hereafter) for those who turn away from Allah's Book in 3 places: Verse; 4, 7, 19.
- Takhweef Dunyawī (warnings of this world) in 3 Verses; 11, 12, 127.
- Takhweef (Warning) for the Kafir (disbeliever) in 13 Verses; 25, 30, 56, 85, 87, 88, 90, 91, 105, 106, 137, 151, 162.
- Duniya is Kaleel (world is short/few) and those who run/chase after it and have chaahat (yearn) for it are mentioned in 5 Verses and takhweef (warnings) are given to them: Verses; 10, 11, 77, 112, 177.
- Zajr (scolding) in 17 Verses; 19, 20, 22, 24, 55, 61,62, 72, 75, 76, 94, 101, 155, 167, 168, 187.
- Instigating to Amr Bil Ma'roof Wayan Hawna Anil Munkar' (enjoin the good and forbid the evil) in 3 Verses; 104, 110, 149.
- Befriending Allah's enemies and consequences in 4 Verses; 28, 100, 118, 149.
- Bad qualities of Ahle Kitab (people of the book) in 20 Verses; 23, 24, 24, 25, 66, 69, 70, 71, 72, 73, 75, 78, 82, 93, 96, 97, 99, 181, 184, 188.
- Good qualities of the Momin (True Believer) are mentioned 36 times.
- Zajr (scolding) the stingy or tight in charity (Infaaq) in 3 Verses; 92, 115, 186.
- Glad tidings for the believers in 20 Verses; 12, 15, 57, 68, 89, 101, 103, 107, 136, 146, 150, 159, 170, 171, 172, 174, 195, 198, 199, 200.
- Instigating to Jihad (struggling in Allah's cause) and the Glad tidings for it is in 23 Verses; 111, 124, 125, 137, 140, 142, 145, 148, 157, 165, 169, 170, 171, 172, 173, 176, 179, 184, 185, 186, 195, 200.
- Instigating to Infaaq (spending in Allah's cause) and the glad tidings for it in 3 Verses; 92, 115, 186.

And Allah alone knows best.