

SURAH-3

AL-E-IMRAN

The title of this Surah is derived from verse 33 wherein the words "Al-e-Imran", the Family of Imran occur. It is a Madni Surah and most of it was revealed to Prophet Muhammad in the years 3 A.H. and 4 A.H. However, its verses 33 to 63, according to a tradition, were revealed in the year 9 A.H. on the occasion of the deputation of the Christians from Najran. It is one of the longest Surahs of the Quran and comprises 200 verses.

We have seen that several verses of the Surah Al-Baqarah addressed the Jews, analysed their history, pointed out their errors, and invited them to accept Islam and follow Prophet Muhammad (PBUH). Similarly a substantial part of this Surah addresses the Christians and tells about the birth and family background of Jesus Christ in whose name the religion of Christianity has been instituted and around whom the Christian beliefs revolve. The Chapter opens with the declaration of Oneness of God and Divine origin of the Quran and of the Scriptures preceding it like the Torah and the Gospel. The Qur'an has been called Al-Furqan which means the Criterion to judge right and wrong. The nature of the verses of the Qur'an-and for that purpose of any revealed book-has been pointed out by stating that some verses are clear and decisive while other are allegorical. The former are the foundation of the Book while the latter are open to interpretation, and the people having perverted minds make their own interpretations in order to mislead others from right path. So the most appropriate course of action is that allegorical verses should not be interpreted on the basis of one's conjectures and biases and prejudices. Rather the same should be interpreted in such a manner that they should not contradict any of the clear and categorical verses of the Book. Since the Christian religion is based on the erroneous interpretation of certain allegorical statements, the rule of correct interpretation of such statements has been properly laid down as a preliminary to a discussion of the Christian faith.

Verses 33 to 63 relate the story of Mary and Jesus as well as of Zachariah, the father of John the Baptist, all of whom belonged to the family of Imran who was father of Prophet Moses. These family connections have been cited and human birth of Jesus as well as that of his mother Mary and of John the Baptist has been described to reject Christian doctrine of divinity of Jesus. Jesus himself has been quoted as calling upon his followers: "Allah is my Lord and your Lord, so worship Him. That is the right path". The miracles of Jesus have been described with a view to show that Jesus did not perform these miracles on his own. Rather God had given him these miracles and he performed them by Allah's leave to convince the Children

of Israel to whom he was sent as messenger. Perhaps the miraculous birth of Jesus without intervention of a biological father, is one of the factors to prompt his followers to attribute divinity to Jesus. So the correct position of his birth has been described and he has also been likened to Adam who was born without a father and a mother. Thus if the miraculous birth was to form the basis of divinity, then Adam had a more right to this than Jesus had. In verse 61, the famous verse of "Mubahallah" (i.e. deciding a dispute by invoking curse of Allah on the liar), the Christians of the Deputation from Najran were challenged by Prophet Muhammad (PBUH) to "Mubahallah" which they declined.

Verses 121 to 175 make a critical review of the Battle of Uhud fought between 700 strong Muslim army led by the Prophet (PBUH) and 3000 strong Quraish army led by Abu Sufyan in 3 A.H. The causes and consequences of the setback of the Muslim army have been discussed. The moral weaknesses of the Muslims, the material greed of some of them, and the disobedience of the persons to abide by the orders of the Prophet regarding the protection of the pass were the main reasons for the setback. The Muslims have been admonished to overcome their weaknesses, practice restraint, be patient, fear Allah, and trust in Him in order to get victory.

The overall theme of the Surah is to point out the errors in the faith and beliefs of the People of Scripture (the Jews and the Christians) and to invite them to believe in Islam and follow Prophet Muhammad (PBUH). It has been declared (in verse 110) that the followers of Islam now form the best community which has been raised for the guidance of mankind. This clearly means that the earlier communities have been deposed and the religious leadership of mankind has been vested in the Muslims. Basic principle of Islamic system of government has also been laid down in verse 159 wherein Allah advises Prophet Muhammad (PBUH) to consult his followers, the Muslims, in all matters pertaining to conduct of public affairs. This principle forms the basis of Islamic democracy.

Before concluding, let us describe in brief the events of the Battle of Uhud and the visit of the deputation of the Christians of Najran.

Battle of Uhud

In the third year of the Hijrah, an army of 3000 fully equipped Makkans under Abu Sufyan came against the Muslims to avenge their previous year's defeat at Badr and wipe out the Muslims for good. The Prophet's first idea was to defend Madinah while remaining in the city, but later on he changed his idea at the instance of some of the zealous Muslims who thought it a shame to stay behind the walls instead of boldly confronting the enemy in the open. The Prophet thus set out with an army of 1000 men towards mount Uhud where the invading army of the Quraish was encamped. However, out of Prophet's army, 300 men deserted under Abdullah bin

Ubayy, the leader of the lukewarm Muslims or hypocrites, who said afterwards that they did not think that there would be any fighting that day.

The Prophet himself posted his men at proper places in the battlefield. A band of fifty archers was appointed to look after a pass in the Mountain Uhud to defend the Muslims from any possible attack by the enemy from behind. They were given the instructions not to leave their position under any circumstances, victory or defeat.

Despite the heavy odds, the battle began well for the Muslims. But seeing the enemy retreating and their comrades victorious, the archers left their post fearing to lose their share of the spoils. The cavalry of Quraish under Khalid bin Walid took advantage of the situation and riding through the pass attacked the exultant Muslims from behind. Thus the victory was turned into something near defeat due to disobedience of some greedy Muslims. The Prophet himself was seriously wounded and lost four of his teeth. A cry among the Muslim army arose that Prophet was slain, till someone recognized him and shouted that he was alive. So the Muslims immediately rallied round him and then retired in some sort of order. The enemy also retired (after the battle) from the battlefield.

In this battle the losses of the Muslims were heavy. Some seventy of them got martyred while forty were injured. But the enemy lost only thirty men. The wives of the leaders of the Quraish, who had been brought with the army to give courage by their presence, mutilated the Muslims slain, making necklaces and bracelets of ears and noses. Hind, the wife of Abu Sufyan, plucked out the liver of the Prophet's uncle, Hamzah, and tried to eat it. The Prophet, seeing the condition of the Muslim slain, was moved to vow reprisals, but was restrained by a revelation which forbade mutilation to the Muslims.

Deputation of the Christians of Najran

In the days of Prophet Muhammad (PBUH), Najran, a vast region near Yemen, was inhabited by the Christian Arabs. They had built a grand cathedral there which they called the Kaabah and held it as replacement of the one at Makkah. They called their religious leaders Sayyid and Aaqib. The Prophet sent Mughirah-bin-Shiba who had become a Muslim to Najran to preach Islam, but he could not give satisfactory answers to the objections of the Christians who lived there. So the Prophet wrote to them inviting them to Islam. They sent a strong deputation of sixty persons comprising great religious scholars, monks and priests to Madinah in the year 9 A.H. to make enquiries.

The Prophet lodged the members of the deputation in the mosque (the famous Mosque of the Prophet) and when the time of their worship came, they expressed their desire to offer their prayers. The companions of the Prophet forbade

them, but the Prophet gave them permission to offer their prayers. They offered their prayer facing the east under leadership of Abu Harithah who was the Lord Bishop.

The members of the deputation put many questions to the Prophet (PBUH) who gave them answers which he received through the revelation. The main topic of debate was of course the Christian doctrines of sonship of Jesus and divinity of Jesus. So the Verses (33 to 80) revealed on the occasion rejected these doctrines of the Christians and exhibited the real position of Jesus that he was miraculously born like Adam and that he was a messenger of God and a servant of God and a human being. The Prophet was also directed to address them thus: "O People of the Scripture: come to a point which is common between us and you, that we worship none but Allah, and that we associate no partner with Him....." (Al-Quran 3:64). And when the Prophet invited them to Islam, they said: We already are Muslims. He said: As long as you worship the cross and refer to Isa (Jesus) as God's son, how can you be Muslims? When they did not agree, the Prophet proposed to them, as directed by revelation (3:61) to resort to Mubahilah i.e. that both of us should bring our families and pray to God that His curse may fall on the liar. However, when the Prophet brought his daughter Fatimah and grandsons Hassan and Hussain, they declined to resort to Mubahilah as one of them advised the others saying: If Muhammad (PBUH) was really a Prophet, then they would perish forever. So they agreed to a peace treaty against payment of Jizyah (an annual tribute) to the Islamic state and secured religious freedom.

Lesson-32: No God save Allah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif – Lam – Mim.
2. Allah! There is no God but He, the Alive, the Eternal.
3. He has revealed unto you (Muhammad) the Book with truth which confirms what was revealed before it, and He revealed the Torah (to Moses) and the Gospel (to Jesus).
4. Aforetime for guidance of mankind; and He has (now) revealed the Criterion (of right and wrong i.e. the Quran). Surely for those who disbelieve the revelations of Allah, there would be a severe torment. And Allah is Mighty (and) the Lord of Retribution.
5. Verily, nothing in the earth or in the heavens is hidden from Allah.
6. He it is Who shapes you in the wombs as He pleases. There is no God but He, the All-Mighty, the Wise.
7. He it is Who has revealed unto you (Muhammad) the Book wherein are clear verses which are the foundation of the Book, and verses of other type which are allegorical. So those in whose hearts there is doubt they follow that which is allegorical seeking to cause dissension, and also seeking to find out its meaning. But no one knows its true meanings except Allah. And those who are firmly rooted in knowledge say: "We believe therein; the whole of it is from our Lord". And (the fact is that) none will take admonition except the men of understanding.
8. (They pray): Our Lord! Let not our hearts go astray after You have guided us, and grant us mercy from You. Certainly You are the Grantor of Bounties.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ
مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْقُرْآنَ
إِنَّا الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ
وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا
فِي السَّمَاءِ

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

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي
قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ كُلُّ مِثْلٍ مِّمَّنْ

عِنْدَ رَبِّكَ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

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

9. Our Lord! It is You Who will gather mankind together on a Day of which there is no doubt. Surely, Allah fails not to keep the promise.

10. (On that Day) Those who disbelieve, neither their wealth nor their children will avail them aught against Allah; and they are such who will be fuel for the Fire (of Hell).

11. Like the people of Pharaoh and those who were before them: They disbelieved Our revelations and so Allah seized them for their sins. For Allah is Strict in punishment.

12. Say (O Muhammad) to those who disbelieve: You will be soon overcome and gathered to Hell, an evil resting-place.

13. There was token for you in two armies that confronted (each other): One was fighting in the way of Allah, the other disbelieving Allah, whom they saw as twice their number with their own eyes. And Allah supports with His aid whom He pleases. Surely, herein is a lesson for those who have eyes.

14. Beautified for mankind is the love of things they desire (such as); women, and sons, and stored-up heaps of gold and silver, and horses branded, and cattle and farms. This is the comfort of the life of the world. But with Allah is a more excellent abode.

15. Say: Should I inform you of something better than that? For those who are pious, are Gardens (of Paradise) with their Lord, underneath which rivers flow, they will abide therein, and pure spouses and (in addition to these) pleasure of Allah. And Allah is Seer of His servants.

16. Those who say: Our Lord! We have indeed believed. So forgive us our sins and guard us from the punishment of Fire.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ أَلَيْبٍ فِيهِ إِنَّ
اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ آموالَهُمْ وَلَا
أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ
النَّارِ ﴿١٠﴾

كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا
بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ يُذَوِّبُهُمْ وَاللَّهُ شَدِيدُ
العِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَنَحْمُرُونَ إِلَىٰ جَهَنَّمَ
وَيَسَّ البِهَادِ ﴿١٢﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّحْتَانِ فَمِنَ النَّارِ فِي
سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ تَرَوْنَهُمْ مِثْلَ رَأْيِ
العَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَٰلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

زِينٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَ
النَّخِيلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَٰلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ ﴿١٤﴾

قُلْ أُوذِيكُمْ بِحَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ
رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

17. (Such are) the steadfast, and the truthful, and the obedient, and those who spend (in the way of Allah), and those who pray for pardon in the early hours of the morning.

Lesson-33 : Islam, the only religion with Allah

18. Allah (Himself) bears witness that there is no God but He, and (so do) the angels and the men of knowledge, standing firm on justice. There is no God save Him, the Almighty, the Wise.

19. Verily the religion with Allah is Islam (submission to His will). Those who received the Scripture differed only after knowledge had come to them because of envy of each other. And whoso disbelieves the revelations of Allah, (he must know) Allah is swift in calling to account.

20. So if they dispute with you (O Muhammad), say: I have submitted myself to Allah and so have those who follow me. And say unto those who have received the Scripture and unto those who are unlearned: Have you also submitted yourselves? If they submit, then truly they are rightly guided, but if they turn away, then your duty is only to convey the message (to them). And Allah is Seer of His slaves.

21. Those who disbelieve the revelations of Allah, and slay the prophets unjustly and slay those of the people who enjoin equity, announce to them a painful doom.

22. They are the ones whose deeds have failed in this world and in the Hereafter, and they have no helpers.

23. Have you not seen those who have been given a portion of the Scripture? They are invited to the Book of Allah that it may decide between them but a party of them turn away and decline (to accept its judgment).

24. That is because they say: The Fire will not touch us but for a certain number of days. (In fact) what they used to invent has deceived them as to their religion.

25. How (will it be for them) when We gather them together to a Day of which there is no doubt, and each soul will be paid in full what it has earned, and they will not be wronged.

الْصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
قَالِمًا بِالْقِسْطِ ۗ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ
أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعَثْنَا
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿١٩﴾

فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسَلَمْتُ
فَإِنْ أَسَلَمْتُمْ أَفَقَدْ أَهْتَدْتُمْ وَأَنْ تَوَلَّوْا فَمَا عَلَيْكُمْ
بِشَيْءٍ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ
يَغْتَرِحُونَ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ لَقَبَيْتَهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

أُولَئِكَ الَّذِينَ حَقَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ
الْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ
إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَوِيقَ مِنْهُمْ
وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً
وَعَرَّضُوا فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ وَوُفِّيَتْ
كُلُّ نَفْسٍ مَا كَسَبَتْ ۗ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

26. Say: O Allah! Owner of Sovereignty! You give kingdom unto whom You please, and You withdraw kingdom from whom You please. You bestow honour on whom You please, and You bring low whom You please. In Your hand is all good. Verily, You have power over all things.

27. You cause the night to pass into the day, and You cause the day to pass into the night. And You bring the living out of the dead, and You bring the dead out of the living. And You give sustenance to whom You please without measure.

28. Let not the believers take disbelievers for their friends instead of believers. And whoso does that has no connection with Allah unless (it be) by way of precaution, that you may guard yourselves from them, and Allah cautions you to fear Himself only; and to Allah is the return.

29. Say (O Muhammad): Whether you hide that which is in your breasts or disclose it, Allah knows it. And He knows what is in the heavens and what is in the earth. And Allah has power over all things.

30. On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish that there might be a great distance between it and that (evil). Allah cautions you to fear Him only, and Allah is Full of Kindness for (His) slaves.

Lesson-34 : Zachariah

31. Say (O Muhammad, to mankind): If you love Allah, follow me: Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

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

33. Truly, Allah chose Adam and Noah and the Family of Abraham and the Family of Imran above all the people.

34. Offspring, one of the other, Allah is Hearer, Knower.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذَلِّلُ مَنْ تَشَاءُ يُبَدِّلُ الْخَيْرُ أُنْكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِعِزِّ حِسَابٍ ﴿٢٧﴾

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ أَنْفُسَكُمْ وَيَجِدَ ذِكْرُ اللَّهِ نَفْسَهُ وَرَأَى اللَّهُ الْمَصِيبَ ﴿٢٨﴾

قُلْ إِنْ تَخْفَوْنَّ مَا فِي صُدُورِكُمْ أَوْ تُبَدُّوهُ وَيَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا ۚ وَتَمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَّا أَبْعِدًا وَيَحْنُ ذِكْرُ اللَّهِ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ﴿٣٠﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. (Remember) when the wife of Imran said: O my Lord! I dedicate unto You what is in my womb for Your service. Accept it from me. Undoubtedly You are the Hearer, the Knower.

36. And when she delivered, she said: O my Lord! I have brought forth a female child – Allah knew best of what she was delivered – the male is not as the female. I have named her Mary, and I seek Your protection for her and for her offspring from Satan the outcast.

37. And her Lord accepted her with full acceptance, and He vouchsafed to her a goodly growth, and made Zachariah her guardian. Whenever Zachariah entered the chamber to see her, he found food with her. He said: O Mary! From where this comes to you? She said: It is from Allah. Verily, Allah provides sustenance without measure to whom He pleases.

38. There and then did Zachariah pray to his Lord, saying: O my Lord! Bestow upon me of Your bounty goodly offspring. Verily, You are the Hearer of Prayer.

39. While he stood praying in the chamber, the angels called to him: Allah gives you glad tidings of (a son with the name) John who would confirm a word (Jesus) from Allah and would be noble, and chaste and a Prophet of the righteous.

40. He said: My Lord! How can I have a son when old age has already overtaken me and my wife is barren? He answered: So (it will be). Allah does what He wants.

41. He said: My Lord! Appoint a token for me. The answer was: Your token is that you will not be able to speak to the people for three days except through gestures. Remember your Lord much and glorify Him in the evening and in the morning.

Lesson-35 : Birth of Jesus

42. And (remember) when the angels said: O Mary! Verily, Allah has chosen you and purified you, and has preferred you above all the women of the world.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ

الْعَلِيمُ ﴿٣٥﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ
أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي
سَتَيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا

مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَوَكَّلَهَا ذَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْبِحْرَابَ
وَجَدَ عِنْدَ هَارِزِقَاءَ قَالِ يَسْرِمُ أَيُّ لِكَ هَذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ

بِعَيْرِ حِسَابٍ ﴿٣٧﴾

هَذَا لِكَ دَعَا ذَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ
لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْبِحْرَابِ
أَنَّ اللَّهَ يَبَشِّرُكَ بِغُلَامٍ مُّصَدِّقًا لِكَلِمَةٍ مِنْ اللَّهِ
وَسَيِّدًا وَحَصْرًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

قَالَ رَبِّ إِنِّي كُونُ لِي غُلَامًا وَقَدْ بَلَغَنِيَ الْكِبَرُ
وَأَمْرَانِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ الْأَنْتَاجِمُ
الَّذِي تَلْتَمِسُ أَيْمَارَهُ إِلَّا رَمْرًا ۖ وَادْكُرْ تَكْ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ
وَوَكَّلَكَ ۖ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

43. O Mary! Be obedient to your Lord, prostrate and bow down in worship with those who bow.

44. (O Muhammad). This is the news of things unseen which We are revealing to you. You were not present with them when they (the priests) were throwing their pens to decide which of them should be the guardian of Mary, nor were you present with them when they disputed.

45. When the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name will be Christ (Messiah) Jesus (Isa) the son of Mary. He will be illustrious in the world and the Hereafter and will be among those who are nearest to Allah.

46. He will speak to the people in his cradle and in his old age and he will be among the righteous.

47. She said: O My Lord! How shall I have son when no man has ever touched me? He said: So it will be. Allah creates what He wants. When He decides to do a thing, He says unto it only: Be, and it is.

48. And He will teach him the Scripture and wisdom and the Torah and the Gospel.

49. And will make him a messenger unto the Children of Israel and he will say to them: Verily, I have come to you with a sign from your Lord. I make for you out of clay the likeness of a bird, and I breath into it and it is a bird, by Allah's leave. And I heal him who was born blind, and the leper, and I bring the dead into life, by Allah's leave. And I tell you what you eat and what you store in your houses. Surely, herein is a sign for you if you are indeed believers.

50. And (I have come to you) to attest that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I have come unto you with a sign from your Lord, so fear Allah and obey me.

51. Surely, Allah is my Lord and your Lord, so worship Him. That is the straight path.

يَمْرِيْمُ أَقْبِدِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ
الرَّٰكِعِيْنَ ﴿٤٣﴾

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيْهِ اِلَيْكَ وَمَا كُنْتَ
لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اِيْهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿٤٤﴾

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يَبَشِّرُكِ بِكَلِمَةٍ
مِّنْهُ ۗ اَسْمٰٓءُ السَّبۡحِ عِيسَى ابْنُ مَرْيَمَ وَجِيْهًا
فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ﴿٤٥﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ
الصّٰلِحِيْنَ ﴿٤٦﴾

قَالَتْ رَبِّ اَنْۢ بۡيۡتِيۡ لِيۡ وَكَلۡدًا لَّمۡ يَمَسِّنِيۡ بَشَرًا
قَالَ كَذٰلِكَ اَلۡمَلِكُ الَّذِيۡ يَخۡلُقُ مَا يَشَآءُ اِذۡ اَقۡضٰۤىۤ اَمۡرًا
فَاَنۢ تَمَآ يَقُوْلُ لَهٗ كُنۡ فَيَكُوْنُ ﴿٤٧﴾

وَيُعَلِّمُهٗ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰتِ
وَالۡاِنۡجِيْلَ ﴿٤٨﴾

وَرَسُوْلًا اِلَىٰ بَنِيۡ اِسۡرَآءِيْلَ اِنۡنِيۡ قَدۡجِئْتُكُمۡ بِآيٰتٍ
مِّنۡ رَبِّكُمۡ اِنۡنِيۡ اَخۡلَقُ لَكُمۡ مِّنَ الطِّيۡنِ كَهَيۡئَةِ الطَّيۡرِ
فَاَنۡفُخُ فِيْهِ فَيَكُوْنُ طَيۡرًا بِاِذۡنِ اللّٰهِ وَاُنۡبِۤىۡ اِلۡكَلۡمَةَ
وَالۡاَبۡرَصَ وَاُنۡحٰى الْمَوۡتٰى بِاِذۡنِ اللّٰهِ وَاُنۡبِۤىۡتُكُمۡ
بِمَا تَاكُلُوْنَ وَمَا تَنۡحَرُوْنَ فِىۡ بُيُوۡتِكُمۡ اِنَّ فِىۡ
ذٰلِكَ لَآيٰةٍ لِّكُمۡ اِنۡ كُنۡتُمْ مُّؤۡمِنِيۡنَ ﴿٤٩﴾

وَمُصَدِّقًا لِّمَا بَيۡنَ يَدَيۡ مِنَ التَّوْرٰتِ وَاٰحۡلٰٓ
لَكُمۡ بَعۡضَ الَّذِيۡ حُرِّمَ عَلَيۡكُمۡ وَجِئْتُكُمۡ بِآيٰتٍ
مِّنۡ رَبِّكُمۡ فَاتَّقُوا اللّٰهَ وَاَطِيعُوۡا ﴿٥٠﴾

اِنَّ اللّٰهَ رَبِّيۡ وَرَبُّكُمْ فَاعۡبُدُوْهُ هٰذَا صِرَاطٌ مُّسۡتَقِيۡمٌ ﴿٥١﴾

52. When Jesus perceived their disbelief, he asked: Who will be my helpers in the cause of Allah? The disciples replied: We are Allah's helpers. We believe in Allah and you bear witness that we are Muslims.

53. Our Lord! We believe in that which You revealed and we follow him whom You have sent. Count us with those who bear witness.

54. And they (the Jews) planned a plot, and Allah also made a plan; Allah is the best of planners.

Lesson-36 : Jesus is like Adam

55. And (remember) when Allah said: O Jesus! I will take you and raise you unto Myself, and clean you of those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then unto Me you will all return, and I shall decide the matters between you wherein you used to differ.

56. And as for those who disbelieve, I shall punish them with severe torment in the world and in the Hereafter, and they will have no helpers.

57. And as for those who believe and do good deeds, He will pay them their rewards in full. And Allah loves not the wrong-doers.

58. This is from a revelation and wise reminder which We recite unto you.

59. The example of Jesus before Allah is as the example of Adam. He created him from dust, then He said unto him: Be, and he is.

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

61. And whoso disputes with you concerning him, after the knowledge which has come unto you, say: Come! Let us call our sons and your sons, and our women and your women, and ourselves and yourselves, and then let us humbly pray and invoke the curse of Allah upon those who lie.

62. Verily this is the true fact: There is no god except Allah, and surely Allah is the Mighty, the Wise.

فَلَمَّا أَحَسَّ عَيْسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ ﴿٥٢﴾
رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾
رَبَّنَا وَمَكَرُوا مَكْرًا كَبِيرًا وَاللَّهُ خَيْرُ الْمَكْرِينِ ﴿٥٤﴾

إِذْ قَالَ اللَّهُ يُعِيسَىٰ ابْنِ مَرْيَمَ بَرَأْنِي مِنَ الَّذِينَ كَفَرُوا فَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾
فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَدَّ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾
ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾
إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾
فَمَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَنْ يَلْحَقِ اللَّهَ وَإِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾