

## Section 1: The Ultimate Triumph of the Unity of Allah

Prophecy about the Vanishment of the disbelievers. Allah's help in the Battle of Badr –Unity, the basis of the faith in Allah – Islam, the only True Religion.

### Surah 'Ali-Imran, Verses 10-11

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

10. "Verily those who disbelieve, neither their wealth nor their children shall avail them aught against Allah, and they themselves will be fuel for the (Hell) Fire."

11. "Like the People of Pharaoh and those who were before them, they denied Our Signs, so Allah caught them for their sins; and Allah is severe in penalty."

In this situation, those hearts that are deviated and are not on the straight path are referred to. The verse says:

**"Verily those who disbelieve ..."**

These are those who disbelieved in the verses of *Allah* and His Messengers; so:

***"... neither their wealth nor their children shall avail them aught against Allah ..."***

Concerning the Qur'anic phrase /minallah/, Abu'ubaydah says that it means 'with Allah', while Al-Mubarrad says that the Arabic word /min/ (from) is used with its own meaning here, which is 'beginning'.

Hence, the purpose of the whole phrase is that, from the beginning to the end, there will be no avail for them out of their wealth and their children. Some others say that the phrase /minallah/ metaphorically means /min 'aḥabillah/ (from Allah's punishment), which has been rendered that: nothing will avail them to be away from the punishment of Allah 1

***"... and they themselves will be fuel for the (Hell) Fire."***

They themselves, i.e. their bodies, are the fuel of the fire. This very meaning is also mentioned in another verse, saying that they are 'fuel' for Hell. 2

There are different meanings cited upon the and the sense of the Arabic term /da'b /in the Qur'anic phrase /ka da 'bi 'ali fir'aun/ ***"like the people of Pharaoh"***, stated in the above mentioned second verse. They are as follows:

1. The habit of these infidels in rejecting both you (**O' Muhammad**) and what has been revealed to you is like the habit of Pharaoh's men in rejecting prophets and what Allah had revealed to them. In this regard, Ibn-'Abbas has rendered the Arabic term /da'b/ into 'habit'.
2. The effort and endeavour of this group in obtaining victory and overcoming you, in order to destroy your activities, is similar to the effort of Pharaoh's men for defeating with Moses (as). In this regard, the term /da'b/ is taken with the concept of 'effort'.

***"... and those who were before them ..."***

The people mentioned in this phrase are the disbelievers of the former religious communities.

***"... they denied Our Signs, so Allah caught them for their sins..."***

Here, for the concept of 'to punish', the term 'to catch' has been applied, because, 'punishment' is taking the wrong doer for his sin.

***"... and Allah is severe in penalty."***

This Divine severe chastisement, in fact, is for those who deserve that punishment.

## **Surah 'Ali-Imran, Verse 12**

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ

**12. "Say to those who disbelieve: ' You shall be vanquished, and gathered, unto Hell and it is a terrible abode! "**

It is cited in some books, like: Majma'-ul-Bayan, Fakhr Razi, Maraqi, and some other ones, that when the Muslims gained a considerable victory in the Battle of Badr in the second year after Emigration, a group of the Jews said that the victory was counted as a sign to the truthfulness of the Prophet (S).

They reasoned that they had studied in the Torah that he (S) could win. Another group of the Jews said that they would not haste, since haply the Prophet (S) would fail in the battles thereafter.

In the third year when the Uhud Battle came forth, and Muslims were defeated, this group of the Jews became happy. Then, the verse was sent do telling them not to hurry in judgement so soon and they (the Jews would be defeated in near future.

**"Say to those who disbelieve: ' You shall be vanquished, and gathered unto Hell and it is a terrible abode! "**

## Explanations

1. One of the miracles of the Qur'an is its true prophecies. In this prediction, it happened that, after a short time, Muslims succeeded to defeat two Jewish tribes: Bani Quraydah and Bani An-Nadir in Medina. Also, in the conquest of Mecca, they vanished the pagans successfully.
2. Soothing the believers and threatening the disbelievers is a sign of proper leadership and belief in the goal.
3. Prophets have taken care of both the worldly defeats and the damages that may come forth in the next world together.

## Surah 'Ali-Imran, Verse 13

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

**13. "Indeed there has been a sign for you in the two hosts that encountered: one fighting in the path of Allah and the other disbelieving; they (infidels) saw twice as many as they were with the sight of the eye; and Allah confirms with His aid whom He pleases. Surely there is a lesson**

***herein for those who have insight."***

This fact has been recorded in books, including: Majma'ul-Bayan, Maraqi, Fakhr Razi and many other ones that this verse concerns Battle of Badr. In that fighting, Muslims struggled against infidels. The number of Muslims was 313 men, among whom 77 figures were from the Emigrants and 236 men from the Helpers (***Ansar***) for whom Sa'd-ibn-'Ibadah was the flagman.

As military equipment, Muslims had only seventy camels, two horses, six armours, and eight swords; while the opposite army, the pagans, were one thousand men with one hundred horses.

The Muslims won the battle wherein twenty two of them became martyrs: 14 martyrs from the Emigrants and 8 martyrs from the helpers, when hostile pagans had to give seventy killed persons and 170 men as captives.

This incident is a lesson for those who have intellect and sight that how a small group of Muslims with little equipment could defeat an equipped army the number of whose fighters was three-fold of Muslims. This shows that mere material possibilities are not the enough cause of victory.

***"Indeed there has been a sign for you in the two hosts that encountered: one fighting in the path of Allah and the other disbelieving; they (infidels) saw twice as many as they were with the sight of the eye..."***

## **Explanations**

1. The victory in the Battle of Badr, by a few persons against a larger number of equipped fighters, is the prevalence of *Allah's* Will over people's will. It is the best example of prevalence of Truth over untruth and Faith over disbelief.

***"... and Allah confirms with His aid whom He pleases..."***

2. Wherever *Allah* pleases, visions, recognitions, and thoughts vary: with these very eyes, they see the same crowd twofold.

3. The worth of fight lies in fighting itself;

***"In the way of Allah"***

4. It is True that *Allah* helps anyone He wills, but the condition of *Allah's* aid is mentioned in another occasion where it says that people should assist the religion of *Allah*:

***"... if you help (the cause of Allah), He will help you and make firm your feet." 3***

5. All the Muslim fighters have one goal: ***"... one fighting in the path of Allah ..."***, but the disbelieving fighters have various goals and different ways:

**"... and the other disbelieving..."**

6. Signs are for all, but taking lesson from these signs needs a special insight.

**"...surely there is a lesson herein for those who have insight."**

7. The Battle of Badr was not performed with formerly preparation. It began with the purpose of confiscation of pagans' properties who had confiscated the emigrant Muslims' properties in Mecca, but it ended with military conflict.

**"... the two hosts that encountered..."**

## **Surah 'Ali-Imran, Verse 14**

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ  
حُسْنُ الْمَآبِ

**14. "The love of desires (that come) from women, and of offspring, and heaped-up hoards of gold and silver and well-bred branded horses and cattle and tilth, is made to seem fair to mankind. This is the provision of the life of this world, while Allah is He with Whom is the good resort. "**

The Arabic term /qanatir/ is the plural form of /qintar/ which in the Qur'anic Glossary means 'heap of talent' or, here, 'abundant wealth'. The word /muqantarah /, from the same root, has been added after that for additional, emphasis.

The term /xayl/, applied in this verse, means 'horse' and a 'riding horse'. And the word /musawwamah/ means 'branded', Viz. the horses that possessed special prominences. That speciality was because of the beauty of their stature and or the kind of training they had gotten. Those horses were called 'well-bred branded horses'.

**"The love of desires (that come) from women, and of offspring, and heaped-up hoards of gold and silver and well-bred branded horses and cattle and tilth, is made to seem fair to mankind..."**

Things being seemed fair to mankind may sometimes be done by the means of imaginations, sometimes by Satan, and sometimes by flattering people in around.

The attractive examples mentioned in the verse are those in regard of the time of the revelation. They can have some new and different examples in every period.

**"... This is the provision of the life of this world, while Allah is He with Whom is the good resort. "**

## **Surah 'Ali-Imran, Verse 15**

قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

**15. "Say: 'Shall I tell you of what is better than these? For those who keep from evil are gardens with their Lord; beneath which rivers flow, wherein they will abide forever, and pure spouses, and Allah's pleasure; and Allah is well aware of the servants."**

In the previous verse, *Allah's* word was upon belittling the love of this world and enjoining people to piety and good goal of life. In this verse, it introduces the Hereafter, as grand and worthy, and encourages people towards it.

**"Say: 'Shall I tell you of what is better than these? ..."**

It addresses the Prophet (S) commanding to 'say' a great information in the form of a question. Some of commentators believe that the content of the inquiry stretches up to the phrase 'with their Lord' in the verse. They say what it informs which begins from the Qur'anic phrase 'gardens beneath which rivers flow'.

Therefore, the consequence of the meaning of the verse is: 'Shall I inform you of what is better than that which was formerly said about the desires of this world and lusts and their attractions?'

**"... For those who keep from evil... "**

**"... are gardens with their Lord, beneath which rivers flow..."**

Then it adds:

**"... where in they will abide forever ..."**

When enumerating the merits in Heaven, it refers to spouses therein who are pure from any pollution, filthiness, indecent qualities, and disgraceful manners:

**"...and pure spouses ..."**

Besides Heaven of this kind, the pleasure of *Allah* is theirs–

**"... and Allah's pleasure... "**

Finally, it adds:

**"... and Allah is well aware of the servants."**

## **Surah 'Ali-Imran, Verses 16-17**

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

**16. "Those who say: ' Our Lord! Verily we believe, so forgive us our sin and save us from the torment of the Fire."**

**17. "The patient, and the truthful, and the obedient, and those who spend (benevolently), and those who seek forgiveness before dawn (times)."**

The characteristics of the pious ones, who were hinted out in the previous verse, are stated here in this verse with more details.

At first it says about them:

**"Those who say: 'Our Lord! We believe..."**

That is: we believe in You and Your Apostle. Then, they continue saying:

**"...so forgive us our sin and save us from the torment of the Fire."**

After that, the Qur'an has stated some other characteristics of the pious ones where it has praised them. It says the pious are the same as:

**"The patient, and the truthful, and the obedient, and those who spend (benevolently), and those who seek forgiveness before dawn (times)"**

Thus, the pious have the following qualities:

1. Patience in tolerating the difficulties, the prohibitions, and the Divine services.
2. To be truthful in speech and manner.
3. Humility and submission without pride and self –admiration.

4. Giving in charity from what Allah has provided them as sustenance.

5. Supplications and seeking forgiveness from their Lord during the time before dawn.

The term /munfiqin / (those who spend out), in the verse, refers to those who spend out their wealth benevolently in righteous deeds, when it consists of giving obligatory alms and recommended charity.

Opinions are divided as to the meaning of the Qur'anic phrase /wal mustaqfirina bil ashar/ (**and those who seek forgiveness before dawn times**). They are four varieties as follows:

1. To establish prayer at midnight, (said by Qattadah). This very meaning has been cited by Imam Rida (as) who narrated from his father (as) from Imam Ja'far Sadiq (as). 4
2. Those who seek forgiveness before dawn, (said by 'Anas).
3. Those who keep the morning prayer in congregation, (said by Ziyd-ibn 'Aslam).
4. Those who continue keeping prayers until before dawn and then ask *Allah* to forgive them their sins, (said by Hassan).

It is narrated from Imam –Sadiq (as) who has said:

*"Whosoever, at midnight, seeks forgiveness seventy times is involved in the people of this verse..."* 5

In a tradition it is narrated from the Prophet (S) who said:

*"Verily Allah, Almighty and Glorious, says: 'Whenever I will to punish the people of the earth, I restrain it from them when I observe the constructors of mosques, the performers of the night prayers, those who make friends with each other in My way, and those who seek forgiveness before dawn (times)..."* 6

In Islamic literature, it is cited that if a person continuously recites /astaghfirullah rabbi wa 'atiibu 'ilayh/ seventy times in his personal prayer of odd prayer at midnight for one year, the one will be involved of the people of this verse.7

## Surah 'Ali-Imran, Verse 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ  
الْعَزِيزُ الْحَكِيمُ

**18. "Allah (Himself) bears witness that there is no god but He, and (so do) the angels and the possessors of knowledge, standing firm for justice; there is no god but He, the Mighty, the Wise."**



By creating a single regularity over the world of existence, *Allah* testifies upon the Oneness of His Own Essence. That is, the existing harmony and order, in the whole creation, is an evidence to the sovereignty of only One Power over existence.

In other worlds, *Allah* informs of His Oneness through the wonders of creation and His wise Providence, which are like the examples of life. *Allah* calls the creation of the creatures as a witness to His Own Unity.

By the way, He causes to understand that the phenomena He brings into existence are so that none is able to generate even one of them.

***"Allah (Himself) bears witness that there is no god but He..."***

By observing the wonders and greatness of power, angels bear witness to the Oneness of *Allah*. Those possessed of knowledge, /ulul-'ilm/, who know, and it has been proved to them, that none is able to bring the wonders of the world of creation into existence but He, bear witness to the Oneness of His Essence, too.

This fact must also be noticed that though the phrase: ***'the possessors of knowledge'*** refers to all scientists and knowledgeable ones in general, according to some Islamic narrations; the objective meaning of it is prophets and the Imams of right guidance (as). 8

***"...and (so do) the angels and the possessors of knowledge, standing firm for justice..."***

And, angels testify that there is no god save the One, *Allah*, by Whom justice is firm.

***"...there is no god but He, the Mighty, the Wise."***

It is He the One, and none else, Who gives sustenance, treats His servants Justly, and there is no inequity in His affairs.

## **Surah 'Ali-Imran, Verse 19**

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

**19. "Verily the (true) religion with Allah is Islam, and those whom (formerly) the Book had been given to did not differ but after the knowledge (of the truth) had come to them, through envy of each other. And whoever disbelieves in Allah's Signs, then, verily, Allah is quick in reckoning."**

The spirit of religion is the very submission to *Allah*. Next to the statement of the Unity of *Allah*, the Qur'an refers to the oneness of religion, and says:

***"Verily the (true) religion with Allah is Islam..."***

Thus, the true religion with *Allah* is surrender or the submission of the self of adherent to the Will or Command of *Allah*. The spirit of religion, in fact, in any time and period, is not anything but submission to Divine Will:

***"...and those whom (formerly) the Book had been given to did not differ..."***

The objective purpose of the verse is the Jews and the Christians whose discord was that they rejected Islam.

***"...but after the knowledge (of the truth) had come to them..."***

When they comprehended that the religion of Islam was rightful, the followers of Jesus (as) believed in trinity (the Father, the Son and the Holy Ghost), and the Jews said: ***"Ezra is God's Son."***

Thus; both of them differed in the prophet hood of the Prophet (S) although they had studied the epithets and specialities of the Prophet (S) in their Books (the Torah and the Evangel) and recognized them completely. They knew very well that Muhammad (S) was the Messenger of *Allah* and was His Apostle.

***"... through envy of each other..."***

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1. Majma'-ul-Bayan, Vol. 2, P. 412 (Arabic Version)
  2. Surah Al-Jinn, No.72, Verse 15.
  3. Surah Muhammad, No.47, verse 7.
  4. Majma'-ul-Bayan, Vol. 2, P. 419 (Arabic version).
  5. Ibid
  6. Ibid
  7. Atyab-ul-Bayan, Vol. 3, P. 137
  8. Al-Burhan, vol. 1, p. 273

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