

ROADMAP TO THE TWINS

الْعَمْرَانِ

AL-IMRAN

الْبَقَرَةَ

AL-BAQARAH



KARIM ABU ZAID

Navigating the Qur'anic Scripture with a Roadmap

Roadmap to the Twins

Al-Baqarah and Al-Imran

Allah's **سُبْحَانَهُ وَتَعَالَى** chosen witnesses

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا }
[سورة البقرة: 143]

“Thus, we have made you the ‘Ummatan wasata’ (Just and balanced Ummah), that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.”
Al-Baqarah (2:143)



Editor's Note

Phonetic spelling of any language using other than its native alphabet cannot be standardized except by the use of the International Phonetic Alphabet, which is a specialized code unknown to most readers. The following text, therefore, attempts the use of spelling of Arabic words in the Latin script (English alphabet) using the commonly known spellings in English language print, and electronic resources. Vowel length markings, and the use of doubled vowel characters have been eliminated for simplicity. Glottal stops of any degree are marked with a single apostrophe. For example, references to the Kutub as-Sittah are spelled as follows: Bukhari, Muslim, Tirmizi, Ibn Majah, Nasa'i, and Abu Dawud. Citations of Hadith from the six books, and Ibn Kathir are from Darussalam in ascending numerical order from narration (Hadith) number one in volume one, and increasing until the last volume. Translation into English of the meaning of the Qur'an is taken from Mohsin Khan, unless otherwise noted.

References of third-party contemporary, or classical scholarship within volume one of this book, or subsequent volumes are not intended as an endorsement of any book, author, creed, or ideology, but only as contextual information. The author encourages students of knowledge to exercise critical thinking, and to pursue knowledge from reliable texts under the direction of known scholars (Ulama), and upon the method of the praised generations (As-Salaf us-Salihin).



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TABLE OF CONTENTS

Preface	1
Navigating the Qur’anic Scripture with a Roadmap	2
The Tawqifi and Ijtihadi Theories of the Qur’an’s final order.....	3
Allah’s <small>سُبْحَانَكَ وَبِحَمْدِكَ</small> Chosen Witnesses	4
The Completion and Perfection of Islam: The Message of the Final Prophet ﷺ and the Role of the Muslim Ummah.....	6
The Obligations of the Ummah	8
The Concept Actualization of Monotheism (Tawheed).....	10
How to Witness The Truth of Monotheism (Tawheed)?.....	11
Actualization of Monotheism in Words, Da’wah, and Word-Witness	12
Living the Principles of Monotheism (Tawheed) in Actions.....	13
Actualization of Monotheism (Tawheed) in Governance: Upholding Islamic Principles of Justice, Accountability, and Welfare.....	14
Role of Muslims as Witnesses on the Day of Judgment	15
Exploring the Significance of the Roadmap to the Twins — Al-Baqarah and Al-Imran	17
The Roadmap to the Qur’anic Twins: Five Essential Themes.....	17
The Divine Coherence of the Qur’an: Text, Structure, and Style.....	17
The Divine Coherence of Al-Baqarah and Al-Imran in building the Witnessing Character of the Muslim Ummah..	18
The Twins: Exploring the Coherence and Collaborating Higher Aims of Al-Baqarah and Al-Imran	19
The Beginning Matchup: Alif-Lam-Meem in Al-Baqarah and Al-Imran	20
The Significance of the Heartfelt Supplications at the Conclusion of Al-Baqarah and Al-Imran.....	20
The Significance of the Two Events Preceding the Ending Supplications of Al-Baqarah and Al-Imran.....	21
The Coherence of Endings and Higher Aims in Surah Al-Baqarah and Al-Imran.....	26
Reflecting on Muslim Responsibilities and Status: Exploring the Twins Chapters Al-Baqarah, and Al-Imran	27
The Overlapping Themes in the Twin Chapters	29
The People of the Book in the Twin Chapters: A Cautionary Tale for Muslims.....	29
The Twin Chapters: Muslims Are to Expect Tests in Conveying the Message of Islam	30
Rejecting Usury (Riba) in Islam: Similar Warnings in The Twin Chapters	32
The Twin Chapters Confirm the Martyrs are Alive in Paradise	33
Confirmation of Islam as the Only True Religion in the Twin Chapters.....	34
Recitation in Fajr: Prophet’s ﷺ Occasional Recitation of Verses from the Twin Chapters	35
Unity and Brotherhood: Understanding The Concept of Ummah	37
Two Types of Ummah: The Dual Mission of the Prophet ﷺ and the Ummah.....	39
The Merits and Distinction of the Muslim Ummah.....	40
The Leading Role of The Ummah in this World and The Hereafter	42
The Immunity from Collective Destruction, but not from Sectarian Divisions.....	42
Promised Entry into Paradise, despite Possible Temporary Stay in Hell	42
The Majority of Inhabitants in Paradise will be from the Ummah of Prophet Muhammad ﷺ.....	43
Admittance to Paradise Without Reckoning for Some Members of the Prophet’s ﷺ Ummah.....	43
The Unique Gifts Granted to Prophet Muhammad ﷺ and Their Benefits for His Ummah.....	44
The Divine Protection of the Guidance for the Prophet’s ﷺ Ummah	44
Easy Deeds with Tremendous Reward	45
Conclusion.....	45

Surah Al-Baqarah (The Cow) — “Cultivating Effective Witnessing”	47
Overview	48
Surah Al-Baqarah’s Roadmap	51
Introduction: Verses 1-29	57
Insights on Faith, Disbelief, and Hypocrisy: Analysis of Qur’anic Verses on Human Categories, Worship, and Parables	57
1. Understanding the Three Categories of People – Verses 1-20	57
Understanding Believers and Their Qualities: Verses (1-5)	58
Understanding the Disbelievers and Their Trait Verse (6-7).....	58
Understanding Hypocrites in the Qur’an: The Third Category of People – Verses (8-20)	59
2. The Divine Call to Humanity – Verses 21-25	59
3. The Parable of the Mosquito: Understanding How Believers and Disbelievers Deal with the Revelation – Verses 26-29	60
Part I: Verses 30-141	62
Lessons from the Past — Three Tales for the Appointed Witnessing Community	62
Roadmap to Part I: Lessons from the Past	63
The Experimental Tale of Adam and Iblis — Verses 30-39	64
The Story of Adam <small>عَلَيْهِ السَّلَام</small> and Iblis as a Prototype for Lessons in Faith and Submission	65
The Importance of Recognizing and Resisting the Ultimate Adversary: Lessons from the Story of Adam <small>عَلَيْهِ السَّلَام</small> and Iblis	67
The Importance of Possessing Worldly and Spiritual Knowledge in the Story of Adam <small>عَلَيْهِ السَّلَام</small> and its Emphasis on Witnesses	67
Lessons on Repentance, Seeking Forgiveness, and Expiation from the Story of Adam <small>عَلَيْهِ السَّلَام</small>	68
Lessons on Humility, Destructive Envy, and Disobedience from the Story of Adam <small>عَلَيْهِ السَّلَام</small>	69
The Power of Prostration in Salah: A Lesson Learned from the Story of Adam <small>عَلَيْهِ السَّلَام</small> and Iblis	69
The Danger of Justifying One’s Sins: Lessons from the Attitudes of Iblis and Adam <small>عَلَيْهِ السَّلَام</small> in their Story	70
Lessons on the Temporary Nature of Life, Divine Guidance, and the Ultimate Goal of Returning to Paradise: Reflections on the Story of Adam <small>عَلَيْهِ السَّلَام</small> and Iblis	71
Learning from the Cautionary Tale of the Children of Israel — Verses 40-123	72
Introduction	72
Contextualizing Qur’anic Warnings Against Imitating and Distrust of People of the Book	73
Contextualizing the Qur’an’s Recognition of Believers Among the People of the Book	77
The Cautionary Tales and Necessary Qualities for Effective Witnessing in Surah Al-Baqarah	79
How to Avoid the Pitfalls of Attestation — Lessons from the Cautionary Tale	81
The Belief in Allah <small>سُبْحَانَهُ وَتَعَالَى</small> : Faith in the Unseen (Al-Ghayb) and Beyond Human Comprehension.....	82
The Importance of Respecting Angels in Islam: Understanding the Islamic Perspective on the People of the Book’s Violations	86
Upholding the Belief in Books in Islam: A Cautionary Tale of Violations and Lessons for Witnesses	88
The Violations of the People of the Book: Disbelief in the Messengers	92
Comparative Analysis of Islamic Beliefs in the Hereafter and Violations of the People of the Book	94
Violations of the People of the Book Regarding the Belief in Predestination (Al-Qadr).....	95
How to Avoid the Pitfalls of Compliance: Lessons from the Cautionary Tale	97
How the Story of the Sabbath-Breakers Teaches Us the Importance of Compliance.....	98
The Story of the Cow: A Lesson in Compliance (Inqiyad) and Obedience to Allah’s <small>سُبْحَانَهُ وَتَعَالَى</small> Commandments	99
Continuous Violations of the Covenant: Allah’s <small>سُبْحَانَهُ وَتَعَالَى</small> Reminder of His Favor Upon the People of the Book.....	101

Learning from the Exemplary Tale of Ibrahim <small>عَلَيْهِ السَّلَام</small> (Abraham) and His Family — Verses 124-141.....	104
Introduction	104
Supplication and Attestation (Tasdeeq) of Prophet Ibrahim <small>عَلَيْهِ السَّلَام</small> (Abraham) in the Qur'an.....	105
The Story of Prophet Ibrahim <small>عَلَيْهِ السَّلَام</small> (Abraham) and the Fire: A Powerful Reminder of Trust and	
Reliance on Allah <small>سُبْحَانَهُ وَتَعَالَى</small>	106
Supplication of Ibrahim's <small>عَلَيْهِ السَّلَام</small> (Abraham) for his wife, Sarah in Egypt.....	107
Supplication of Ibrahim's <small>عَلَيْهِ السَّلَام</small> (Abraham) for Hajar and Ismail <small>عَلَيْهِ السَّلَام</small> (Ishmael)	108
The Compliance (Inqiyad) of Prophet Ibrahim <small>عَلَيْهِ السَّلَام</small> (Abraham) to the Commandments of Allah <small>سُبْحَانَهُ وَتَعَالَى</small>	109
Conclusion.....	114
Section I: Appointment and Roadmap.....	116
Overview	116
Roadmap to Part II: A Comprehensive Guide to Empower Muslim Witnesses.....	118
Introduction: Three Distinct Openings	119
The 1st Opening: The Appointed Witnesses and the Change of the Qiblah – Verses (142-152).....	119
The Significance of the Change in Qiblah Direction: A Reminder for Muslims to Follow Divine Guidance and	
Distinguish Themselves from Other Faiths	121
The Change of Qiblah: Separating Muslims from Jews and Christians	122
The 2nd Opening: The Importance of Patience in Da'wah and Facing Defiance as a Universal Sunnah for	
Muslims – Verses 153-157.....	125
The 3rd Opening: Legislation is Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Exclusive Right: Its Implications for	
Muslims – Verses 158-176.....	126
The Balance of Divine Guidance and Human Reasoning in Islamic Law.....	127
The Sin of Concealing the Truth in Islam: Warning Against Manipulating Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Legislations	129
Beware of Setting up Rivals to Allah <small>سُبْحَانَهُ وَتَعَالَى</small> and Abandoning His Legislation	130
Recognizing and Avoiding the Steps of Shaytan (Satan) in Overriding Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Legislations	131
The Danger of Ancestral Heritage Overriding Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Legislations in Islam.....	132
The Importance of Appreciating the Wisdom Behind Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Divine Laws	133
Trading the Truth for fleeting Gain: The Danger of Prioritizing Worldly Desires Over Allah's <small>سُبْحَانَهُ وَتَعَالَى</small>	
Legislation	134
Section II: The Curriculum	136
The Significance of Religion.....	136
The Sacredness of Life and its Protection in Islam	137
Progeny, Lineage, and Honor: The Interconnected Necessities of Nasl in Islam	137
Intellect and Education in Islam: Promoting Rational Thinking and Prohibiting Harmful Substances	138
The Islamic Perspective on Wealth and Ethical Conduct in Business Transactions.....	138
Safeguarding the Religion in Islam: Collective Efforts and Means for Cultivating and Preserving Faith	140
The Importance of Teaching and Promoting Monotheism (Tawheed) in Islam: Strengthening Faith (Iman)	
and Attracting Non-Muslims.....	140
The Change of Qiblah: Preserving the Purity of Islam	142
Understanding the All-Encompassing Concept of Righteousness in Islam.....	144
The Importance of Embracing Islam Wholeheartedly and Safeguarding Its Teachings.....	145
Safeguarding the Religion: The Role of the Five Pillars of Islam in Protecting and Cultivating the Faith	146
The Power of Salawat: Strengthening Spiritual Connections through Congregational Salah.....	147
The Power of Zakah: Protecting the Religion and Fostering Unity through Charity.....	148
The Power of Fasting in Islam: Fostering Unity and Spiritual Growth	150
Safeguarding the Religion: The Power of Hajj in Fostering Unity and Reminding Muslims of Pure	
Monotheism (Tawheed)	152
The Mandates for Safeguarding the Religion in Surah Al-Baqarah	153
Safeguarding the Self: Protection of Life in Islamic Teachings	155

The Means to Protect the Progeny: Guidance from Surah Al-Baqarah	159
Marriage	159
Divorce	160
Financial Rights of Divorced Women in Islam	162
Inheritance	164
Intimacy	164
Breastfeeding	165
Widowhood	166
The Importance of Safeguarding the Intellect (Hifz-ul-Aql) in Islam	167
Safeguarding Wealth in Islamic Jurisprudence: Means of Protection and Preserving Ownership	168
Outlawing Unlawful Consumption and Bribery	169
The Prohibition of Usury in Islam: Safeguarding Wealth and Promoting Justice	169
The Importance of Charity as an Alternative to Usury (Riba).....	171
Developing a Legal Lending System in Islamic Finance: Principles and Guidelines for Action	171
Section III: The Power of Storytelling in Part II of Surah Al-Baqarah	175
The First Story: Embracing the Inevitability of Death.....	175
The Second Story: Bani Israel — It is Never About Numbers.....	177
Ayat Al-Kursi: A Detailed Account of Allah's سُبْحَانَ رَبِّكَ Majesty and Power.....	180
The Third Story: The Power of Allah سُبْحَانَ رَبِّكَ — The Story of Nimrod and Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham)	181
The Fourth Story of Uzayr — Allah's سُبْحَانَ رَبِّكَ Power to Raise the Dead.....	182
Believing in Allah's سُبْحَانَ رَبِّكَ Power to Give Life: The Inspirational Story of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and the Birds.....	183
Conclusion.....	184
The Final Message of Surah Al-Baqarah — Verses 283-286.....	186
Surah Al-Imran (The Family of Imran) — Sustaining Witness Protection through Steadfastness.....	190
Introduction	191
Understanding Witness Protection — A Comparison of Muslim and Non-Religious Models	192
Differences Between the Programs	193
Forms of Protection.....	195
Maintaining Belief and Protection.....	196
Steadfastness: Upholding Attestation and Compliance	196
Steadfastness: Cultivating Trust, Gratitude, and Humility to Strengthen Faith	197
The Three Areas of Steadfastness in Islam	197
The Wisdom Behind the Name Al-Imran — Refuting False Claims and Emphasizing Virtues of Steadfastness and Humility in Worship.....	198
A Roadmap for Navigating Through Surah Al-Imran.....	200
Overview	200
A Roadmap for Believers to Protect their Monotheistic Witnessing Character.....	201
Introduction	207
Roadmap to Al-Imran's Introduction (Verses 1-17)	207
Section I: Strengthening Faith through Assertive Tone and Knowledge Enrichment (Verses 1-6).....	208
Section II: Alerting Against the First Defect of Doubts (Verses 7-13).....	209
Seeking Knowledge and Guidance in Understanding the Revelation (Verse 7)	211
The Importance of Supplication (Verses 8-9)	212
Recognizing the Consequences of Misguidance (Verses 10-13).....	213

Certainty in Allah's سُبْحَانَهُ وَتَعَالَى Support (Verse 13)	215
Section III: Caution Against the Dangers of Chasing Desires (Verses 7-17).....	216
Means of Overcoming Whims and Desires in Islam	217
The Importance of Cherishing the Delights of Paradise in Islam	218
Supplication as a Means to Overcome Whims and Desires in Islam.....	219
Essential Characteristics for Muslims to Earn the Hereafter	220
Part I: Verses 18-120 — The Power of Attestation & Steadfastness	222
Overview	222
The Delegation of Najran: A Lesson in Steadfastness and Attestation	222
Roadmap to Part I: The Power of Attestation and Steadfastness	224
Introduction: Building a Foundation for the Three Prefaces (Verses 18-32)...	226
Preface I: Strengthening Faith (Verses 18-20).....	227
Testimony of Oneness: Allah سُبْحَانَهُ وَتَعَالَى , Angels, and the Knowledgeable (Verse 18).....	227
The Truth of Islam: Allah's سُبْحَانَهُ وَتَعَالَى Only Religion (Verse 19)	228
Strengthening Faith: Spreading Allah's سُبْحَانَهُ وَتَعَالَى Message Amid Doubts and Disputes (Verse 20)	229
Preface II: The Power of Preparedness.....	230
The Disbelievers.....	231
The People of the Book	231
The hypocrites	232
Preface III: The Means to Resist Disbelief and Hypocrisy	234
Embracing the Doctrine of Al-Wala' Wal Bara' (Verse 28)	234
Acknowledging that Allah سُبْحَانَهُ وَتَعَالَى knows both what we conceal and reveal (Verse 29).....	235
Firmly believing in the hereafter (Verse 30)	236
Remembering the Path to Success through obedience to Allah سُبْحَانَهُ وَتَعَالَى and His Messenger ﷺ (Verses 31-32).....	236
Section I: Prophet Isa عَلَيْهِ السَّلَام (Jesus) — A Source of Inspiration for Monotheism	
and Morality (Verses 33-58)	238
The Inspiring Story of Maryam (Mary) and Prophet Isa عَلَيْهِ السَّلَام (Verses 33-41)	239
The Miracle of Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Birth: Qur'anic Account (Verses 42-47).....	245
Maryam's (Mary) Story: Trusting in Allah's سُبْحَانَهُ وَتَعَالَى Plan for Her Life (Verses 19-26).....	246
Maryam's (Mary) Faith and the Miracle of Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Birth	248
The Divine Miracle: Maryam's (Mary) Miraculous Delivery of Prophet Isa عَلَيْهِ السَّلَام (Jesus)	250
Maryam's (Mary) Steadfastness and the Miracle of Speaking Baby Isa عَلَيْهِ السَّلَام (Jesus).....	252
Prophet Isa's عَلَيْهِ السَّلَام Message: Monotheism, Morality, and Hope (Verses 48-51).....	253
Monotheism (Tawheed).....	253
Rituals (Ibadat)	254
Character (Akhlaq)	254
Divine laws (Shari'ah)	254
Prophet Isa's عَلَيْهِ السَّلَام (Jesus) miracles.....	255
Confirming the Previous Revelations.....	255
Glad Tidings of the Next Messenger.....	256
Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Mission Pauses (Verses 52-57)	256
The Reward of the Followers	258
Section II: Theological Clash — Prophet Isa عَلَيْهِ السَّلَام (Jesus) in Islam	
(Verses 59-78).....	259
Al-Mubahlah: A Powerful Symbol of Truth in the Heated Theological Debate (Verses 59-63)	260

Exploring Jewish Perspectives on Prophet Isa <small>عليه السلام</small> (Jesus) and Prophet Ibrahim <small>عليه السلام</small> (Abraham) in Surah Al-Imran (Verses 64-68).....	262
Navigating Religious Pluralism: Lessons on Tolerance and Debate (Verses 69-78).....	263
Examining the People of the Book's Misleading Strategies to Mislead Muslims.....	264
Section III: Guidelines for Standing Against Misleading Tactics of the People of the Book (Verses 79-99).....	267
Logical Refutations: Using Reason to Prove the Truth of Islam (Verses 79-80)	267
The Prophets' Covenant: A Reminder from Allah <small>سُبْحَانَهُ وَتَعَالَى</small>	268
Emphasizing the Universality of Islam as the Religion: Lessons from the Qur'an	269
Qualifying for Guidance: Who is Eligible?	271
Exposing the Worldly Temptations of the People of the Book	272
Challenging the Persistence of Disbelief	275
Section IV: Defending Monotheism — An Action Plan for Preserving the Roots and Purity of Faith (Verses 100-120).....	277
Embarking on the Journey of Hajj: Fulfilling the Sacred Duty	277
Inviting the People of the Book to Embrace Islam with Kindness and Firmness.....	279
Holding Firm to Islamic Monotheism (Tawheed) and Trusting in Allah <small>سُبْحَانَهُ وَتَعَالَى</small>	280
Attaining Paradise: The Ultimate Goal for Muslims	281
Unifying Muslims: The Power of Holding Fast to the Qur'an	281
Enjoining Good and Forbidding Evil for a Just Society in Islam	282
Promoting Truth through Unity Among Believers	283
Trusting Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Aid in Resisting Opposing Forces Against Islamic Monotheism (Tawheed).....	284
Supporting Truthful Diversity Among People of the Book in Islamic Monotheism (Tawheed)	286
Promoting Truth: Standing Firm and Assertive	287
Part II: The Battle of Uhud — Lessons on Obedience and Success (Verses 121-180).....	289
Overview	289
Roadmap to Part II: Verses 121-180	291
Introduction (Verses 121-129).....	293
Lessons in Context and Preparation (Verses 121-122).....	293
Lessons from Badr (Verse 123)	295
Understanding the Conditional Angelic Support (Verse 126).....	296
The Importance of Trusting in Allah <small>سُبْحَانَهُ وَتَعَالَى</small> for Victory (Verse 126-127)	297
Understanding the Concept of Divine Decision-Making (Verse 128)	298
The Breach of Covenant in the Battle of Uhud.....	300
Section I: Qualifying for Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Help — Means to Achieve Victory (Verses 130-151).....	302
The Importance of Avoiding Usury (Riba): Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Guidance for Financial Well-Being (Verses 130-132)	302
Embracing the Attributes of the People of Paradise: A Proactive Pathway to Paradise (Verses 133-136).....	303
Drawing Inspiration from History (Verses 137-151).....	304
Moving Forward After Defeat: Strategies for Acceptance and Progress (Verses 139-142)	305
The Power of Patience: Navigating Forced Confrontation in Islam (Verse 143).....	307
Committed to the Cause: The Importance of Persevering in Allah's <small>سُبْحَانَهُ وَتَعَالَى</small> Service (Verse 144)	308
Developing a Positive Perception of Death, Embracing the Afterlife, Lessons from the Righteous Predecessors, and the Hazards of Unholy Alliances (Verses 145-151)	309

Section II: Extracting Wisdom from Scenes in Uhud (Verses 152-163)	313
Qualifying for Allah’s سُبْحَانَكَ وَتَعَالَى Support: Lessons from the Battle of Uhud	313
The Consequences of Disobedience: Lessons from the Battle of Uhud for Muslims.....	314
Lessons from the Chaos of Uhud	315
Two groups of Muslims during the Battle of Uhud	316
Sin begets sin: Lessons from the Battle of Uhud	318
The Islamic Perspective on Death and Destiny.....	318
The Merit of Martyrdom in Islam	319
How A Leader Should Respond To Defeat And The Importance Of Relying On Allah’s سُبْحَانَكَ وَتَعَالَى Mercy And Guidance	320
The Importance of Honesty and Integrity: Lessons from the Revelation of Verse 161	321
Section III: Discovering Key Insights — Lessons from the Battle of Uhud (Verses 164-180)	323
Cultivating a Positive Mindset to Overcome Defeat (Verse 165)	323
Building Resilience: The Test of Faith in Times of Trial (Verses 166-168).....	324
Embracing the Rewards of Martyrdom (Verses 169-178).....	325
Differentiating Between Righteousness and Evil: A Vital Reminder (Verse 179)	326
Promoting Selflessness and Generosity: Lessons on the Importance of Zakah (180)	327
Conclusion	329
Overview	329
Final Reminders of Steadfastness and Compliance (181-200)	329
Remaining Firm in Belief: A Reminder of Attestation (181-184).....	329
Staying Patient in the Face of Adversity: A Reminder of Sabr (185-186)	330
Obeying Allah’s سُبْحَانَكَ وَتَعَالَى Commands: A Reminder of Compliance (187-188)	331
Pursuing Means of Steadfastness: A Reminder of Istiqamah (189-200).....	331
Concluding Remarks	336



Preface



إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا، من يهده الله فلا مضل له ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً ﷺ عبده ورسوله

All thanks and praise are due to Allah ﷻ. We seek His help and forgiveness, and we seek refuge in Allah ﷻ from the evil within ourselves and the consequences of our evil deeds. Whoever Allah ﷻ guides will never be led astray, and whomever Allah ﷻ leads astray will never find guidance. I bear witness there is no God but Allah ﷻ, alone without any partners, and I bear witness that Muhammad ﷺ is His servant and His Messenger. Allah ﷻ said:

{يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُ إِلَّا وَأَنْتُمْ مُسْلِمُونَ} [سورة آل عمران:102]

“O you who have faith (Iman), fear Allah as it is His right to be feared, and do not die except as Muslims.”⁽¹⁾

{يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ

كَانَ عَلَيْكُمْ رَقِيبًا} [سورة النساء:1]

“O people, fear your Lord, who created you from one soul and created from it its mate and dispersed from both many men and women. Fear Allah, through whom you ask one another and maintain family ties. Verily, Allah is ever watching over you.”⁽²⁾

{يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا} (٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا} (٧١) [سورة الأحزاب:70-71]

“O you who have faith (Iman), fear Allah and speak upright words. He will correct your deeds and forgive your sins. Whoever obeys Allah and His Messenger has won a tremendous victory.”⁽³⁾

(1) Qur'an (3:102).

(2) Qur'an (4:1).

(3) Qur'an (33:70-71).

Roadmap to the Twins

إن أصدق الحديث كتاب الله، وأحسن الهدى هدى محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

Verily, the most truthful speech is the Book of Allah **سُبْحَانَهُ وَتَعَالَى**, the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are newly invented matters. Every newly invented matter is religious innovation. And every innovation is misguidance, and every misguidance is in the Hellfire.

Navigating the Qur'anic Scripture with a Roadmap

We have shifted our approach to analyzing the Qur'anic scripture from the Maqasidic Tafsir to the roadmap approach. The Maqasidic Tafsir method addresses present-day challenges by identifying verses, chapters, stories, or parables that can provide solutions while linking present-day issues Muslims face with the experience of the first Ummah who received the final Revelation.

Originally comprised of five phases, we consolidated the Maqasidic Tafsir approach into four steps to prevent redundancy. These steps involve identifying present-day issues, providing logical and textual validation for the chosen Qur'anic scripture, explaining the Surah's message through a roadmap, and presenting an actionable plan to address the present-day issue.

The roadmap approach is the third phase of the Maqasidic Tafsir process and involves:

- Systematically analyzing the different sections of a Surah to understand their messages.
- Identifying common themes and connections.
- Determining the best order for presenting them.

Following this approach, readers can better understand the Qur'anic text and its teachings and find actionable steps for addressing present-day challenges. Careful consideration of the Surah's literary style and historical context is essential for the roadmap approach to the Qur'an.

Approaching the Qur'anic scripture using a roadmap involves a step-by-step process of navigating through the different sections of a Surah to understand their messages and then assembling these sections into a unified and harmonious message.

This approach can be compared to GPS navigation, where one follows a route to reach a desired destination. In the case of the Qur'an, the destination is understanding the Surah's message. This involves first understanding the individual sections of the Surah, including their themes, ideas, and messages. Once these sections have been analyzed, the next step is identifying common themes and connections between them and determining the best order for presenting them. This requires careful consideration of the literary style of the Surah, as well as the context in which it was revealed. Overall, the roadmap approach provides an organized and systematic way of analyzing

Roadmap to the Twins

the different sections of a Surah, leading to a better understanding of the Qur'anic text and its teachings.

The Tawqifi and Ijtihadi Theories of the Qur'an's final order

In Islamic jurisprudence, there are two theories regarding the appropriate order of the written Qur'an (Mus'haf): the Tawqifi and Ijtihadi approaches. The Tawqifi theory emphasizes strict adherence to the text of the Qur'an and authentic Prophetic narrations without any deviation, personal opinion, or interpretation. According to this theory, the current order of the written Qur'an (Mus'haf) is the result of Divine Instruction and cannot be changed or rearranged.

On the other hand, the Ijtihadi theory is a more flexible approach to interpreting Islamic law. Islamic scholars use independent reasoning and interpretation, known as Ijtihad, to derive new rulings or apply existing rules of Islamic law to new situations.

Ijtihad rulings are based on the text's interpretation, considering the context, language, and customs of the time. Although Ijtihadi rulings are considered less authoritative than Tawqifi rulings, they are necessary for addressing new issues and challenges that may arise in different contexts.

The Ijtihadi theory understands that the current order of the written Qur'an (Mus'haf) results from scholarly deliberation and deduction. Therefore, the order is subject to change as intellectual deliberation depends on varying human standards and abilities.

Confirming the Tawqifi position assures the sanctity of the Speech of Allah **سُبْحَانَهُ وَتَعَالَى**. If Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ left the arrangement of the Qur'an to later generations of Muslims, there would be several copies with different orders, much like the existence of different opinions on the same subject due to diverse evidentiary reports or diverse understandings of evidence. However, we have no other reported order of the Qur'an from the time of the companions.

Therefore, we conclude this is the only intended order with Divine approval. Reflecting on the current order of the written Qur'an (Mus'haf) helps us understand the intended meaning of each Surah from Allah **سُبْحَانَهُ وَتَعَالَى** and how Revelation can be used for guidance.

The Qur'anic scripture is arranged in the order it descended to address current pressing issues, problems, and incidents exclusive to Revelation's place and time—the Revelation aimed to solve these problems or provide guidance in these happenings. After completing the stage of the Revelation of the Qur'anic scripture based on the events, Allah **سُبْحَانَهُ وَتَعَالَى** put it in the order that was intended and suitable for it to stay until the Day of Judgment. This explains why the final order of the Qur'an (Mus'haf) begins with Al-Baqarah and Al-Imran.

Roadmap to the Twins

Islam is a complete and perfect religion, and the Divine Law has been on earth since the Prophet's ﷺ death. The Qur'an currently addresses individuals and communities who are, in a way, adhering to Islam. Therefore, Allah ﷻ started the final order (Mus'haf) from the point of identifying who they are and what their role is. They are the bearers of the message after their last Messenger of Allah ﷺ and have a unique role of witnessing over mankind until the Day of Judgment.

Prophet Muhammad ﷺ is the last of the Messengers, and the Qur'an is the final of all Revelations. Therefore, the followers of the Final Prophet ﷺ and recipients of the final Revelation will consequently be responsible as witnesses to humanity in this world and the hereafter. Therefore, Allah ﷻ created mankind and chose Muslims to bear witness to the religion of Islam for humanity.

Allah's ﷻ Chosen Witnesses

Allah ﷻ is the Creator and Sustainer of everything in the universe and has complete control over everything. Allah ﷻ creates and chooses whatever He wills based on His perfect wisdom and knowledge. In the Qur'an, Allah ﷻ states that He creates whatsoever He wills and chooses, and no choice has people in any matter. Allah ﷻ said:

{وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ} [سورة القصص: 68]

“And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah and exalted above all that they associate as partners (with Him).”⁽¹⁾

For example, Allah ﷻ has chosen certain places, times, and people as sacred or unique and have particular significance. They believe Allah's ﷻ choices are perfect and reflect His infinite knowledge and mercy. By adhering to these chosen places and times, and people Muslims seek to draw closer to Allah ﷻ and follow His guidance more closely.

For instance, the city of Makkah is considered a sacred place where the Ka'bah is located, the House of Allah ﷻ, and the most sacred site in Islam. Therefore, Muslims worldwide face the Ka'bah during their daily Salawat, and it is also the destination of the annual Hajj (pilgrimage). Similarly, Ramadan is considered a significant month in the Islamic calendar, and Muslims believe that Allah ﷻ has chosen it as a time of spiritual reflection, purification, and renewal.

(1) Qur'an (28:68).

Roadmap to the Twins

Allah **سُبْحَانَهُ وَتَعَالَى** has also chosen Messengers from among humans to convey His message to people. These Messengers were sent to different communities and times throughout history to guide people to the right path and remind them of their purpose in life, which is to worship Allah **سُبْحَانَهُ وَتَعَالَى** alone. The message of all the Prophets was the same—to worship Allah **سُبْحَانَهُ وَتَعَالَى** alone and to follow His commandments. However, each Prophet was sent with a specific message and set of teachings tailored to their particular community's needs. Allah **سُبْحَانَهُ وَتَعَالَى** states that He has sent a Messenger to every nation throughout history to guide people to the truth and to warn them of the consequences of straying from the right path. Allah **سُبْحَانَهُ وَتَعَالَى** states:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ۚ [النحل: 37]

“And We certainly sent into every nation a Messenger, [saying]: Worship Allah and avoid false gods.”⁽¹⁾

Furthermore, Allah **سُبْحَانَهُ وَتَعَالَى** has chosen Prophet Muhammad ﷺ to be the last of these Messengers. He is considered the final seal of the Prophets in Islam. Muslims believe that the message of the Prophet Muhammad ﷺ was the completion and culmination of the Divine message that was delivered through all the previous Messengers. Allah **سُبْحَانَهُ وَتَعَالَى** said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۚ [الأحزاب: 41]

“Muhammad is not the father of any of your men, but [he is] the Messenger of Allah and the seal of the Prophets.”⁽²⁾

In addition, Allah **سُبْحَانَهُ وَتَعَالَى** has chosen Prophet Muhammad's ﷺ followers to be witnesses over humanity. This means that Muslims have been given the responsibility to convey the message of Islam to others and to embody the teachings of the Qur'an and the Prophet ﷺ in their daily lives.

Hence, Muslims believe that Allah **سُبْحَانَهُ وَتَعَالَى** has chosen them to be witnesses over humanity, and thus we term them as the community of monotheism & witnessing. This means that Muslims have been given the responsibility to convey the message of Islam to others and to embody the teachings of the Qur'an and the Prophet ﷺ in their daily lives. Allah **سُبْحَانَهُ وَتَعَالَى** said:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ

(1) Qur'an (16:36).

(2) Qur'an (33:40).

Roadmap to the Twins

وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ

الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾ [سورة الحج: 78]

“And strive hard in Allah’s cause as you should. He has chosen you and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim (Abraham). He has named you Muslims both before and in this (Qur’an), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Salah, give the obligatory charity and hold fast to Allah. He is your Mawla, what an Excellent Mawla and what an Excellent Helper!”⁽¹⁾

Ibn Kathir رحمته الله explains that in the above verse, Allah سُبْحَانَهُ وَتَعَالَى has bestowed upon this community of believers great honor and status. But this immense position and the abundant blessings from our Lord are linked to a great responsibility which Allah سُبْحَانَهُ وَتَعَالَى also mentions in the above verse “to be witnesses over mankind.”⁽²⁾

This verse emphasizes the importance of the community of believers in carrying out the message of Islam and upholding its principles of justice, compassion, and devotion to Allah سُبْحَانَهُ وَتَعَالَى.

Therefore, Muslims are expected to follow the teachings of Islam and act as an excellent example for others to follow. They are also encouraged to spread the message of Islam peacefully and respectfully and invite people to Islam through their words and actions.

In summary, Allah سُبْحَانَهُ وَتَعَالَى has chosen certain places, times, and people as sacred or unique and have particular significance. By adhering to these chosen places, times, and people, Muslims seek to draw closer to Allah سُبْحَانَهُ وَتَعَالَى and follow His guidance more closely. Muslims are considered to be chosen witnesses of Allah سُبْحَانَهُ وَتَعَالَى because of their responsibility to spread the message of Islam and act as an excellent example for others to follow.

The Completion and Perfection of Islam: The Message of the Final Prophet ﷺ and the Role of the Muslim Ummah

The Prophet ﷺ passed away only after Allah سُبْحَانَهُ وَتَعَالَى had completed the religion and bestowed His favor through His beloved Messenger ﷺ. This occurred on the ninth day of Dhul-Hijjah, 10 A.H. (623 AD), during the farewell sermon of the Prophet ﷺ at the Uranah valley of Mount Arafat in Makkah, as part of the rites of Hajj.

(1) Qur’an (22:78).

(2) Tafsir Ibn Kathir Surah Al-Hajj # verse 78.

Roadmap to the Twins

At that moment, Allah ﷻ revealed the declaration of the completion and perfection of the religion of Islam, as stated in the following verse from Surah Al-Ma'idah:

Allah ﷻ revealed the Divine declaration of the completion and the perfection of the religion of Islam:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا} [سورة المائدة:3]

“This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with Islam as your religion.”⁽¹⁾

The Prophet ﷺ left his Ummah on a clear white path (Al-Mahajjah Al-Bayda), which is equally clear during the day and night. No one who strays from this path will survive, as mentioned in the narration narrated by Al-Irbad ibn Sariyah رضي الله عنه: The Prophet ﷺ said: “I have left you upon a clear path, its clarity is the same by night or day. No one deviates from it after me but that he will be ruined.”⁽²⁾

These sources attest that this religion is complete and encompasses all that is beneficial for Allah's ﷻ servants. It provides solutions to all their issues and problems until the Day of Judgment and applies to every time and place. No other legislation, book, or Messenger is needed after it.

In his farewell sermon, the Prophet ﷺ stressed the importance of following the Qur'an and his tradition (Sunnah), stating that these two things will never lead one astray. Malik رضي الله عنه reported: The Messenger of Allah ﷺ said: “I have left you with two matters which will never lead you astray, as long as you hold to them: the Book of Allah and the Sunnah of his Prophet.”⁽³⁾

The Prophet ﷺ also designated the task that his Ummah must perform after him, which is to witness over mankind by conveying the message of Islam. Zayd ibn Thabit رضي الله عنه reported: The Messenger of Allah ﷺ said: “May Allah brighten the face of a person who hears a tradition from us, and he memorizes it until he can convey it to others. Perhaps he will convey it to one who understands better than him, and perhaps one who conveys knowledge does not understand it himself.”⁽⁴⁾

(1) Qur'an (5:3).

(2) Sunan Ibn Mājah 44 || *Sahih* (authentic) according to Al-Albani

(3) Al-Muwaṭṭa' 1661 || *Sahih* (authentic) according to Ibn Abdul Barr

(4) Sunan Abī Dāwūd 3660 || *Sahih* (authentic) according to Al-Albani

Roadmap to the Twins

Abu Bakar رضي الله عنه narrated that the Prophet ﷺ said: “All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.” ⁽¹⁾

The Prophet ﷺ confirmed to his companions that Allah سُبْحَانَهُ وَتَعَالَى would ask for their testimony that he conveyed the message to them. During his farewell sermon, he asked, "O people, have I faithfully delivered unto you, my message?" The crowd responded with a resounding "Allahumma Na'm," testifying to the Prophet's ﷺ successful delivery of Allah's سُبْحَانَهُ وَتَعَالَى message. Then, he raised his forefinger and said: "O Allah bear witness that I have conveyed Your message to Your people. O Allah, be my witness, that I have conveyed Your message to Your people."

Abdullah ibn Amr رضي الله عنه reported: The Prophet ﷺ said: “Convey from me, even a single verse. Narrate from the Children of Israel, for there is no blame in it. Whoever deliberately lies about me, let him take his seat in Hellfire.” ⁽²⁾

Muslims are the successors of the final Messenger ﷺ and Allah's سُبْحَانَهُ وَتَعَالَى chosen witnesses over all other nations in this world and on the Day of Judgment. Therefore, in this world means establishing clear evidence (Hujjah) through the actualization of monotheism (Tawheed) in words, actions, and a form of governance. Witnessing on the Day of Judgment means that Muslims will bear witness that the Messengers conveyed Allah's سُبْحَانَهُ وَتَعَالَى entrusted messages to their nations.

The Obligations of the Ummah

The Ummah is tasked with numerous individual and collective responsibilities. Among the most significant duties is worshiping Allah سُبْحَانَهُ وَتَعَالَى with sincerity and devotion.

In addition to personal piety, Muslims are called upon to uphold justice in all aspects of their lives, from personal interactions to governance. This includes defending the rights of the oppressed regardless of their faith or background.

Furthermore, Muslims are responsible for maintaining social order and promoting community cooperation and unity. Environmental stewardship is also emphasized, with Muslims encouraged to protect the natural world through sustainable practices and conservation.

Syed Abul A'la Mawdudi رحمته الله wrote, “Muslims must understand and fulfill the responsibilities and duties that fall upon you by virtue of your being Muslims. Muslims cannot get away with merely affirming that you are Muslims and that you have accepted Allah as your only God and Islam as your religion, and Muhammad as your Messenger. Rather, as soon as you acknowledge

(1) Sahih Al-Bukhari (1741)

(2) Şahîh al-Bukhârî 3461

Roadmap to the Twins

Allah as your only Lord, and His guidance as your way of life, you take upon yourselves certain obligations and duties. These obligations you must always remain conscious of, these duties you must always endeavor to discharge. If you evade them, you shall not escape the evil consequences of your conduct in this world or in the hereafter.”⁽¹⁾

One of the duties of the Ummah is to engage in Da'wah, which means spreading the message of Islam to non-Muslims. This includes setting an example of exemplary behavior and inviting others to accept the faith. Muslims must be aware of these obligations, as failing to fulfill them can have consequences in this life and the hereafter.

It is not a trivial matter but a crucial obligation for Muslims to spread the message of Islam to others through their actions and invite them to accept the faith. Allah **سُبْحَانَهُ وَتَعَالَى** states that Muslims have been constituted as a distinct community to bear witness to the truth and be a just nation. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا } [سورة البقرة: 143]

“And thus, we have made you a just nation that you will be witnesses over the people and the Messenger will be a witness over you...”⁽²⁾

Furthermore, Allah **سُبْحَانَهُ وَتَعَالَى** warns against concealing the truth and failing to discharge this obligation. Allah **سُبْحَانَهُ وَتَعَالَى** also said:

{ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أُمَّةَ اللَّهِ وَمَنْ أظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ } [البقرة: 140]

“Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, “Are you more knowing or is Allah?” And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.”⁽³⁾

(1) This is a bridged part of an article written in Urdu by Syed Abul A'la Mawdudi Translated, edited by Khurram Murad.

<https://www.iiu.edu.my/deed/articles/wum.html> with abridgment

(2) Qur'an (2:143).

(3) Qur'an (2:140).

Roadmap to the Twins

Allah سُبْحَانَهُ وَتَعَالَى questions those who claim that Ibrahim عَلَيْهِ السَّلَامُ (Abraham), Ismail عَلَيْهِ السَّلَامُ (Ishmael), Ishaq عَلَيْهِ السَّلَامُ (Isaac), Yaqub عَلَيْهِ السَّلَامُ (Jacob), and their descendants were Jews or Christians and asks, "Who is more unjust than one who conceals a testimony he has from Allah?"

The history of the Children of Israel serves as a reminder of the severe consequences of neglecting the obligation to bear witness to the truth. They were appointed as witnesses but sometimes concealed or misrepresented the truth, leading to Allah سُبْحَانَهُ وَتَعَالَى forsaking them and a curse falling upon them. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ^ط قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهَيْطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ^ط وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَانَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ } [البقرة: 61]

“And [recall] when you said: “O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [Moses] said: “Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked.” And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the Prophets without right. That was because they disobeyed and were [habitually] transgressing.”⁽¹⁾

Muslims must take their duty seriously, as neglecting it may result in similar consequences, as warned in the Qur'an.

The Concept Actualization of Monotheism (Tawheed)

In Islam, monotheism (Tawheed) refers to the belief in the Oneness of Allah سُبْحَانَهُ وَتَعَالَى as the only God worthy of worship. However, actualizing monotheism goes beyond mere belief and encompasses living one's life following this belief. This involves adhering to the following principles:

(1) Qur'an (2:61)

Roadmap to the Twins

Firstly, having a firm belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** and rejecting all forms of polytheism. This entails acknowledging Allah **سُبْحَانَهُ وَتَعَالَى** as the only God without any associates or partners.

Secondly, Muslims should dedicate all their worship to Allah **سُبْحَانَهُ وَتَعَالَى** alone and not direct any of it toward anyone or anything else. This includes performing obligatory acts of worship such as Salawat, charity, fasting, and Hajj.

Thirdly, Muslims should follow the teachings of Islam as revealed in the Qur'an and the authentic Sunnah of Prophet Muhammad **ﷺ**. This involves living a righteous and ethical life, upholding justice, and fulfilling obligations towards Allah **سُبْحَانَهُ وَتَعَالَى** and others.

Fourthly, Muslims should reject all forms of polytheism in any shape or form. This includes avoiding practices or beliefs that contradict the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, such as superstitions, the worship of idols, or belief in intercessors.

Lastly, Muslims should strive towards pleasing Allah **سُبْحَانَهُ وَتَعَالَى** in all aspects of their lives, seeking His forgiveness and mercy and performing good deeds to please Him.

How to Witness The Truth of Monotheism (Tawheed)?

The actualization of monotheism (Tawheed) empowers Muslims to testify to the truth in this world. By fulfilling the seven conditions of the Universal Declaration of Faith (La Ilaha Illa Allah), Muslims start by seeking knowledge of monotheism (Tawheed) to strengthen their faith (Iman). This knowledge cultivates a firm belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, which reinforces their acceptance of monotheism (Tawheed) and compliance (Inqiyad) with its teachings. These actions of compliance must be infused with sincerity, truthfulness, and love.

Allah **سُبْحَانَهُ وَتَعَالَى** revealed to Muslims the final mandate of monotheism (Tawheed) through Prophet Muhammad **ﷺ** and his companions, who exemplified the implementation of monotheism (Tawheed) in the most precise and straightforward way. Therefore, as witnesses of monotheism (Tawheed), Muslims are entrusted with the responsibility of carrying on the work of the Prophet **ﷺ** and his companions to deliver the message of Islam to humanity.

Muslim witnesses must establish crystal-clear evidence (Hujjah or Burhan) of monotheism (Tawheed) to humanity so that disbelievers will have no excuse on the Day of Judgment. This duty of witnessing is fulfilled through both words and deeds. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا} [النساء: 165]

Roadmap to the Twins

“These Messengers were sent as bearers of glad tidings and as warners so that after sending the Messengers people may have no plea against Allah. Allah is All-Mighty, All-Wise.”⁽¹⁾

The above verse states that the Messengers were sent as bearers of glad tidings and warners so that people may have no plea against Allah **سُبْحَانَهُ وَتَعَالَى**. Therefore, to discharge our duty of witnessing the truth, we must strive to understand Islamic teachings and commit to living a life that reflects the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** in every aspect of our lives. This requires continuous self-reflection, self-correction, and striving toward excellence in faith (Iman) and practice.

To conclude, witnessing the truth in this world requires the actualization of monotheism (Tawheed), which can be achieved through fulfilling the seven conditions of the Universal Declaration of Faith, seeking knowledge of monotheism (Tawheed), following the example of Prophet Muhammad ﷺ and his companions, and leading a life that reflects the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**. By doing so, Muslims can effectively fulfill their obligation to bear witness to the truth through their words and actions.

Actualization of Monotheism in Words, Da’wah, and Word-Witness

The actualization of monotheism (Tawheed) in words is a fundamental concept in Islam. It means that Muslims acknowledge the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** in all their verbal expressions. This includes the recitation of the Declaration of Faith (Shahadah) and other Islamic statements that affirm the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, such as saying "La ilaha illa Allah," the recitation of the Qur'an, and the remembrance of Allah **سُبْحَانَهُ وَتَعَالَى** at all times.

In addition to the above, Muslims are encouraged to speak like believers, consistently expressing their faith in one God in their words and actions. Monotheism (Tawheed) is at the core of Islam, and Muslims believe in the existence of a single, all-powerful deity who created and sustained the universe. Therefore, Muslims should express their beliefs and ideas consistent with their faith in one God. For example, Muslims often use the phrase "Alhamdulillah" (Praise be to Allah) to express gratitude for blessings in their lives. Similarly, Muslims use "Insha'Allah" (God willing) when discussing future plans to acknowledge that all outcomes are ultimately in Allah's **سُبْحَانَهُ وَتَعَالَى** hands.

Da'wah is another important concept in Islam, meaning an invitation or calling to others to learn about Islam and embrace it as a way of life. Muslims must convey the message of Islam to others in the best possible manner and be good examples of Muslim behavior to those around them. However, it is essential to remember that Da'wah is ultimately in the hands of Allah **سُبْحَانَهُ وَتَعَالَى**, and Muslims' role is to convey the message of Islam with sincerity and compassion.

(1) An-Nisa (4:165)

Roadmap to the Twins

Syed Abul A'la Mawdudi رَحْمَةُ اللَّهِ، a prominent Islamic scholar, emphasized the importance of word-witness in Islam. Muslims should proclaim and explain to the world the guidance that Allah سُبْحَانَهُ وَتَعَالَى has sent through His Messengers using all possible education, communication, and propagation methods. This includes mastering all knowledge provided by the contemporary arts and sciences to inform mankind of the way of life that Allah سُبْحَانَهُ وَتَعَالَى has laid down for them.

Muslims should clearly and fully expound before mankind the guidance that Islam gives to humanity in thought, belief, morality, behavior, culture, civilization, economics, business, jurisprudence, judiciary, politics, and civil administration – in all aspects of inter-human relations. They should establish their truth and soundness through rational discourse, convincing evidence, and soundly reasoned critique, rebutting all contrary to Allah's سُبْحَانَهُ وَتَعَالَى guidance.⁽¹⁾

Overall, the actualization of monotheism (Tawheed) in words, Da'wah, and word-witness are essential concepts in Islam. They reflect the importance of acknowledging and expressing one's faith in Allah سُبْحَانَهُ وَتَعَالَى, inviting others to learn about Islam, and conveying the message of Islam to the world. Therefore, Muslims should strive to embody these concepts in their daily lives, in their words and actions, to uphold the principles of Islam.

Living the Principles of Monotheism (Tawheed) in Actions

Monotheism (Tawheed) is a central concept in Islam that encompasses the belief in Allah's سُبْحَانَهُ وَتَعَالَى unity, uniqueness, and sovereignty in all aspects of life. Actualizing monotheism (Tawheed) in action requires Muslims to follow the principles of monotheism (Tawheed) and maintain a constant awareness of Allah's سُبْحَانَهُ وَتَعَالَى presence and His commandments.

To actualize monotheism (Tawheed) in action, Muslims engage in worship, dedicate their acts of worship to Allah سُبْحَانَهُ وَتَعَالَى alone, and perform various acts of worship such as Salah, fasting, charity, and Hajj pilgrimage. Muslims also embody ethical and moral principles such as honesty, kindness, justice, and compassion and avoid actions forbidden in Islam, such as lying, stealing, and backbiting.

In addition, Muslims seek knowledge of their religion and the world around them and work towards social justice and equality, recognizing that all humans are equal in the Sight of Allah سُبْحَانَهُ وَتَعَالَى and that oppression and injustice go against His Oneness.

Overall, the actualization of monotheism (Tawheed) in action involves:

(1) Source: This is an abridged part of an article written in Urdu by Syed Abul A'la Mawdudi رَحْمَةُ اللَّهِ. Translated, and edited by Khurram Murad.

<https://www.iium.edu.my/deed/articles/wum.html> with abridgment

Roadmap to the Twins

- Living a life dedicated to Allah **سُبْحَانَهُ وَتَعَالَى**.
- Embodying the moral and ethical principles of Islam.
- Seeking knowledge.
- Working toward social justice and equality.

By actualizing monotheism (Tawheed) in actions, Muslims strive to live their lives according to the principles of Islam, maintain their relationship with Allah **سُبْحَانَهُ وَتَعَالَى**, and contribute positively to society.

Actualization of Monotheism (Tawheed) in Governance: Upholding Islamic Principles of Justice, Accountability, and Welfare

Implementing Islamic principles and values in society's political and social systems is what the actualization of monotheism (Tawheed) in governance means. This involves establishing a just and equitable society that adheres to the principles of consultation, accountability, and transparency in governance. It also means promoting social welfare and economic development while ensuring that the rights of individuals are protected.

The actualization of monotheism (Tawheed) in governance refers to creating a governance system guided by Islamic principles of justice, fairness, equality, and accountability. It involves implementing a political and social system that prioritizes the welfare of all citizens and is based on the Islamic belief in the sovereignty of Allah **سُبْحَانَهُ وَتَعَالَى**.

According to Syed Abul A'la Mawdudi **رَحْمَةُ اللَّهِ**, establishing a state based on the principles and teachings of Islam is necessary to complete the witness of Muslims. Such a state would translate Islamic ideals and practices into public policies and programs promoting equity, justice, social welfare, peace, and order. It would also demonstrate to all mankind that Islam is the true guarantor of human well-being.⁽¹⁾

To actualize monotheism (Tawheed) in governance, Muslims must uphold justice and create a fair system for all citizens, regardless of religion, ethnicity, or social status. This includes ensuring access to essential services such as healthcare and education and promoting economic equality. Additionally, accountability is necessary, and a system that holds those in power accountable for their actions and decisions should be established.

Consultation and collective decision-making are also essential, and citizens should be involved in the decision-making process through public consultations, town hall meetings, and referendums. In addition, policies prioritizing the welfare of the most vulnerable members of society, such as the

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<https://www.iiu.edu.my/deed/articles/wum.html> with abridgment

Roadmap to the Twins

poor, elderly, and children, should be implemented. Good governance practices such as transparency, accountability, and the rule of law should also be established.

In summary, actualizing monotheism (Tawheed) in governance involves creating a system of governance that prioritizes Islamic principles of justice, accountability, consultation, welfare, and good governance. Furthermore, it requires creating institutions and policies that promote all citizens' well-being and are guided by the belief in the sovereignty of Allah **سُبْحَانَهُ وَتَعَالَى**.

Role of Muslims as Witnesses on the Day of Judgment

Before questioning mankind, Allah **سُبْحَانَهُ وَتَعَالَى**, in His perfect justice, will confirm that they received worldly witnesses. These witnesses may have been the Messengers sent by Allah **سُبْحَانَهُ وَتَعَالَى** or the followers of these Messengers, as is the case with Muslims. Interestingly, the disbelievers from every nation will deny receiving these witnesses. Nonetheless, when they appear in Allah's **سُبْحَانَهُ وَتَعَالَى** just court, Muslims will testify that the disbelievers received Messengers and their messages.

Abu Sa'eed Al-Khudri **رضي الله عنه** narrated that the Messenger of Allah **ﷺ** said: "Nuh (Noah) will be called on the Day of Resurrection and it will be said to him: 'Did you convey (the message)?' He will say: 'Yes.' Then his people will be called, and it will be said to them: 'Did he convey (the message) to you?' They will say: 'No warner came to us, and no one came to us.' It will be said to Nuh (Noah): 'Who will bear witness for you?' He will say: 'Muhammad and his nation.'" He said: "That is the words of Allah,

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا } [سورة البقرة: 143]

"And thus, we have made you a just nation that you will be witnesses over the people and the Messenger will be a witness over you..."⁽¹⁾

He said: "And they will be called, and they will bear witness that he conveyed (the message), then I will bear witness for you."⁽²⁾

The following authentic Prophet's **ﷺ** narration confirms Muslims' witnessing against all other nations:

Abu Sa'eed Al-Khudri **رضي الله عنه** narrated that the Prophet **ﷺ** said: "A Prophet will come on the Day of Resurrection accompanied by one man, and a Prophet will come accompanied by two men, or

(1) Qur'an (2:143).

(2) Al-Bukhari (4487).

Roadmap to the Twins

more than that. Then his people will be called, and it will be said to them: ‘Did this one conveys the message to you?’ and they will say, ‘No.’ It will be said to him: ‘Did you convey the message to your people?’ and he will say: ‘Yes.’ It will be said to him: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his nation.’ So, Muhammad and his nation will be called, and it will be said to them: ‘Did this one conveys the message to his people?’ They will say: ‘Yes.’ It will be said: ‘How did you know that?’ They will say: ‘Our Prophet came to us and told us that the Messengers had conveyed the message.’ That is the words of Allah, ‘Thus We have made you a just (and the best) nation.’ He said: Just, so that you will be witnesses over mankind and the Messenger will be a witness over you.”⁽¹⁾

According to Ibn Jarir At-Tabari's رَحْمَةُ اللَّهِ commentary on this verse, it means that just as Allah سُُبْحَانَهُ وَتَعَالَى has made Muslims a just nation to bear witness for His Prophets and Messengers against their respective nations, testifying that they conveyed the message Allah سُُبْحَانَهُ وَتَعَالَى commanded them to, the Prophet Muhammad ﷺ will be a witness for Muslims, testifying that they believed in him and what he brought from Allah سُُبْحَانَهُ وَتَعَالَى.⁽²⁾

In conclusion, witnessing is of utmost significance for Muslims to actualize monotheism (Tawheed) in their words, actions, and governance and fulfill the provisions of their noble task.

As witnesses over mankind, Muslims must model appropriate Islamic conduct, establish, and adhere to Islam's moral, social, economic, and political systems, and persistently strive for the cause of Allah سُُبْحَانَهُ وَتَعَالَى. Muslims need to appreciate their status and feel humbled and grateful for being chosen by Allah سُُبْحَانَهُ وَتَعَالَى to continue the work of the Messengers. The chapters of Al-Baqarah and Al-Imran guide Muslims in developing an independent, solid witnessing character and invite steadfastness upon the foundations and shield against defects.

Let us fulfill our covenant with Allah سُُبْحَانَهُ وَتَعَالَى and contribute to the noble mission of establishing Allah's سُُبْحَانَهُ وَتَعَالَى true religion of Islam on earth. May Allah سُُبْحَانَهُ وَتَعَالَى awaken Muslims to their status through His beautiful Names and Lofty Attributes and make us among those who fulfill this grand mission.

Karim Abu Zaid



⁽¹⁾ Imam Ahmad (1164) and Ibn Majah (4284): labeled Sahih by al-Albaani in al-Silsilah al-Saheehah, 2448.

⁽²⁾ Jami' al-Bayan, 2/8.

Exploring the Significance of the Roadmap to the Twins Al-Baqarah and Al-Imran



The Roadmap to the Qur'anic Twins: Five Essential Themes

The introduction of the Roadmap covers five critical topics related to the Twins (Al-Baqarah and Al-Imran) in the Qur'an:

1. Emphasizing the Divine Coherence: The proof of Qur'an's authenticity in text, structure, and style.
2. Explaining why the two chapters are called "The Twins" due to their complementary themes, structure, and guidance.
3. Defining the concept of a community or nation in Islam and stressing the importance of unity, brotherhood, and support among Muslims.
4. Distinguishing between two types of nations: the righteous believers who follow Allah's **سُبْحَانَكَ وَتَعَالَى** guidance and the misguided who follow their desires and reject His message.
5. Highlighting the virtues of Prophet Muhammad's ﷺ nation as the best of all nations due to its adherence to Qur'anic teachings, teachings of the Sunnah, and noble character traits.

The Divine Coherence of the Qur'an: Text, Structure, and Style

The Qur'an's coherence and consistency are remarkable aspects of the scripture that scholars of various backgrounds have recognized. The Qur'anic text is unique in its ability to present a unified message despite being revealed over 23 years and comprising 114 chapters and over 6,000 verses. The interconnected nature of the Qur'anic verses and chapters creates a cohesive, profound, and complex narrative.

Apart from its textual coherence, the structure and organization of the Qur'an also serve as evidence of its Divine origin. The deliberate arrangement of chapters, the grouping of related topics, and the use of repetition in different ways all reinforce the message and create a sense of

Roadmap to the Twins

unity and coherence. The Qur'an's unique style of writing is marked by its eloquence, rhythm, and precision, which further emphasize its Divine nature.

Moreover, the coherence of the Qur'an serves as a reminder for Muslims of the importance of unity and consistency in their own lives and actions. Therefore, it is a call to follow the Qur'an's message and strive towards living a life consistent with its teachings. By doing so, Muslims can strengthen their faith and contribute to the larger goal of establishing a just and equitable society based on the principles of Islam.

One of the remarkable aspects of the Qur'an is its remarkable coherence and consistency as a scripture. The coherence of the Qur'an refers to the seamless and interconnected nature of its verses and Surahs, despite the fact that it was revealed over a period of 23 years.

The Divine Coherence of Al-Baqarah and Al-Imran in building the Witnessing Character of the Muslim Ummah

Surah Al-Baqarah and Al-Imran play a crucial role in preparing the Ummah to be the chosen witnesses of Allah **سُبْحَانَهُ وَتَعَالَى**. While Al-Baqarah lays the foundation for the development of a strong witnessing character, Al-Imran safeguards it from any defects that may make it vulnerable.

Therefore, how do these two chapters serve a shared higher purpose (Maqsid)? The answer is straightforward: Allah's **سُبْحَانَهُ وَتَعَالَى** miraculous speech is coherent, connecting every word and verse of the Qur'an and making each verse a miraculous sign of Allah's **سُبْحَانَهُ وَتَعَالَى** wisdom. This profound coherence of the Qur'an's structure and language is a testament to its Divine origin and urges believers to read and understand every part. The Qur'an's coherence can be observed at three levels, demonstrating its careful integration and Divine orchestration.

1. The Internal Unity of Chapters: The verses within each Surah maintain a high level of coherence to achieve the Surah's unified higher aim (Maqsid).
2. Paired Qur'anic Chapters: Two Surahs in the Qur'an form pairs that contribute to the same theme, such as the complementary relationship between Al-Baqarah and Al-Imran.
3. Thematic Unity of Multiple Chapters: Several Surahs in the Qur'an may form one theme, such as the seven lengthy chapters (As-Saba' At-Tiwal) that illustrate the forming and progression of the Ummah.

Surah Al-Baqarah and Al-Imran emphasize the importance of two main attributes for the believers who will witness against mankind in this world and the hereafter. The first attribute is attestation (Tasdeeq), which means affirming belief in Allah **سُبْحَانَهُ وَتَعَالَى**, His Angels, His Books, and His Messengers. The second attribute is compliance (Inqiyad), which means obedience to Allah's **سُبْحَانَهُ وَتَعَالَى** commandments.

Roadmap to the Twins

While Surah Al-Baqarah establishes the foundation for developing the witnessing character, Surah Al-Imran shields it from defects that may make believers vulnerable. This Surah cautions against doubts and suspicions (shubuhaat) that can nullify attestation (Tasdeeq) or being captive to whims and desires (shahawaat), which can void compliance (Inqiyad). Overcoming any doubts and religious misconceptions (shubuhaat) with certainty, attestation (Tasdeeq), and conviction will lead believers to fulfill the three conditions mentioned in the following verse and be counted among the best of people ever raised for mankind.

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ } [سورة آل عمران: 110]

“You [true believers in Islamic monotheism (Tawheed), and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic monotheism (Tawheed) and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the People of the Book believed, it would have been better for them; among them are some who have faith (Iman), but most of them are *Al-Fasiqun* (disobedient to Allah and rebellious against Allah's command).”⁽¹⁾

To summarize, the coherence of the Qur'an is characterized by the exceptional consistency and interconnectedness of its verses and Surahs, serving as evidence of its Divine origin. Furthermore, it serves as a reminder for Muslims of the significance of maintaining unity and consistency in their personal lives.

The Twins: Exploring the Coherence and Collaborating Higher Aims of Al-Baqarah and Al-Imran

The twinship of Al-Baqarah and Al-Imran is significant, as they are placed next to each other at the beginning of the written order of the Qur'an (Mus'haf). This proximity highlights their unity and interconnectedness. Moreover, according to the following narration of the Prophet ﷺ, the two chapters will also come as intercessors for their reciters on the Day of Resurrection.

Abu Umamah رضي الله عنه reported: The Messenger of Allah ﷺ said: “Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for its reciters. Recite the two brightly illuminated Surahs, Surah Al-Baqarah and Al-Imran, for on the Day of Resurrection, they will come as two clouds, or two shades, or two flocks of birds pleading for their companions.”⁽²⁾

(1) Qur'an (3:110)

(2) Şahîh Muslim 804

Roadmap to the Twins

The higher aims (Maqasid) of Al-Baqarah and Al-Imran also demonstrate their twinship. Al-Baqarah focuses on identifying and strengthening the Muslim character, while Al-Imran aims to shield this character from potential defects. Let us now list some similarities between the two twin chapters: -

The Beginning Matchup: Alif-Lam-Meem in Al-Baqarah and Al-Imran

Surahs Al-Baqarah and Al-Imran have a unique similarity - both begin with the letters Alif-Lam-Meem and are revealed in Madinah. Out of the six Surahs in the Qur'an that start with these letters, two are Madani, Al-Baqarah, and Al-Imran, and four are Makki, including Al-Ankabut, Ar-Rum, Luqman, and As-Sajdah.

The verses following the letters Alif-Lam-Meem in both Surahs are coherent with each Surah's higher aim (Maqsid). Al-Baqarah's higher aim (Maqsid) is to identify Muslims as witnesses over humanity, and the immediate verses emphasize the primary attribute of witnesses - belief in the Unseen (Al-Ghayb) which the Qur'an entails.

On the other hand, Al-Imran assures the witnesses that the Qur'an is a Revelation from Allah **سُبْحَانَهُ وَتَعَالَى**, The Ever-Living and Self-Sustaining Lord. It confirms the two previous Books, Torah and the Injeel.

The Significance of the Heartfelt Supplications at the Conclusion of Al-Baqarah and Al-Imran

The endings of Surah Al-Baqarah and Surah Al-Imran are marked by profound supplications addressed to Allah **سُبْحَانَهُ وَتَعَالَى**, beginning with the words "Our Lord" (Rabbana). These supplications are of great importance and are preceded by equally significant events. The narrations that follow attest to the significance of these supplications:

Abu Mas'ud **رضي الله عنه** reported: The Prophet **ﷺ** said: "Whoever recites the last two verses of Surah Al-Baqarah in the night, it is enough for him."⁽¹⁾

Ibn Hajar **رحمته الله** said: "The sufficing here refers to the fact that they will protect him from evil and despised matters, and the Shaytan (Satan) will not approach him in the night, and he will be accredited with virtue and reward. And all of these are gathered from this narration."⁽²⁾

Abu Dharr **رضي الله عنه** narrated that the Prophet **ﷺ** said: "I was given the last two verses from Surah Al-Baqarah from the treasure that is just beneath the Throne that was not given to a Prophet before me."⁽³⁾

(1) *Ṣaḥīḥ al-Bukhārī* 4723, *Ṣaḥīḥ Muslim* 807

(2) *Fath-ul-Bari* by Ibn Hajr 9/56

(3) *Musnad Imam Ahmad* (No. 21564, *Saḥīḥ li-ghairihi*, authentic due to external supporting reports).

Roadmap to the Twins

As Aishah رضي الله عنها narrates, the supplication at the end of Surah Al-Imran holds excellent significance. When the verse was revealed to Prophet Muhammad ﷺ, he prayed all night and wept upon its contemplation. The verse emphasizes the signs in the creation of the heavens and the earth and the alternation of night and day for those who understand. The Prophet ﷺ warned that those who recite the verse without reflecting on its meaning would be doomed.

Aishah رضي الله عنها narrated that when the following verse was revealed to the Prophet ﷺ:

{إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ} [سورة آل عمران:190]

‘Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.’⁽¹⁾

The Prophet ﷺ prayed all mid-night Salah (Tahajjud), reciting it, then, Bilal رضي الله عنه came to call him to lead the Muslims in the morning Salah (Fajr), and he saw the Prophet ﷺ weeping, and his tear drops, so he said: ‘O Messenger of Allah, why are you crying when Allah has forgiven all your past and future sins?’

The Prophet ﷺ answered Bilal رضي الله عنه, saying, should not I be a grateful servant for that? Then he mentioned the reason why he was crying is his pondering and contemplation upon this verse, saying, “Indeed, tonight, Allah has revealed to me the following verse:

{إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ} [سورة آل عمران:190]

‘Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.’⁽²⁾

Then the Prophet ﷺ said: ‘Woe to him who recites it and does not ponder and reflect upon its meanings.’⁽³⁾

The Significance of the Two Events Preceding the Ending Supplications of Al-Baqarah and Al-Imran

The two concluding supplications in Surah Al-Baqarah and Surah Al-Imran share a common feature in the form of profound supplications that begin with "Our Lord" (Rabbana).

(1) Qur’an (3:189)

(2) Qur’an (3:189)

(3) Sahih Ibn Hibban

Roadmap to the Twins

However, significant events precede these supplications. In the case of Surah Al-Baqarah, the companions of the Prophet ﷺ were initially troubled by the Revelation of the accountability of inner thoughts, as stated in the third to last verse of the chapter. However, the Prophet ﷺ reassured them, and they expressed their submission to Allah's **سُبْحَانَهُ وَتَعَالَى** will by repeatedly saying, "We hear, and we obey." Later, Allah **سُبْحَانَهُ وَتَعَالَى** abrogated this ruling and revealed the two concluding verses of the Surah, which state that no one is burdened beyond their capability. The Prophet ﷺ also mentioned a similar narration, indicating that Allah **سُبْحَانَهُ وَتَعَالَى** has overlooked what an individual thinks of inwardly, as long as they do not act upon it or speak with it.

Abu Hurairah رضي الله عنه narrated that when Allah **سُبْحَانَهُ وَتَعَالَى** revealed the following verse which is Surah Al-Baqarah's third to the last verse:

{لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِؕ وَاِنْ تُبَدُّوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهٖ ۗ اللّٰهُ فَیَعْرِضُ لِمَنْ یَّشَآءُ وِیَعَذِّبُ مَنْ یَّشَآءُ ۗ وَاللّٰهُ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۸۴﴾ [سورة البقرة: 284]

“To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things capable.”⁽¹⁾

The companions of Allah's Messenger ﷺ were distressed by the fact that the above verse entails that they are accounted for their thoughts. They came to the Messenger ﷺ, knelt down, and said: “O Messenger of Allah, we have been enjoined to do deeds that we are able to do, such as Salah, fasting, fighting in the cause of Allah **سُبْحَانَهُ وَتَعَالَى** (Jihad), and charity. But now this verse has been revealed to you, and we cannot bear [the weight of] its burden.” So, the Messenger ﷺ said: “Do you mean to say (in defiance) what the people of the two Revealed Books (Jews and Christians) before you said: “We hear and we disobey (sami'naa wa 'asaynaa)?” Instead, you should say:

{وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرٰنَكَ رَبَّنَا ۗ وَاِلَيْكَ الْمَصِيْرُ ﴿۲۸۵﴾ [سورة البقرة: 285]

“We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.”⁽²⁾

Abu Hurairah رضي الله عنه said that the companions instantly started uttering, “We hear, and we obey (sami'naa wa 'ata'naa)” and it flowed easily upon their tongues. Then Allah **سُبْحَانَهُ وَتَعَالَى** abrogated

(1) Qur'an (2:284)

(2) Qur'an (2:285)

Roadmap to the Twins

the ruling regarding accountability over inner thoughts and revealed Surah Al-Baqarah's two ending verses ⁽¹⁾ which entails that no one is charged or burdened beyond his capacity and strength. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ؕ وَقَالُوا
 سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
 تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِإِطَاقَةِ لَنَا بِهِ ؕ
 وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ } [سورة البقرة: 286]

“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His Angels and His Books and His Messengers, [saying], “We make no distinction between any of His Messengers.” And they say, “We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.” * “Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. “Our Lord, do not impose blame upon us if we have forgotten or erred.” “Our Lord and lay not upon us a burden like that which You laid upon those before us.” “And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people.”⁽²⁾

A similar Prophet's ﷺ narration indicates the abrogation of this law which was observed by the previous nations.

Abu Hurairah **رضي الله عنه** narrated that the Prophet **ﷺ** said: “Allah has overlooked for my nation that which an individual thinks of inwardly, and utters to himself, so long as he does not act upon it, or speak with it.”⁽³⁾

Ibn Ishaq's **رحمته الله** account explains the event that led to the concluding supplication of Surah Al-Imran in the Qur'an. A Jewish Rabbi named Finhas insulted Allah **سُبْحَانَهُ وَتَعَالَى** and falsely attributed poverty to Him, which provoked Abu Bakr **رضي الله عنه** to hit him in anger. Finhas then complained to Prophet Muhammad **ﷺ**, who questioned Abu Bakr **رضي الله عنه** and revealed the verses that come before the supplication.

(1) Sahih Muslim #125
 (2) Qur'an (285-286)
 (3) Sahih Al-Bukhari # (5269) and Sahih Muslim # (127)

Roadmap to the Twins

These verses invite reflection on Allah's **سُبْحَانَهُ وَتَعَالَى** sovereignty and power over all things, emphasizing that enrichment and impoverishment are solely in His control. Additionally, the verses refute the Jews' false claim that Allah **سُبْحَانَهُ وَتَعَالَى** is poor and they are rich, declaring anyone who attributes poverty to Allah **سُبْحَانَهُ وَتَعَالَى** as a liar and slanderer.

The following supplication urges people to acknowledge Allah's **سُبْحَانَهُ وَتَعَالَى** dominion over the heavens and earth, seek His guidance, and ask for His forgiveness. This supplication concludes Surah Al-Imran, emphasizing the significance of submitting to Allah's **سُبْحَانَهُ وَتَعَالَى** will and seeking His guidance and forgiveness.

Ibn Ishaq **رحمه الله** said that according to Ibn Abbas **رضي الله عنه**, the following incident occasioned the following statement uttered by A Jewish Rabi named Finhas. ⁽¹⁾ Allah **سُبْحَانَهُ وَتَعَالَى** said:

{لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ} [سورة آل عمران: 181]

“Surely Allah has heard the saying of those who said: 'Allah is poor and we are rich...’”⁽²⁾

Ibn Abbas **رضي الله عنه** said that Abu Bakr **رضي الله عنه** visited a group of Jews who were learning lessons from their Rabi Finhas. Abu Bakr **رضي الله عنه** reminded his acquaintance Finhas to fear Allah **سُبْحَانَهُ وَتَعَالَى** and accept Islam since he knew at heart that Muhammad **صلى الله عليه وسلم** is Allah's **سُبْحَانَهُ وَتَعَالَى** Messenger according to their scripture. However, Finhas replied arrogantly by insulting Allah **سُبْحَانَهُ وَتَعَالَى** and attributing poverty to Him. Abu Bakr **رضي الله عنه** got angry at these words and hit him in the face. Finhas complained to the Prophet **صلى الله عليه وسلم** about Abu Bakr's **رضي الله عنه** transgression. The Prophet **صلى الله عليه وسلم** interrogated Abu Bakr **رضي الله عنه**, seeking the reason why he did that, mentioning Finhas's false allegation against Allah **سُبْحَانَهُ وَتَعَالَى**. However, Finhas completely denied that he had said the things Abu Bakr **رضي الله عنه** was alleging. Consequently, Allah **سُبْحَانَهُ وَتَعَالَى** revealed the following group of verses that preceded Surah Al-Imran's ending supplication. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ} [سورة آل عمران: 181]

“Indeed, Allah has heard the statement of those (Jews) who say: Truly, Allah is poor and we are rich!”⁽³⁾

(1) Ibn Jarir, Razi, Ibn Abi Hatim and Ibn Kathir quoted that As-Suddi, and Mujahid have also confirmed that the Abu Bakr's and Finhas's exchange was the cause of the Revelation of these verses.

(2) Qur'an (3:189)

(3) Qur'an (3:181)

Roadmap to the Twins

Allah سُبْحَانَهُ وَتَعَالَى further said: referring to what Abu Bakr رضي الله عنه had heard from Finhas:

{وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا} [سورة آل عمران: 186]

“And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah.”⁽¹⁾

Following the call to ponder Allah's سُبْحَانَهُ وَتَعَالَى sovereignty, power, and dominion, the subsequent verses introduce a beautiful supplication. These verses also clarify that Allah سُبْحَانَهُ وَتَعَالَى is the Creator, Sovereign, Ruler, and Disposer of the universe according to His will. No one can stop His will and decree; only He has control over-enrichment and impoverishment. He holds the reins of all matters in His hand, and there is no partner or equal to Him.

{وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي

الْأَلْبَابِ ﴿١٩٠﴾} [سورة آل عمران: 189-190]

“And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things. * Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.”⁽²⁾

In reference to the occasion of these two above verses, in them a response to the Jews, who said:

{إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ} [سورة آل عمران: 181]

“Those (Jews) who say: "Truly, Allah is poor and we are rich!”⁽³⁾

The verses convey a message to the people to reflect on Allah's سُبْحَانَهُ وَتَعَالَى creation of the heavens and the earth, which sustains them. The night and day alternation is also a sign of Allah's سُبْحَانَهُ وَتَعَالَى power and control. The verses clarify that whoever attributes poverty to Allah سُبْحَانَهُ وَتَعَالَى while He is rich is a liar and slanderer. Someone can't be genuinely wealthy if their sustenance is ultimately in someone else's hands. Therefore, the people are urged to use their intellect and ponder these truths.

(1) Qur'an (3:186)

(2) Qur'an (3:189-190)

(3) Qur'an (3:181)

Roadmap to the Twins

The Coherence of Endings and Higher Aims in Surah Al-Baqarah and Al-Imran

The endings of both Surah Al-Baqarah and Surah Al-Imran are coherent with their respective higher aims (Maqasid). The final verse of Surah Al-Baqarah emphasizes the importance of attesting to the six Pillars of Faith (Arkan Al-Iman) and complying with Allah's **سُبْحَانَهُ وَتَعَالَى** and the Messenger's ﷺ instructions, as embodied by the believers' belief in Allah **سُبْحَانَهُ وَتَعَالَى**, His Angels, His Books, and His Messengers. The verse also emphasizes the believers' commitment to hearing and obeying Allah's **سُبْحَانَهُ وَتَعَالَى** commands and seeking His forgiveness. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ [سورة البقرة: 285]

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”⁽¹⁾

This verse, which concludes Surah Al-Baqarah, emphasizes the importance of belief in the six Pillars of Faith (Arkan Al-Iman) and the unity of all Messengers of Allah ﷺ. It highlights the fact that the Messenger Muhammad ﷺ and the believers all believe in Allah **سُبْحَانَهُ وَتَعَالَى**, His Angels, His Books, and His Messengers.

Furthermore, the verse stresses that believers do not distinguish between the Messengers and their teachings, indicating that all Messengers came with the same fundamental message of belief in and worship of Allah **سُبْحَانَهُ وَتَعَالَى**. Finally, the verse also emphasizes the believers' commitment to hearing and obeying Allah's **سُبْحَانَهُ وَتَعَالَى** commands and seeking His forgiveness, as ultimately, everything returns to Allah **سُبْحَانَهُ وَتَعَالَى**.

On the other hand, the concluding verse of Surah Al-Imran urges believers to endure and be patient, guard their territory, and fear Allah **سُبْحَانَهُ وَتَعَالَى**. This verse reiterates the essential quality of steadfastness and warns against actions that can nullify it, such as harboring doubts and answering the calls of whims and desires (shahawaat). The verse encourages believers to remain resolute and unwavering in their attestation (Tasdeeq) and compliance (Inqiyad) with Allah's **سُبْحَانَهُ وَتَعَالَى** commands. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (2:285)

Roadmap to the Twins

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَآبِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ } [سورة آل عمران: 200]

“O you who believe! Endure and be more patient (than your enemy) and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”⁽¹⁾

This verse concludes Surah Al-Imran and offers practical guidance to believers in times of conflict. It urges believers to be patient and steadfast in the face of adversity, particularly in situations where enemies may attack them. The verse emphasizes the importance of guarding one's territory and preparing for potential attacks by stationing army units strategically.

Furthermore, the verse emphasizes the importance of fearing Allah **سُبْحَانَهُ وَتَعَالَى** in all circumstances, which can lead to success. This success can be interpreted as material success in worldly matters and in the hereafter. Therefore, by following Allah's **سُبْحَانَهُ وَتَعَالَى** commands and remaining steadfast in times of difficulty, believers can succeed in this life and the hereafter.

Overall, this verse serves as a reminder for believers to remain steadfast in the face of adversity, to take practical steps to protect themselves and their communities, and to maintain a deep reverence for Allah **سُبْحَانَهُ وَتَعَالَى** in all aspects of their lives.

Reflecting on Muslim Responsibilities and Status: Exploring the Twins Chapters Al-Baqarah, and Al-Imran

Al-Baqarah and Al-Imran outline the duties and responsibilities of Muslims and the rewards and ranks that awaits them in the hereafter. The chapters emphasize the importance of faith and belief in Allah **سُبْحَانَهُ وَتَعَالَى**, obedience to Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ, and striving for justice and righteousness in all aspects of life. In addition, Muslims are encouraged to promote peace and harmony in the world and to spread the message of Islam.

In Al-Baqarah, Muslims are regarded as the "Middle Nation" and appointed to witness humanity in this world and the hereafter. They are reminded to stay steadfast in their faith and trust Allah's **سُبْحَانَهُ وَتَعَالَى** guidance. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ

بِالنَّاسِ لَرُءُوفٌ رَّحِيمٌ } [سورة البقرة: 143]

(1) Qur'an (3:200)

Roadmap to the Twins

“Thus, We have made you [true Muslims - real believers of Islamic monotheism (Tawheed), true followers of Prophet Muhammad and his *Sunnah* (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the Qiblah (Salah direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed, it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (Salawat) to be lost (i.e., your Salahs offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.”⁽¹⁾

This verse from Surah Al-Baqarah emphasizes the responsibility of Muslims to be just and witness to mankind. Allah سُبْحَانَهُ وَتَعَالَى has chosen and made them the best nation and entrusted them with the duty of being witnesses to the truth of Islamic monotheism (Tawheed) and the teachings of the Prophet Muhammad ﷺ.

The verse reminds Muslims of the test they faced when the Qiblah (Salah direction) was changed from Jerusalem to the Ka'bah in Makkah. This test was to distinguish those who were true believers and followers of the Prophet ﷺ from those who would turn away from his message. By fulfilling their responsibilities and striving for righteousness, Muslims can attain the rewards Allah سُبْحَانَهُ وَتَعَالَى promises, such as His guidance and mercy, and success in this life and the hereafter.

In Al-Imran, Muslims are described as the "Best Nation" if they fulfill their duties of enjoining good, forbidding evil, and believing in Allah سُبْحَانَهُ وَتَعَالَى. In addition, they are urged to work for the greater good and promote Islam's values. Allah سُبْحَانَهُ وَتَعَالَى said:

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آهَلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ } [سورة آل عمران: 110]

“You [real believers of Islamic monotheism (Tawheed), and real followers of Prophet Muhammad and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (i.e. Islamic monotheism (Tawheed) and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the People of the Book believed, it would have been better for them; among them are some who have faith (Iman), but most of them are *Al-Fasiqun* (disobedient to Allah—and rebellious against Allah's Command).”⁽²⁾

(1) Qur'an (2:143)

(2) Qur'an (3:110)

Roadmap to the Twins

In Al-Imran, Muslims are described as the "Best Nation" if they fulfill their duties of enjoining good, forbidding evil, and believing in Allah **سُبْحَانَهُ وَتَعَالَى**. In addition, they are urged to work for the greater good and promote Islam's values.

This verse emphasizes the elevated status of true believers of Islam, considered the best of people ever raised for mankind. This high status is due to their steadfast belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** (Tawheed), adherence to the teachings of Prophet Muhammad ﷺ and his Sunnah, and commitment to enjoining what is right and forbidding what is wrong.

Overall, these chapters serve as a reminder to Muslims of their responsibilities to Allah **سُبْحَانَهُ وَتَعَالَى** and humanity. They emphasize the importance of living a righteous and virtuous life and working for the greater good. The rewards and ranks that await Muslims in the hereafter serve as motivation to strive for excellence in this life and to follow the teachings of Islam.

The Overlapping Themes in the Twin Chapters

Al-Baqarah and Al-Imran chapters of the Qur'an share similar themes and employ comparable rhetorical methods in discussing some topics, and in some cases, their subjects are almost identical. Some examples of these similar themes and topics are as follows:

The People of the Book in the Twin Chapters: A Cautionary Tale for Muslims

The Al-Baqarah and Al-Imran chapters of the Qur'an discuss the People of the Book, which refers to Jews and Christians. The Qur'an recognizes the Torah, Zabur, and Injeel as Sacred Books and states that Allah **سُبْحَانَهُ وَتَعَالَى** revealed these Books to earlier Prophets and Messengers. While the Qur'an acknowledges that these Books contain elements of truth, it asserts that they have been corrupted over time. In contrast, the Qur'an is considered the only uncorrupted and authentic scripture.

The Qur'an contains references to earlier Prophets and their messages, such as Adam **عَلَيْهِ السَّلَام**, Nuh **عَلَيْهِ السَّلَام** (Noah), Ibrahim **عَلَيْهِ السَّلَام** (Abraham), Musa **عَلَيْهِ السَّلَام** (Moses), and Isa **عَلَيْهِ السَّلَام** (Jesus). However, it emphasizes that the final message and guidance for humanity was revealed through the Prophet Muhammad ﷺ and recorded in the Qur'an. Therefore, the Qur'an is Allah's **سُبْحَانَهُ وَتَعَالَى** last and complete Revelation to humanity, superseding all previous Divine Books.

The Al-Baqarah and Al-Imran chapters of the Qur'an regard the People of the Book as a cautionary tale for Muslims. Despite being chosen and honored by Allah **سُبْحَانَهُ وَتَعَالَى**, the Children of Israel and the People of the Book have strayed from the genuine messages of Allah **سُبْحَانَهُ وَتَعَالَى**. Furthermore, Allah **سُبْحَانَهُ وَتَعَالَى** points out that their fear of losing religious authority and status deterred them from following the final Messenger, who came as a confirmation of their Books.

Roadmap to the Twins

Therefore, Allah **سُبْحَانَهُ وَتَعَالَى** cautions Muslims not to follow in their footsteps if they want to succeed in fulfilling their appointed duties.

Al-Baqarah focuses on issues associated with the Jewish branch of the People of the Book, or the Children of Israel. On the other hand, Al-Imran addresses issues and beliefs related to the Christian extension of the People of the Book. Both chapters employ similar rhetorical techniques in discussing these topics, emphasizing the importance of adhering to the guidance provided in the Qur'an.

In conclusion, the Al-Baqarah and Al-Imran chapters of the Qur'an guide Muslims in approaching and understanding the People of the Book. By cautioning Muslims against following their footsteps, Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes the importance of following the final guidance in the Qur'an, which is considered the final and complete Revelation to humanity.

The Twin Chapters: Muslims Are to Expect Tests in Conveying the Message of Islam

Every Muslim must convey the message of Islam and invite people to believe in monotheism (Tawheed). However, this task can be challenging, and Muslims are expected to face various trials and difficulties. The Qur'an mentions several times that Prophets and Messengers of Allah **سُبْحَانَهُ وَتَعَالَى** faced challenges and opposition when they conveyed their message to their communities. Therefore, Muslims are encouraged to trust Allah's **سُبْحَانَهُ وَتَعَالَى** plan, remain steadfast in their faith, and share the message of Islam with wisdom, kindness, and patience.

The community of monotheism and witnessing is appointed by Allah **سُبْحَانَهُ وَتَعَالَى** to be witnesses to humanity. They must expect harm from opposing groups amongst the disbelievers, hypocrites, and People of the Book. Allah **سُبْحَانَهُ وَتَعَالَى** prepares them to anticipate tests, trials, tribulations, and severe hardships in this world, employing two different styles — informal and rhetorical.

In the informal style, Al-Baqarah and Al-Imran chapters of the Qur'an state that Muslims will be tested with fear, hunger, loss of wealth, and lives. However, they are encouraged to remain patient and steadfast and will be rewarded for their efforts. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ } [سورة البقرة: 155]

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sabirin* (the patient ones, etc.).”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (2:155)

Roadmap to the Twins

﴿ لَتَبْلُوُنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا

أَذَى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾ [سورة آل عمران: 186]

“You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become *Al-Muttaqun* (the pious - see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].”⁽¹⁾

In the rhetorical style, Al-Baqarah and Al-Imran chapters of the Qur'an use rhetorical questions to emphasize the importance of tests and trials on the path to Paradise. Allah سُبْحَانَهُ وَتَعَالَى said:

﴿ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا

مَعَهُ، مَتَى نَصْرُ اللَّهِ الْآيَاتُ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴾ [سورة البقرة: 214]

“Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said: "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!”⁽²⁾

Allah سُبْحَانَهُ وَتَعَالَى said:

﴿ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴾ [سورة آل عمران: 142]

“Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are *As-Sabirin* (the patient ones, etc.)?”⁽³⁾

The chapters remind Muslims that they will be tested in their wealth, properties, and personal selves, and they will hear much that will grieve them from those who received the Scripture before them and those who ascribe partners to Allah سُبْحَانَهُ وَتَعَالَى. Nevertheless, Muslims are encouraged to persevere patiently and become pious, and this will be a determining factor in all affairs.

⁽¹⁾ Qur'an (3:186)

⁽²⁾ Qur'an (2:214)

⁽³⁾ Qur'an (3:142)

Roadmap to the Twins

In conclusion, Muslims are expected to face tests and trials when conveying the message of Islam. Al-Baqarah and Al-Imran chapters of the Qur'an remind Muslims that they will be tested in their wealth, properties, and personal selves. However, they are encouraged to remain patient and steadfast, trust Allah's **سُبْحَانَهُ وَتَعَالَى** plan, and persevere to become pious.

Rejecting Usury (Riba) in Islam: Similar Warnings in The Twin Chapters

Usury or Riba is a practice condemned in Islam due to its damaging consequences on individuals and society. Riba refers to the charging or receiving of interest on loans or debts. The Islamic belief is that it is exploitative and unjust, therefore, considered a major sin. In several verses, the Qur'an emphasizes the prohibition of usury (Riba), highlighting the importance of fair and just economic transactions between people.

Islamic law has prohibited the charging or receiving interest on loans and instead encourages alternative financing arrangements based on risk-sharing and profit-sharing. This aims to promote fairness and justice in economic transactions and protect people from debt and exploitation harms. It is also seen as a way to promote social and economic equality by encouraging the sharing of risks and benefits among all members of society.

Both chapters of Al-Baqarah and Al-Imran condemn and highlight the dangers of usury (Riba) and its devastating consequences. The community of monotheism and witnessing must reject usury as it promotes injustice, creates poverty, and is a primary cause for a more significant divide between the rich and poor in society.

In Al-Baqarah, Allah **سُبْحَانَهُ وَتَعَالَى** warns against usury (Riba) and its consequences by saying,

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ } [سورة البقرة: 278]

“O you who believe! Be afraid of Allah and give up what remains (due to you) from *Riba* (usury) (from now onward), if you are (really) believers.”⁽¹⁾

The above verse calls believers to avoid engaging in usury or interest-based transactions, considered a form of exploitation and injustice in Islam. The verse emphasizes the importance of fearing Allah **سُبْحَانَهُ وَتَعَالَى** and giving up any remaining usury, urging believers to do so if they genuinely believe. Furthermore, it serves as a reminder that engaging in such practices goes against the principles of fairness and justice in economic transactions and may have negative consequences in this life and the hereafter.

(1) Qur'an (2:278)

Roadmap to the Twins

In Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** warns believers to "Eat not Riba (usury) doubled and multiplied, but fear Allah that you may be successful." The warning here is to avoid the practice of usury, which involves charging an excessive amount of interest on loans, thus exploiting the borrower. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ } [سورة آل عمران: 130]

“O you who believe! Eat not *Riba* (usury) doubled and multiplied, but fear Allah that you may be successful.”⁽¹⁾

The above verse from Surah Al-Imran warns believers against engaging in usury or interest-based transactions, which are considered a form of exploitation and injustice in Islam. The verse encourages believers to fear Allah **سُبْحَانَهُ وَتَعَالَى** and avoid such practices in order to attain success. This warning against usury was revealed earlier in the Qur'an than the warning in Surah Al-Baqarah, demonstrating the gradual nature of the Revelation of Islamic teachings and the importance of addressing societal issues in a gradual and measured way.

In conclusion, both chapters of Al-Baqarah and Al-Imran warn Muslims against engaging in usury (Riba). The Qur'an emphasizes the importance of fair and just economic transactions between people and highlights the need to promote social and economic equality. As a community, Muslims must reject usury and seek lawful ways of conducting financial transactions based on fairness and justice.

The Twin Chapters Confirm the Martyrs are Alive in Paradise

In Islam, martyrs (Shuhadah) are highly regarded and promised a place in Paradise. Furthermore, the Qur'an mentions their rewards, including forgiveness of sins, a high status with Allah **سُبْحَانَهُ وَتَعَالَى**, and eternal bliss. However, martyrdom is not about seeking death or violence but standing up for one's faith and principles. Both chapters confirm that martyrs are alive and happy in Paradise, emphasizing the belief in the hereafter and offering consolation to their loved ones. Therefore, striving for peace and justice while remaining steadfast in faith is essential. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا نَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ } [سورة البقرة: 154]

“And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.”⁽²⁾

(1) Qur'an (3:130)

(2) Qur'an (2:154)

Roadmap to the Twins

The above verse from Surah Al-Baqarah confirms the belief in the eternal life of martyrs who died while fighting for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**. It emphasizes that although they may appear to have physically died, they are very much alive in the hereafter and enjoying the blessings of Paradise. The verse also warns against making assumptions about the status of the martyrs and urges people not to consider them dead, as they have been blessed with eternal life in the company of Allah **سُبْحَانَهُ وَتَعَالَى**. This belief in the eternal life of martyrs serves as a source of inspiration and encouragement for Muslims to remain steadfast in their faith and to stand up for what is just and right, even in the face of adversity and danger. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ } [سورة آل عمران: 169]

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.”⁽¹⁾

The above verse emphasizes that martyrs are not dead but alive in the presence of Allah **سُبْحَانَهُ وَتَعَالَى** with a special status and provision. The verse reminds believers not to think of those who have died while fighting for the cause of Allah **سُبْحَانَهُ وَتَعَالَى** as dead but to remember that they have been blessed with a special place in the hereafter.

To reiterate, martyrdom in Islam is not about seeking death or engaging in violence but standing up for one's faith and principles even in the face of danger and adversity and sacrificing oneself for the greater good. This verse helps to reinforce the idea that the sacrifice of these individuals is not in vain and that their memory should serve as a source of inspiration for future generations.

Confirmation of Islam as the Only True Religion in the Twin Chapters

Islam is affirmed as the only true religion in both Surahs. Allah's **سُبْحَانَهُ وَتَعَالَى** final and complete Revelation to humanity is Islam, which contains guidance for all aspects of life. Muslims are instructed to treat people of other faiths with respect and kindness and engage in peaceful dialogue, but they must also firmly believe that they possess the truth. The community of monotheism & witnessing must share the message of Islam with others to guide them toward the truth. Both chapters reinforce this message and emphasize the importance of remaining steadfast in this belief. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَإِنِ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا وَإِن نُّوَلُّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ }
[سورة البقرة: 137]

(1) Qur'an (3:169)

Roadmap to the Twins

“So, if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So, Allah will suffice you against them. And He is the All-Hearer, the All-Knower.”⁽¹⁾

The above verse states that if people believe in the same things the believers do, they are rightly guided. However, if they turn away, they are only opposing the believers. Allah **سُبْحَانَهُ وَتَعَالَى** assures the believers that He will suffice them against those who oppose them. This verse highlights the importance of belief in guiding people to the right path and the reassurance that Allah **سُبْحَانَهُ وَتَعَالَى** is the ultimate protector and provider for believers. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ } [سورة آل عمران: 85]

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the hereafter, he will be one of the losers.”⁽²⁾

The above verse emphasizes Islam's exclusivity as Allah's **سُبْحَانَهُ وَتَعَالَى** only accepted religion. It warns that those who seek other religions will not have their beliefs accepted and will face the consequences in the hereafter. It highlights the importance of accepting Islam as the path to salvation and success in this life and the next.

Likewise, Abu Hurairah **رضي الله عنه** reported that the Messenger of Allah **ﷺ** said: “By the one in whose hand is the soul of Muhammad, there is no one who hears of me from this nation of Jews and Christians and then dies without believing in my message but that he will be a companion of the Hellfire.”⁽³⁾

Recitation in Fajr: Prophet's **ﷺ** Occasional Recitation of Verses from the Twin Chapters

The Prophet **ﷺ** would occasionally recite one verse from each Surah in the two voluntary units preceding the morning Salah (Fajr). For example, in the first unit, he recited a verse from Al-Baqarah calling for attestation (Tasdeeq), and in the second unit, he recited a verse from Al-Imran urging steadfastness.

Ibn Abbas **رضي الله عنه** narrated that the Messenger of Allah **ﷺ** used to recite during the two voluntary units of morning Salah (Fajr), the following verse from Al-Baqarah in the first unit:

⁽¹⁾ Qur'an (2:137)

⁽²⁾ Qur'an (3:85)

⁽³⁾ Şaḥīḥ Muslim 153

Roadmap to the Twins

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ ﴾

[سورة البقرة: 136] ﴿١٣٦﴾ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

“Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to *Al-Asbat* [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).”⁽¹⁾

And the following verse from Al-Imran in the second unit:⁽²⁾

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَىٰ اللَّهِ قَالَ الْخَوَارِثُونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾

[سورة آل عمران: 52] ﴿٥٢﴾

“Then when Isa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" *Al-Hawariun* (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah).”⁽³⁾

According to another narration,⁽⁴⁾ the Prophet ﷺ recited in the second unit the following verse from Surah Al-Imran:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

[سورة آل عمران: 64] ﴿٦٤﴾

“Say (O Muhammad): O People of the Book: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims.”⁽⁵⁾

These verses emphasize the belief in Allah **سُبْحَانَهُ وَتَعَالَىٰ** and His Messengers, the importance of submitting to Him, and calling for unity and worship of Allah **سُبْحَانَهُ وَتَعَالَىٰ** alone.

(1) Qur'an (2:136)

(2) Sahih Muslim

(3) Qur'an (3:52)

(4) Sahih Muslim

(5) Qur'an (3:64)

Roadmap to the Twins

Unity and Brotherhood: Understanding The Concept of Ummah

The term "Ummah" in Islam is a concept that refers to the global Ummah, united by their shared belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** and the Prophethood of Muhammad **ﷺ**. While the term is often translated as "nation" in English, this doesn't fully capture the linguistic and cultural nuances of the Arabic word.

The root of "Ummah" is "Amma," which means to go and see. From this root, "Imama" means to lead, and "Umm" means mother, source, or origin. Therefore, the term "Ummah" can be defined as a community of believers united with a joint purpose: to worship Allah **سُبْحَانَهُ وَتَعَالَى** and with a joint mission to advance the cause of Islam.

The concept of Ummah is rooted in the Qur'an, and the teachings of Prophet Muhammad **ﷺ**. Allah **سُبْحَانَهُ وَتَعَالَى** refers to the Ummah as "Ummatan Wasatan" (a just community) and as "Khayra Ummah" (the best community) in the Qur'an. These references highlight the importance of unity and cooperation among Muslims and their need to establish justice and righteousness.

In the teachings of Prophet Muhammad **ﷺ**, the concept of Ummah is further emphasized, as he taught that Muslims should love and support one another and be united in their efforts to worship Allah **سُبْحَانَهُ وَتَعَالَى** and do good deeds. He also stressed the importance of brotherhood and solidarity among Muslims and encouraged them to help and support each other, especially during times of difficulty and hardship.

The concept of Ummah has played an essential role in the history of Islam, as it has helped to create a sense of belonging and identity among Muslims and has encouraged them to work together for the betterment of their communities and the world. It has also been used to promote unity and cooperation among Muslims and to resist division and sectarianism.

Throughout the Qur'an, the term "Ummah" is not exclusively used to refer to the followers of Prophet Muhammad **ﷺ**. Instead, it is also used to refer to other people and their Messengers throughout history. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ } [سورة النحل: 36]

“And verily, we have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allah (Alone) and avoid (or keep away from) *Taghut* (all false deities, etc. i.e., do not worship *Taghut* besides Allah).”⁽¹⁾

(1) Qur'an (16:36)

Roadmap to the Twins

The above verse emphasizes that Allah **سُبْحَانَهُ وَتَعَالَى** has sent Messengers to every community or nation, regardless of time and place, to remind them to worship Him alone and to reject false deities. It shows that the concept of Ummah extends beyond the Ummah and highlights the universal message of monotheism (Tawheed) preached by all the Messengers sent by Allah **سُبْحَانَهُ وَتَعَالَى**.

Allah **سُبْحَانَهُ وَتَعَالَى** often uses the term Ummah to refer to people who have shared common religious beliefs throughout history.

Allah **سُبْحَانَهُ وَتَعَالَى** often uses the term Ummah to refer to a group of people who share common religious beliefs throughout history. In the following verse in Surah Al-Anbiya, Allah **سُبْحَانَهُ وَتَعَالَى** named many Prophets and Messengers and their nations. Although they existed at different times and places, Allah **سُبْحَانَهُ وَتَعَالَى** called them one Muslim Ummah. Some examples include Idris **عَلَيْهِ السَّلَام**, Dhul Kufal **عَلَيْهِ السَّلَام**, Nuh **عَلَيْهِ السَّلَام** (Noah), Ibrahim **عَلَيْهِ السَّلَام** (Abraham), Ismail **عَلَيْهِ السَّلَام** (Ishmael), Musa **عَلَيْهِ السَّلَام** (Moses), Haroon **عَلَيْهِ السَّلَام** (Aaron), Dawud **عَلَيْهِ السَّلَام** (David), Sulayman **عَلَيْهِ السَّلَام** (Solomon), Ayub **عَلَيْهِ السَّلَام** (Job), Yunus **عَلَيْهِ السَّلَام** (Jonah), Zakariah **عَلَيْهِ السَّلَام**, Yahyah **عَلَيْهِ السَّلَام** (John), and Isa **عَلَيْهِ السَّلَام** (Jesus). Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ } [سورة الأنبياء: 92]

“Truly! This, your Ummah [Shari’ah, or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone).”⁽¹⁾

Ummah, in this context, refers to a community or nation of believers who have shared common religious beliefs throughout history. It represents the religion of Islam as a collective way of life that is not limited by time or place. Abdullah Ibn Abbas **رضي الله عنه** explained the term Ummah as monotheism (Tawheed) that united ten generations between Adam **عَلَيْهِ السَّلَام** and Nuh **عَلَيْهِ السَّلَام** (Noah), who followed pure monotheism (Tawheed). Despite the passage of time, they were still considered one community by Allah **عَلَيْهِ السَّلَام** due to their adherence to the bounding course of conduct, monotheism (Tawheed).

Likewise, Abdullah Ibn Abbas **رضي الله عنه** explained the word Ummah to be monotheism (Tawheed) uniting ten generations, in the following verse:

{ كَانَ النَّاسُ أُمَّةً وَاحِدَةً } [سورة البقرة: 213]

(1) Qur’an (20:92)

Roadmap to the Twins

“Humankind was one single *Ummah*.”⁽¹⁾

He said: “Between Adam عَلَيْهِ السَّلَام and Nuh (Noah) عَلَيْهِ السَّلَام were ten generations, all were upon pure monotheism (Tawheed).” Yet Allah سُبحَانَهُ وَتَعَالَى still called them one community because they are maintaining the bounding course of conduct which is monotheism (Tawheed).⁽²⁾

In summary, *Ummah* is an essential part of Islamic theology, emphasizing the unity and brotherhood of all Muslims and the need for them to work together to establish justice and righteousness. It is a concept that has helped to create a sense of belonging and identity among Muslims and has encouraged them to work together for the betterment of their communities and the world.

Two Types of *Ummah*: The Dual Mission of the Prophet ﷺ and the *Ummah*

The Qur’an emphasizes the role of the Muslim *Ummah* in calling people to the path of righteousness, as Allah سُبحَانَهُ وَتَعَالَى says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾ [آل عمران: 110]

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.”⁽³⁾

It is important to note that the concept of *Ummat-ud-Da'wah* is not limited to Muslims only. Instead, it includes all people who have not yet embraced Islam. The responsibility of the Muslim *Ummah* is to convey the message of Islam to humanity most compassionately and effectively. Allah سُبحَانَهُ وَتَعَالَى said:

{ قُلْ يَتَايَأُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ } [سورة الأعراف: 158]

“Say (O Muhammad): O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth.”⁽⁴⁾

{ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ } [سورة سبأ: 28]

(1) Qur’an (2:213)

(2) Sahih Al-Bukhari

(3) Qur’an (3:110)

(4) Qur’an (7:158)

Roadmap to the Twins

“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most men know not.”⁽¹⁾

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “Every Prophet was sent to his nation only, but I have been sent to all mankind.”⁽²⁾

Ummat-ul-Istijabah, on the other hand, refers to the community of believers who have responded to the call of Islam and embraced the faith. These are the Muslims who have accepted the message of the Prophet ﷺ and follow the teachings of Islam. They are the ones who have entered into a covenant with Allah سُبْحَانَهُ وَتَعَالَى to follow His commands and obey His Messenger.

The Qur’an describes the Ummat-ul-Istijabah as the "best Ummah"⁽³⁾ because they believed in Allah سُبْحَانَهُ وَتَعَالَى and submitted to His will. They are the ones who strive to uphold the principles of justice, compassion, and righteousness in their personal and social lives.

The relationship between Ummat-ud-Da'wah and Ummat-ul-Istijabah is one of interdependence. The former is responsible for conveying the message of Islam to all of humanity, while the latter is responsible for implementing that message in their personal and collective lives.

The Prophet ﷺ and his companions were the pioneers of Ummat-ul-Istijabah, and it was through their efforts that Islam spread throughout the Arabian Peninsula and beyond. They faced numerous challenges and obstacles in their mission, but they persevered with Allah's سُبْحَانَهُ وَتَعَالَى help and the believers' support.

Today, it is the responsibility of Ummat-ul-Istijabah to convey the message of Islam to humanity with wisdom and compassion and to live their lives according to the principles of Islam. In conclusion, the two types of Ummah in Islam, Ummat-ud-Da'wah and Ummat-ul-Istijabah, reflect the Prophet's ﷺ and his followers' dual mission.

The Merits and Distinction of the Muslim Ummah

The Qur’an and Sunnah confirm the superiority and distinction of Prophet Muhammad's ﷺ Ummah over other former communities. Allah سُبْحَانَهُ وَتَعَالَى regarded those who answered the Prophet's ﷺ call to monotheism (Tawheed) as superior to those who rejected it. Allah سُبْحَانَهُ وَتَعَالَى said:

(1) Qur’an (34:28)

(2) Sahih Muslim

(3) Qur’an (3:110)

Roadmap to the Twins

{ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ } [سورة آل عمران: 110]

“You are the best nation raised up for mankind.”⁽¹⁾

The Prophet ﷺ referred to the goodness of his community in his following narration: Mu’adh bin Jabal رضي الله عنه narrated that the Prophet ﷺ said: “You are the final of seventy nations, you are the best and most honored among them to Allah.”⁽²⁾

The status and distinction granted by Allah سُبْحَانَهُ وَتَعَالَى to the Ummah of the Prophet ﷺ are not based on factors such as race, color, or lineage. Instead, this esteemed status is dependent on the three aforementioned conditions: enjoining good, inviting people to monotheism (Tawheed), and forbidding evil, starting with the rejection of polytheism. We fulfill these conditions by firmly attesting (Tasdeeq) and confessing. Allah سُبْحَانَهُ وَتَعَالَى said:

{ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ } [سورة آل عمران: 110]

“You enjoin Al-Ma’ruf and forbid Al-Munkar and believe in Allah.”⁽³⁾

However, it's important to note that the companions of Prophet Muhammad ﷺ are the first and most honored title holders of this elevated status, with other Muslims following their exemplary standard until the Day of Resurrection.

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: 100]

“And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”⁽⁴⁾

The above verse from the Qur’an praises the early Ummah of Makkah and Al-Madinah, including the Muhajirun and Ansar who migrated to Al-Madinah and the believers who followed them. It highlights their faith, dedication, and sacrifice in embracing Islam and working together to

(1) Qur’an (3:110)

(2) Ahmad, Ibn Majah, Hasan, according to At-Tirmidhi

(3) Qur’an (3:110)

(4) Qur’an (9:100)

Roadmap to the Twins

establish a community of believers. The verse also emphasizes Allah's **سُبْحَانَهُ وَتَعَالَى** pleasure with these individuals and their ultimate reward, Paradise. Overall, the verse encourages Muslims to emulate the virtues of the early community and strive for success in this life and the next. Listed below are a few advantages of the Ummah: -

The Leading Role of The Ummah in this World and The Hereafter

Allah **سُبْحَانَهُ وَتَعَالَى** granted Prophet Muhammad's ﷺ Ummah a significant honor, which is to hold the leading role among all previous communities in both this world, and the hereafter. Friday, our holy day, is privileged above Saturday for the Jews and Sunday for the Christians. Even on the Day of Judgment, despite being the last nation to appear, Prophet Muhammad's ﷺ Ummah will be the first to be summoned for accountability.

Abu Hurairah **رضي الله عنه** narrated that the Prophet ﷺ said: “Allah diverted Friday away from the nations that came before us. So, for Jews was Saturday, and for the Christians was Sunday. Then Allah turned to us and guided us to Friday. So, Allah made Friday, Saturday, and Sunday (for each of the nations as a day of Salawat). And those [previous] nations will come after us on the Day of Resurrection. We were the last nation from the people of the world, but we will be the first of creation to be judged on the Day of Resurrection before the rest of creation.”⁽¹⁾

The Immunity from Collective Destruction, but not from Sectarian Divisions

Prophet Muhammad's ﷺ Ummah will not face collective destruction from Allah **سُبْحَانَهُ وَتَعَالَى** due to disobedience, unlike previous nations destroyed for their defiance. However, they will undergo trials and tribulations that arise from sectarian divisions.

Khabbāb Ibn Al-Aratt **رضي الله عنه** narrated that he saw the Messenger ﷺ observing a lengthy Salah, so people asked him: ‘O Messenger of Allah! You have performed Salah in a manner which you do not ordinarily perform it.’ Allah’s Messenger ﷺ said: “Yes, it was a Salah that was filled with hope and fear. In it, I asked Allah for three things. He granted me two and denied one from me. First, I asked him that my Ummah not be destroyed by drought. He granted that. I asked him that they not be overcome by enemies from outside of their ranks. He granted that. And I asked him that some of them not suffer from the harm of others, and He withheld that.” And in another wording of this narration, there occurs, “I asked my Lord that my nation does not divide into sects, and differ, and He withheld from granting that.”⁽²⁾

Promised Entry into Paradise, despite Possible Temporary Stay in Hell

As Abu Sa’eed Al-Khudri **رضي الله عنه** said that Allah’s Messenger ﷺ said to him: “O Abu Sa’eed,

(1) Sahih Muslim

(2) Tirmidhi, and An-Nasai

Roadmap to the Twins

whoever is pleased with Allah as his Lord, with Islam as his religion and with Muhammad ﷺ as his Prophet, then Paradise is obligated for him.”⁽¹⁾

Also, Uthman رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever died truly knowing that there is no one worthy of worship except Allah will enter Paradise.”⁽²⁾

In another narration by Anas رضي الله عنه, the Prophet ﷺ mentioned that even those who have said "La ilaha illal-lah" (there is no god but Allah) and possess good deeds equivalent to the weight of a barley grain, wheat grain, or even an atom, will eventually come out of Hell (Fire) and enter Paradise.⁽³⁾

The Majority of Inhabitants in Paradise will be from the Ummah of Prophet Muhammad ﷺ.

The Prophet ﷺ gave the glad tidings that two-thirds of the inhabitants of Paradise would be from his Ummah, which is more than all previous nations combined. This news was conveyed in a narration where the Prophet ﷺ asked his companions if they would be pleased if they were a quarter, a third, or even half of the people of Paradise. They answered each time affirmatively, and the Prophet ﷺ expressed his hope that they would make up half the people of Paradise.⁽⁴⁾

Furthermore, in another narration, Abu Buraidah رضي الله عنه narrated that the Prophet of Allah ﷺ said: “The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations.”⁽⁵⁾

It is important to note that only Muslims will be granted entry into Paradise, and the Ummah of the Prophet ﷺ is compared to the white hair on the hide of a black bull or black hair on the hide of a red bull among those who commit shirk (associating partners with Allah).⁽⁶⁾

Admittance to Paradise Without Reckoning for Some Members of the Prophet's ﷺ Ummah.

According to several narrations, some members of the Prophet's ﷺ Ummah will be granted admission into Paradise without any reckoning or punishment.

Rifa'ah Al-Juhani رضي الله عنه narrated that we returned with Allah's Messenger ﷺ from a journey, and he said: “My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account.”⁽⁷⁾

(1) Sahih Muslim (1884)

(2) Sahih Muslim 26

(3) Sahih al-Bukhari 7410

(4) Sahih Al-Bukhari, Book 97, Hadith 59

(5) Tirmidhi (2546)

(6) Sahih Al-Bukhari, Book 97, Hadith 159

(7) Ibn Mājah (4285)

Roadmap to the Twins

In another narration reported by Abu Umamah Al-Bahyli رضي الله عنه, the Prophet ﷺ said: “My Lord has promised me that 70,000 of my Ummah will enter Paradise without accounting and without being punished. Along with each thousand, another 70,000 will enter, and then three Handfuls of my Lord.”⁽¹⁾

The Unique Gifts Granted to Prophet Muhammad ﷺ and Their Benefits for His Ummah

The Prophet Muhammad ﷺ was given five things that no Prophet before him was given. Jabir Ibn Abdullah رضي الله عنه narrated that the Prophet ﷺ said: “I have been given five things which were not given to anyone else before me: Allah سُبْحَانَهُ وَتَعَالَى made me victorious by awe, from one month’s journey. The earth has been made for me (and this Ummah) a place for Salah and a place to perform dry ablution (Tayammum). Therefore, anyone of my Ummah can pray whenever and wherever the Salah is due. The booty has been made lawful for me, yet it was not lawful for anyone else before me. I have been given the right of [major] intercession on the Day of Resurrection. Every Prophet used to be sent to his nation only, but I have been sent to all mankind.”⁽²⁾

These qualities and gifts are not exclusive to the Prophet Muhammad ﷺ alone but also benefit his Ummah. His Ummah has been granted the privilege of praying anywhere on earth and using dry ablution (Tayammum) to purify when water is not available. The spoils of war have also been made lawful for his Ummah, but only when they are obtained through lawful means. Moreover, the Prophet ﷺ has been granted the right of intercession on the Day of Resurrection, which will benefit his Ummah. These gifts serve as a reminder of the honor and status that Allah سُبْحَانَهُ وَتَعَالَى has bestowed upon the Prophet Muhammad ﷺ and his followers.

The Divine Protection of the Guidance for the Prophet’s ﷺ Ummah

Protecting Divine guidance from corruption, alteration, editing, or deletion is one of Allah's سُبْحَانَهُ وَتَعَالَى significant blessings bestowed upon the Prophet's ﷺ Ummah. Allah سُبْحَانَهُ وَتَعَالَى has preserved Revelation in three ways simultaneously: through memorization, writing, and action.

1. Memorization: Muslims worldwide have committed the Qur'an and the Sunnah to memory, preserving every word, letter, and verse.
2. Written form: Muslims have recorded the entire traditions of the Prophet ﷺ in written and digital formats, ensuring their preservation for generations to come.
3. Action: The preservation of the guidance is further evident in the narration of Thawban رضي الله عنه who narrated that the Prophet ﷺ said: “There will always be a group amongst my Ummah

(1) Ahmad, Ibn Mājah, and Tirmidhi

(2) Sahih Al-Bukhari (335)

Roadmap to the Twins

who is triumphant upon truth, abandoning them will not harm them, until the order of Allah **سُبْحَانَهُ وَتَعَالَى** is given, and they will be like that (triumphant).”⁽¹⁾

This Divine protection of Hidayah ensures that the guidance of Allah **سُبْحَانَهُ وَتَعَالَى** remains pure and unadulterated, as it was revealed to the Prophet ﷺ. The Ummah of the Prophet ﷺ is blessed to have the guidance of Allah **سُبْحَانَهُ وَتَعَالَى** preserved in various ways, and this serves as a reminder of the honor and status bestowed upon them by Allah **سُبْحَانَهُ وَتَعَالَى**.

Easy Deeds with Tremendous Reward

Allah **سُبْحَانَهُ وَتَعَالَى** blessed Prophet Muhammad’s ﷺ Ummah with the tremendous reward of simple, easy to perform deeds, where a few deeds take the place of the many deeds the former communities performed.

{لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ} [سورة القدر: 3]

“The night of Al-Qadr (Decree) is better than a thousand months (i.e., worshiping Allah in that night is better than worshiping Him a thousand months, i.e., 83 years and 4 months).”⁽²⁾

Conclusion

As highlighted in the previous discussions, the Muslim Ummah community has been blessed with numerous gifts and qualities. These qualities, such as guaranteed entry into Paradise for responders to the call of monotheism (Tawheed) in Prophet Muhammad's ﷺ Ummah, admittance to Paradise without reckoning, and the unique gifts bestowed upon the Prophet Muhammad ﷺ, are a testament to the honor and status that Allah **سُبْحَانَهُ وَتَعَالَى** has bestowed upon the Ummah.

Therefore, Muslims should never feel inferior or defeated psychologically. Instead, they should hold on to their Muslim identity and find purpose, dignity, self-respect, and meaning through Islam. Islam offers a comprehensive way of life that guides all aspects of human life, including spiritual, social, economic, and political aspects. By following the teachings of Islam and striving to obtain the ultimate reward of Paradise, Muslims can fulfill their purpose in life and attain success in this world and the hereafter.

Moreover, Muslims must rise to the task of enjoining what is good and forbidding what is evil, as commanded by Allah **سُبْحَانَهُ وَتَعَالَى** in the Qur'an. This means promoting goodness, justice, and righteousness while discouraging and speaking out against evil, oppression, and injustice. By doing so, Muslims can contribute positively to their societies and fulfill their role as representatives of

(1) Sahih Muslim (1920)

(2) Qur'an (97:3)

Roadmap to the Twins

Islam.

In conclusion, Allah **سُبْحَانَهُ وَتَعَالَى** has blessed the Muslim Ummah community with numerous qualities and gifts. Muslims should hold on to their identity as Muslims, find meaning and purpose in life through Islam, and strive to attain Paradise by following the teachings of Islam. Furthermore, Muslims must contribute positively to their societies by promoting goodness and discouraging evil.





Surah Al-Baqarah (The Cow) “Cultivating Effective Witnessing”

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا }

[سورة البقرة: 143]

“And thus, we have made you a just nation that you will be witnesses over the people and the Messenger will be a witness over you...”

Al-Baqarah (2:143)



Overview



Surah Al-Baqarah is an extensive and inclusive chapter that addresses various topics. Nonetheless, its main focus is on developing the qualities of effective witnessing.

Surah Al-Baqarah is the longest and one of the most comprehensive chapters of the Qur'an, with a total of 286 verses. It was revealed to Prophet Muhammad ﷺ in Madinah after the migration (Hijrah) from Makkah. The chapter covers a broad range of subjects, including belief (Iman), worship, ethics, law (Fiqh), history, and social issues. Its comprehensive nature and depth make it a significant source of guidance and inspiration for Muslims worldwide.

The Surah introduces the distinguishing traits of believers, disbelievers, and hypocrites. It emphasizes the significance of attestation (Tasdeeq) and compliance (Inqiyad) as indispensable elements of faith (Iman), which the witnesses must firmly uphold. Furthermore, the chapter stresses the importance of exhibiting patience and perseverance in adversity and trials. Additionally, it warns against arrogance, disobedience, and hypocrisy and urges believers to seek forgiveness and repentance from Allah **سُبْحَانَكَ وَتَعَالَى**.

The Surah presented Three Tales to the witnesses, intending to impart wisdom through the experiences of historical narratives. These three stories offer valuable insights into human nature, the repercussions of disobedience, and the virtues of patience and faith, providing the witnesses with guidance and inspiration.

The first tale, "Experimental Adam," explores human nature and the consequences of giving in to curiosity and disobedience. It serves as a warning to the witnesses against blindly following their impulses without considering the aftermath.

"The Children of Israel," the second tale, cautions the witnesses about the dangers of disobedience and ingratitude. It highlights the importance of expressing gratitude for one's blessings and following Allah's **سُبْحَانَكَ وَتَعَالَى** guidance.

The third story, "Ibrahim and his Family," is a model of virtuous behavior, exemplifying the virtues of patience, persistence, and unwavering faith in Allah **سُبْحَانَكَ وَتَعَالَى**. It provides the witnesses with inspiration and guidance to follow in their own lives.

The chapter subsequently discusses the appointment of Muslims as witnesses over humanity and designates a new Qiblah for them, underscoring the distinctiveness of their guidance. Muslims are instructed not to emulate the practices of other nations, as they have been assigned a unique role as witnesses to humanity. In essence, Muslims are called upon to be ambassadors of their faith and

Roadmap to the Twins

set an example for others to follow.

The Surah begins by unveiling the fundamental principles of Islam, which aim to safeguard and preserve the five necessities for the welfare of individuals and society. These necessities, referred to as Al-Daruriyyat Al-Khamsah, encompass protecting religion, life, intellect, progeny, and property and are deemed indispensable for the well-being and security of individuals and society. Additionally, Allah **سُبْحَانَهُ وَتَعَالَى** has guided the witnesses on how to uphold these necessities through attestation (Tasdeeq) and compliance (Inqiyad).

The Surah expounds on the tenets of the guidance and the curriculum, delving into various topics. For example, it emphasizes the significance of adhering to the Prophets and prescribes the obligatory practices of Salah, fasting, pilgrimage (Hajj), and charity. The chapter also tackles social issues, such as family dynamics, business ethics, and financial dealings. Furthermore, it guides legal matters, including marriage, divorce, inheritance, and punishment for criminal offenses.

Surah Al-Baqarah contains several stories, including the narratives of the cow, Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham), and the tyrant, requesting the resurrection of the birds, and Taloot and Jaloot. However, Allah **سُبْحَانَهُ وَتَعَالَى** chose to name the chapter after the story of the cow as it highlights one of the primary attributes that witnesses must uphold: compliance (Inqiyad) with Divine commands. The story of the cow teaches the importance of obedience and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** commands, even if they seem complex or incomprehensible. It serves as a reminder to the witnesses of the significance of compliance (Inqiyad) in their lives and in upholding the principles of Islam.

Surah Al-Baqarah is replete with virtues, as stated in various authentic Prophetic narrations. It contains the greatest verse in the Qur'an, known as the Verse of the Throne (Ayat Al-Kursi), and reciting the final two verses at night suffices for the reader. The chapter also serves as a means of seeking Allah's **سُبْحَانَهُ وَتَعَالَى** protection for us, our children, and our homes from the Jinn and devils. Moreover, it guides humanity in worshiping the Creator, enjoins good and forbids evil, and provides detailed guidance on governing a peaceful and prosperous society.

The companions of Prophet Muhammad **ﷺ** were well aware of the virtues of this Surah. Umar Ibn Al-Khattab **رضي الله عنه** spent several years memorizing Surah Al-Baqarah because he wanted to embody the teachings of the Qur'an in his heart, mind, speech, and actions. While every Surah of the Qur'an possesses some unique and specific virtues, Surah Al-Baqarah is the most profound Surah of the Qur'an due to the richness of its contents.

Roadmap to the Twins

In Surah Al-Baqarah, Allah **سُبْحَانَكَ وَتَعَالَى** designates the Ummah as a witness to humanity. However, due to the many issues discussed in the Surah, analysts have diverged in identifying its higher aim (Maqsid). Some suggest that the primary objective is succession, while others highlight the qualities of faith (Sifat Al-Mutaqeen) and the duty of calling others to Islam.



Surah Al-Baqarah's Roadmap



Overview

Surah Al-Baqarah aims to develop essential qualities in the Ummah as witnesses over humanity until the Day of Judgment. The chapter is organized into sections with specific verse numbers and details, serving as a roadmap to achieve this objective. This roadmap can be compared to a GPS, guiding the reader through the Surah's structure and helping them understand how the goal is attained.

Surah Al-Baqarah holds a significant position in the final order of the Mushaf, immediately following Al-Fatihah by Allah's **سُبْحَانَكَ وَتَعَالَى** Divine wisdom. This chapter serves as a source of Divine guidance for Muslims, helping them recognize their identity and mission. One of the primary messages of this chapter emphasizes the importance of Muslims embodying the qualities of believers, such as unwavering faith in the unseen (Al-Ghayb) and compliance (Inqiyad) with Allah's **سُبْحَانَكَ وَتَعَالَى** commands. By upholding these attributes of attestation (Tasdeeq) and compliance (Inqiyad), Muslims can effectively carry out their task as witnesses over humanity and spread the message of Islam.

Surah Al-Baqarah is a significant chapter in the Qur'an, consisting of 286 verses that cover a wide range of topics relevant to the Ummah. Surah Al-Baqarah comprises four distinct sections: featuring two main parts, an introduction and a concluding message, each conveying its unique purpose and message.

The Introduction of Surah Al-Baqarah: Categorization of Humanity and Emphasis on Attestation (Tasdeeq) and Compliance (Inqiyad)

Regarding the introduction of Surah Al-Baqarah, which encompasses verses 1-29, it plays a fundamental role in setting the stage for the rest of the chapter. Additionally, it classifies humanity into three distinct groups: believers, disbelievers, and hypocrites. To further elaborate on this categorization of humanity, it is possible to divide the introduction into three separate sections as follows:

The First Section of the Introduction: Verses 1-20

The first section of the introduction, comprising verses 1-20, discusses the different types of people in the world. It emphasizes the importance of sincere belief and complying with Allah's

Roadmap to the Twins

سُبْحَانَهُ وَتَعَالَى commandments to be among the believers. It divides people into three groups, starting with the believers, who are described as those who believe in Allah سُبْحَانَهُ وَتَعَالَى and the unseen (Al-Ghayb), establish Salah, and give charity. They are followed by the disbelievers, who reject Allah سُبْحَانَهُ وَتَعَالَى and His guidance, and the hypocrites, who claim to be believers but do not honestly believe in their hearts.

The Second Section of the Introduction: Verses 21-25

The second section of the introduction, verses 21-25, is a Divine call to all humanity to choose the path of the believers and recognize the importance of sincere belief and adherence to Allah's سُبْحَانَهُ وَتَعَالَى commandments. Allah's سُبْحَانَهُ وَتَعَالَى Divine call to all humanity is to submit to Allah سُبْحَانَهُ وَتَعَالَى and follow His guidance. Allah سُبْحَانَهُ وَتَعَالَى reminds humanity that He created them and gave them life, and He alone deserves their worship and obedience. This section emphasizes the importance of recognizing Allah's سُبْحَانَهُ وَتَعَالَى authority and submitting to His guidance as the path to success in this life and the hereafter.

The Third Section of the Introduction: Verses 26-29

The third section of the introduction, covering verses 26-29, guides how to deal with Revelation. It highlights the importance of seeking Allah's سُبْحَانَهُ وَتَعَالَى guidance and avoiding disbelief and hypocrisy. This section emphasizes that the guidance and knowledge provided by Allah سُبْحَانَهُ وَتَعَالَى are the path to success and encourages individuals to turn to Him for guidance and support.

In conclusion, the introduction of Surah Al-Baqarah is a crucial foundation for the rest of the chapter. It categorizes humanity into three types, emphasizes the importance of sincere belief and adherence to Allah's سُبْحَانَهُ وَتَعَالَى commandments, and encourages individuals to seek Allah's سُبْحَانَهُ وَتَعَالَى guidance and support. Following the guidance in this chapter, Muslims can strive for righteousness and excellence in their faith and fulfill their role as witnesses over humanity.

Part I: Lessons from the Past – Three Tales for the Appointed Witnessing Community

Part I of Surah Al-Baqarah, spanning from verses 30-141, presents three narratives as models for the appointed witnessing community to learn from. These tales serve as examples of experimental, cautionary, and exemplary stories that guide the community toward the right path.

The First Tale: Verses 30-39

The first tale, recounted in verses 30-39, is the experimental tale of Prophet Adam عَلَيْهِ السَّلَام. Through his mistakes, Allah سُبْحَانَهُ وَتَعَالَى illustrates the dangers of disobedience and the importance of

Roadmap to the Twins

humility and repentance. In addition, the story serves as an exemplary model for the community to avoid falling into the same trap of disobedience and arrogance.

The Second Tale: Verses 40-123

In contrast, the cautionary tale of the Children of Israel spans verses 40-123 and warns of the consequences of deviating from Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and the dangers of hypocrisy. Through this narrative, Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes the importance of upholding one's covenant with Him and the severe consequences of breaking it.

The Third Tale: Verses 124-141

Lastly, the exemplary tale of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and his family in verses 124-141 provides a model of steadfastness and faith in adversity. Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes the importance of trusting in Him and seeking His guidance through the trials and tribulations that Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and his family face.

Overall, these three narratives offer invaluable lessons and guidance for the appointed community to follow, ensuring they stay on the path of righteousness and avoid the pitfalls of disobedience, hypocrisy, and deviance.

Part II: Verses 142-283

Section I: Appointment and Roadmap

Part II of Surah Al-Baqarah, comprising verses 142-283, focuses on the appointment of the Ummah as witnesses over mankind. Within this section, Allah **سُبْحَانَهُ وَتَعَالَى** reveals the curriculum, manuscript, guidance, and blueprint that the community must adhere to and promote to other nations in order to uphold the five necessities and display Allah's **سُبْحَانَهُ وَتَعَالَى** absolute power.

Introduction of Part II has three distinct openings

Part II of Surah Al-Baqarah commences with an introduction that encompasses verses 142-176 and comprises three distinct openings:

The First Opening: Verses 142-152

It covers the appointment of the Ummah as witnesses over mankind, the significance of the Qiblah, and the distinctiveness of the Ummah.

Roadmap to the Twins

The Second Opening: Verses 153-157

It highlights the inevitability of tests, hardships, trials, and tribulations that the community will face since the disbelievers and hypocrites will try to hinder their path.

The Third Opening: Verses 158-176

It reminds the community that legislating is Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right, and they must not transgress against it by appointing partners, following social norms, using intellect, or concealing Revelations.

Section II: The Curriculum

After the introduction, Part II of Surah Al-Baqarah provides the curriculum. In Islam, "curriculum" refers to the teachings and principles outlined in the Qur'an and the Sunnah to guide Muslims in all aspects of life. These teachings cover many spiritual, moral, ethical, social, and economic topics.

According to the Qur'an, the ultimate purpose of human existence is to worship Allah **سُبْحَانَهُ وَتَعَالَى** and lead a righteous life. Therefore, the curriculum aims to guide Muslims to achieve this objective while maintaining and preserving the five necessities mentioned in Surah Al-Baqarah.

The First Essential is Religion

The first essential is religion, which refers to the faith and beliefs of Muslims. The curriculum guides the principles of Islamic belief, worship, and spirituality, including the importance of Salah, fasting, charity, and pilgrimage.

The Second Essential is Life

The second essential is life, which includes preserving human life and protecting individual and collective security. Therefore, the curriculum emphasizes the sanctity of human life and prohibits any form of violence, aggression, or harm to others.

The Third Essential is Family

The third essential is family, lineage, honor, and progeny, which refers to the institution of the family and the importance of maintaining its sanctity and purity. Finally, the curriculum guides marriage, parenting, and maintaining strong family ties.

The Fourth Essential is Intellect

The fourth essential is intellect, which includes preserving mental health, knowledge, and

Roadmap to the Twins

intellectual integrity. The curriculum encourages pursuing knowledge, critical thinking, and scientific inquiry.

The Fifth Essential is Wealth

The fifth essential is wealth, which includes preserving material resources and economic stability. Finally, the curriculum guides financial transactions, trade, and the importance of social justice and equitable distribution of resources.

The curriculum provides a comprehensive framework for Muslims to lead a holistic and fulfilling life while preserving the five essentials and fulfilling their religious obligations.

Section III: The Power of Storytelling — Five Tales and Ayatul Kursi

Part II of Surah Al-Baqarah presents the various elements of the curriculum and features six stories that demonstrate Allah's **سُبْحَانَهُ وَتَعَالَى** absolute power and might, including the greatest verse of the Qur'an. These stories offer guidance to the community and remind them that following Islamic teachings will not compromise their livelihood. The stories include the people fleeing from the plague, the tale of Taloot (Saul) and Jaloot (Goliath), the story of Uzayr, the account of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and Nimrood, the narrative of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and the birds, and the Qur'an's greatest verse.

Overall, Part II of Surah Al-Baqarah serves as a roadmap for the Ummah and emphasizes the importance of adhering to Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and teachings to preserve the five necessities and showcase His absolute power and might.

The Concluding Message of Surah Al-Baqarah: Upholding Essential Qualities

The concluding message of Surah Al-Baqarah, spanning from verses 284-286, reinforces the Surah's content. It highlights the significance of following the right path to success, as demonstrated in the stories of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and his family. When dealing with the Revelation, the witnesses must uphold two essential qualities:

- Firstly, Attestation (Tasdeeq) involves bearing witness to Allah **سُبْحَانَهُ وَتَعَالَى**, His Angels, His Books, and His Messengers.
- Secondly, Compliance (Inqiyad) entails following Allah's **سُبْحَانَهُ وَتَعَالَى** commandments.
- Furthermore, the believers are urged to avoid the ways of those in the cautionary tale who failed to adhere to the guidance.

The concluding message is delivered through a practical example, emphasizing the importance

Roadmap to the Twins

of maintaining these two qualities in all aspects of life. Overall, the final section of Surah Al-Baqarah is a powerful reminder to believers to follow Allah's **سُبْحَانَكَ وَتَعَالَى** guidance and stay on the path of righteousness.



Introduction: Verses 1-29

Insights on Faith, Disbelief, and Hypocrisy: Analysis of Qur'anic Verses on Human Categories, Worship, and Parables



It has three sections as openings: -

1. Understanding the Three Categories of People in the Qur'an: Believers, Disbelievers, and Hypocrites– Verses 1-20
2. The Significance of Worship in Avoiding Disbelief and Hypocrisy: A Divine Call to Humanity – Verses 21-25
3. The Parable of the Mosquito: Understanding How Believers, and Disbelievers Deal with the Revelation – Verses 26-29

1. Understanding the Three Categories of People – Verses 1-20

The Qur'an categorizes people into various categories based on their beliefs, actions, and intentions, with believers, disbelievers, and hypocrites being the most prominent categories. Believers are those who have faith in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ and strive to follow Islamic teachings. At the same time, disbelievers reject the message of Islam and refuse to believe in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. Finally, hypocrites claim to believe in Islam but act in contradiction to their beliefs.

The Qur'an has entire chapters named after these categories, including Al-Mu'minun, Al-Munafiqun, and Al-Kafirun. Each category is described in detail in the Qur'an, focusing on their beliefs, actions, and intentions. The Qur'an encourages believers to strive to be among the righteous and avoid the path of disbelievers and hypocrites.

The first 20 verses of Surah Al-Baqarah introduce the three main categories of people on earth, with Group 1 consisting of believers covered in verses 1-5, Group 2 including disbelievers mentioned in verses 6-7, and Group 3 elaborated on in verses 8-20.

The categorization of mankind in the Qur'an serves as a means for Muslims to learn from the successes and failures of those before them and strive to become leaders of mankind. Past experiences also enable Muslims to identify hypocrites and disbelievers and prevent themselves from repeating their mistakes or imitating their shortcomings.

Roadmap to the Twins

Overall, Allah **سُبْحَانَهُ وَتَعَالَى** reminds us that we can choose which category of mankind we belong to. So instead, we are invited to belong to the ranks of believers.

Understanding Believers and Their Qualities: Verses (1-5)

The successful group, Muslims, must aspire to belong to is the believers. This group benefits from Revelation and is guided by Allah **سُبْحَانَهُ وَتَعَالَى** in the Qur'an. The Revelation (Qur'an and Prophetic Tradition) consists of two parts that develop a believer: information about the Unseen (Al-Ghayb) and commandments. Believers attest to the Unseen (Al-Ghayb) and believe in what has been revealed to Prophet Muhammad ﷺ and what was revealed before him. They comply with the commandments, establish Salah (Iqamat-as-Salah), and give Zakah and charity. They also strive to avoid delusions and doubts (shubuhaat) that would negate their attestation (Tasdeeq) and conviction and avoid making lawful (Halal) what Allah **سُبْحَانَهُ وَتَعَالَى** made unlawful (Haram) and vice versa.

{أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} [سورة البقرة:5]

“Those are upon [right] guidance from their Lord, and it is those who are the successful.”⁽¹⁾

The above verse from Surah Al-Baqarah highlights the importance of guidance from Allah **سُبْحَانَهُ وَتَعَالَى** to achieve success in this life and the hereafter. It emphasizes that those who are rightly guided are the successful ones. The verse reminds Muslims that the Qur'an and the Prophet's ﷺ teachings are the sources of guidance they should seek to follow to attain success. It also encourages Muslims to strive towards guidance and avoid deviating from it. Overall, this verse serves as a reminder of the importance of seeking and following guidance from Allah **سُبْحَانَهُ وَتَعَالَى** to lead a successful life.

Understanding the Disbelievers and Their Trait Verse (6-7)

Group 2 in the Qur'anic categorization, disbelievers, is mentioned in Surah Al-Baqarah, verses 6-7. Disbelief is a result of their choice, even after being shown the miraculous signs of Allah **سُبْحَانَهُ وَتَعَالَى**. As a consequence of their disbelief, Allah **سُبْحَانَهُ وَتَعَالَى** has sealed their hearts from the knowledge and benefits of true faith.

Therefore, disbelievers are hostile towards Islam and Muslims, and they can distract believers from their mission to lead humanity. However, despite their lack of faith in Allah **سُبْحَانَهُ وَتَعَالَى**, disbelievers will be treated better than hypocrites in the hereafter because they were forthright with

(1) Qur'an (2:5)

Roadmap to the Twins

their convictions. In contrast, hypocrites held two faces and sought to undermine Islam with secrets and lies.

Understanding Hypocrites in the Qur'an: The Third Category of People – Verses (8-20)

Group 3 in the Qur'anic categorization comprises hypocrites, and their category is given the most emphasis, with verses 8-20 dedicated to their description. These verses are essential for understanding the nature of hypocrisy and recognizing it in others. Still, they should not be used for judgment, as only Allah **سُبْحَانَهُ وَتَعَالَى** can judge true hypocrites.

Duplicity resides in the heart and can be pervasive even in broad daylight. The descriptions in these verses protect believers and help keep them steadfast on the straight path. Hypocrites claim to believe in Allah **سُبْحَانَهُ وَتَعَالَى** and the Last Day but are not true believers.

They have diseases in their hearts, and Allah **سُبْحَانَهُ وَتَعَالَى** has increased their disease due to their lying. They mock those who believe and associate with those who do evil, but when they are alone with their evil ones, they say they are with them. They claim to be reformers but are, in fact, corrupters. Allah **سُبْحَانَهُ وَتَعَالَى** confirms in verse 16 that their trade is profitless as they have chosen error over guidance.

2. The Divine Call to Humanity – Verses 21-25

Allah **سُبْحَانَهُ وَتَعَالَى** is making a Divine Call to Humanity. Surah Al-Baqarah categorizes humanity into three groups — believers, disbelievers, and hypocrites — and emphasizes the importance of belonging to the group of believers. In addition, Allah **سُبْحَانَهُ وَتَعَالَى** urges Muslims to demonstrate qualities of piety and righteousness to become effective witnesses to mankind.

Islam regards worship as a fundamental aspect, and Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes its significance in protecting against disbelief and hypocrisy. By worship, Muslims are reminded of Allah's **سُبْحَانَهُ وَتَعَالَى** magnificence and compassion, which purify their hearts and minds, leading to a stronger relationship with Allah **سُبْحَانَهُ وَتَعَالَى**. Worship helps Muslims remain focused on their ultimate purpose: to worship Allah **سُبْحَانَهُ وَتَعَالَى** and follow His commandments, avoiding disbelief and hypocrisy.

Allah **سُبْحَانَهُ وَتَعَالَى** asserts His right to be worshiped alone, being the Creator and Provider of humanity's physical and spiritual needs. Allah **سُبْحَانَهُ وَتَعَالَى** sustains the body and soul, guiding humanity through His Revelation and compelling them to call others to worship Him. Worship serves as a means for Muslims to remain on the straight path and avoid straying toward disbelief or hypocrisy.

Roadmap to the Twins

Moreover, Allah **سُبْحَانَهُ وَتَعَالَى** has provided provisions for our physical and spiritual needs. The earth is created as a place of settlement and sustenance, and rain is sent down to grow crops and fruits that provide sustenance for our bodies. Similarly, Allah **سُبْحَانَهُ وَتَعَالَى** has provided us with guidance, reminders, and spiritual nourishment through His Revelation. The Qur'an is a source of guidance for all humanity and is the only way to nourish our souls.

As believers in Islam, we are constantly reminded of the accountability for our actions and choices. While Allah **سُبْحَانَهُ وَتَعَالَى** has given us the freedom to choose, we must also bear the consequences of our choices. Those who reject faith face punishment in the fire, which men and stones fuel. However, for those who believe and perform righteous deeds, Allah **سُبْحَانَهُ وَتَعَالَى** promises gardens beneath which rivers flow, pure and holy companions, and eternal joy.

In conclusion, Surah Al-Baqarah guides Muslims to lead their lives according to the will of Allah **سُبْحَانَهُ وَتَعَالَى**. It emphasizes the importance of worshiping Allah **سُبْحَانَهُ وَتَعَالَى** alone, being among the believers, and displaying the attributes of piety and righteousness. Allah **سُبْحَانَهُ وَتَعَالَى** has provided us with provisions for our physical and spiritual needs and reminds us of the consequences of our actions and choices. As Muslims, we have to follow the teachings of Islam and live our lives according to the will of Allah **سُبْحَانَهُ وَتَعَالَى**. By doing so, we can protect ourselves from disbelief and hypocrisy and reap the rewards of eternal bliss in the hereafter.

3. The Parable of the Mosquito: Understanding How Believers and Disbelievers Deal with the Revelation – Verses 26-29

As Muslims, we are taught to revere and respect Revelation, which includes the Qur'an and Sunnah. These sources are the primary guidance and inspiration for believers, who reflect upon them, follow their teachings, act upon their directions, and spread their message. However, disbelievers who question Revelation are rebuked by Allah **سُبْحَانَهُ وَتَعَالَى**, who uses a parable to explain how believers and disbelievers receive similitudes.

Allah **سُبْحَانَهُ وَتَعَالَى** reminds us that He is not ashamed to use even a mosquito as a parable to guide us. The parable reveals how believers and disbelievers deal with Revelation. Believers immediately make attestation (Tasdeeq) to its truth and follow it with conviction and compliance (Inqiyad), while disbelievers question its relevance.

Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes the distinct way believers receive these similitudes compared to hypocrites and disbelievers. He misleads those who reject the truth and guides those who have faith (Iman). The parable of the mosquito illustrates the believers' position, who see the truth even in the tiniest creation. They understand that the parable is significant because Allah **سُبْحَانَهُ وَتَعَالَى** has defined it as such.

Roadmap to the Twins

Disbelievers, on the other hand, reject the parable and question Allah's **سُبْحَانَهُ وَتَعَالَى** wisdom. They dismiss the relevance of the tiniest creation and belittle its significance. Allah **سُبْحَانَهُ وَتَعَالَى** poses two logical questions to disbelievers to justify their disbelief in His existence. First, he reminds them that they were once lifeless, and He gave them life. He also created everything on earth and made the seven heavens, which only He, as the All-Knower, can do.

Two final logical questions are posed to those who choose not to believe in Allah's **سُبْحَانَهُ وَتَعَالَى** existence. How do you justify your disbelief in Allah **سُبْحَانَهُ وَتَعَالَى**? Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ } [سورة البقرة: 28]

“How can you reject the faith in Allah? Seeing that you were without life, and He gave you life. Then He will cause you to die and will again bring you to life (on the Day of Resurrection) and then unto Him you will return.”⁽¹⁾

{ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ } [سورة البقرة: 29]

“He it is Who created for you all that is on earth. Then He *Istawa* (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.”⁽²⁾

In conclusion, the parable of the mosquito teaches us how believers and disbelievers deal with Revelation. Believers accept the truth and follow it with conviction and compliance (Inqiyad), while disbelievers question its relevance and belittle its significance. The parable reminds us that Allah **سُبْحَانَهُ وَتَعَالَى** uses even the tiniest creation to guide us and that we must revere and respect Revelation to navigate the challenges and opportunities of life.



(1) Qur'an (2:28)

(2) Qur'an (2:29)

Part I: Verses 30-141

Lessons from the Past — Three Tales for the Appointed Witnessing Community

As we reflect on the current state of the Ummah, it is evident that Muslims can benefit from the history and experiences of those who came before them in fulfilling their duty to spread the message to other nations. Therefore, Allah سُبْحَانَهُ وَتَعَالَى has included many stories in the Qur'an detailing the experiences of the forefathers, the Prophets, and nations. These stories provide valuable lessons and warnings for those who seek them, enabling Muslims to learn from the experiences of others and strengthen their faith. Allah سُبْحَانَهُ وَتَعَالَى said:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ ۚ

وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ [يوسف: 111]

“There was certainly a lesson for those of understanding in their stories. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”⁽¹⁾

The above verse in Surah Yusuf highlights the importance of the stories in the Qur'an and emphasizes that they are not mere fables or myths. Instead, the Qur'an confirms the scriptures that came before it and provides detailed explanations and guidance for those who seek it.

The stories of the Prophets and nations in the Qur'an are not just historical accounts but also lessons for those willing to understand them. Allah سُبْحَانَهُ وَتَعَالَى provides guidance and mercy for those who believe, and the stories are a means to help believers learn and apply this guidance to their lives.

By telling the stories of the Prophets, Allah سُبْحَانَهُ وَتَعَالَى teaches Muslims about the consequences of disobedience, the importance of patience, the rewards of faithfulness, and the significance of seeking forgiveness. The stories also demonstrate how Allah's سُبْحَانَهُ وَتَعَالَى mercy and compassion are limitless, even when we make mistakes and fail to live up to His expectations.

Therefore, Muslims should not only read and understand the stories in the Qur'an but also strive to apply the lessons to their lives. By doing so, they can draw closer to Allah سُبْحَانَهُ وَتَعَالَى, strengthen their faith, and live a more fulfilling life in this world and the hereafter.

(1) Qur'an (12:111)

Roadmap to the Twins

Moreover, even though our Messenger ﷺ held a lofty position, he learned from the experiences of his predecessors. This is evident in the following event:

Anas bin Malik رضي الله عنه narrated that the Messenger of Allah ﷺ said "Then I was taken up above seven heavens and we came to Sidrat-ul-Muntahah, and I was covered with fog. I fell down prostrate, and it was said to me: '(Indeed) The day I created the heavens and the Earth, I enjoined upon you and your Ummah fifty Salawat, so establish them, you and your Ummah.' I came back to Ibrahim عليه السلام (Abraham), and he did not ask me about anything, then I came to Musa (Moses) and he said: 'How much did your Lord enjoin upon you and your Ummah?' I said: 'Fifty Salawat.' He said: 'You will not be able to establish them, neither you nor your Ummah. Go back to your Lord and ask Him to reduce it.' So, I went back to my Lord, and He reduced it by ten. Then I came to Musa (Moses), and he told me to go back, so I went back, and He reduced it by ten. Then I came to Musa (Moses), and he told me to go back, so I went back, and He reduced it by ten. Then it was reduced it by ten. Then it was reduced to five Salawat. He said: 'Go back to you Lord and ask Him to reduce it, for two Salawat were enjoined upon the Children of Israel but they did not establish them.' So, I went back to my Lord and asked Him to reduce it, but He said: 'The day I created the heavens and the Earth, I enjoined fifty Salawat upon you and your Ummah. Five is for fifty, so establish them, you and your Ummah.' I knew that this was what Allah the Mighty and Sublime, had determined, so I went back to Musa (Moses), and he said: 'Go back.' But I knew that it was what Allah had determined, so I did not go back."⁽¹⁾

Roadmap to Part I: Lessons from the Past

Part I of Surah Al-Baqarah, spanning from verses 30-141, presents three narratives as models for the appointed witnessing community to learn from. These tales serve as examples of experimental, cautionary, and exemplary stories that guide the community toward the right path.

The First Tale

Learning from the Experimental Tale of Prophet Adam عليه السلام and Iblis: Lessons on Obedience, Humility, and Repentance — The first tale, recounted in verses 30-39, is the experimental tale of Prophet Adam. Through his mistakes, Allah سُبْحَانَهُ وَتَعَالَى illustrates the dangers of disobedience and the importance of humility and repentance. In addition, the story serves as an exemplary model for the community to avoid falling into the same trap of disobedience and arrogance.

The Second Tale

Learning from the Cautionary Tale of the Children of Israel: Upholding One's Covenant

(1) Sunan An-Nasa'i 450 Graded as Hasan (fair) according to Al-Albani

Roadmap to the Twins

with Allah and Avoiding Questioning the Revelation — In contrast, the cautionary tale of the Children of Israel spans verses 40-123 and warns of the consequences of deviating from Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and the dangers of hypocrisy. Through this narrative, Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes the importance of upholding one's covenant with Him and the severe consequences of breaking it.

The Third Tale

Learning from the Exemplary Tale of Prophet Ibrahim **عَلَيْهِ السَّلَام (Abraham) and His Family: Trusting in Allah **سُبْحَانَهُ وَتَعَالَى** and Demonstrating Steadfastness in Adversity** — Lastly, the exemplary tale of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and his family in verses 124-141 provides a model of steadfastness and faith in adversity. Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes the importance of trusting in Him and seeking His guidance through the trials and tribulations that he and his family face.

Overall, these three narratives offer invaluable lessons and guidance for the appointed community to follow, ensuring they stay on the path of righteousness and avoid the pitfalls of disobedience, hypocrisy, and deviance.

The Experimental Tale of Adam and Iblis — Verses 30-39

The story of Adam **عَلَيْهِ السَّلَام** and Iblis is a well-known and essential narrative in Islamic and Judeo-Christian traditions. It is mentioned in various chapters of the Qur'an and referenced throughout as a fundamental lesson for humanity. The story emphasizes the theme of obedience and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** will, and the consequences of disobedience and arrogance, as exemplified by Iblis' refusal to bow down to Adam **عَلَيْهِ السَّلَام**.

Allah **سُبْحَانَهُ وَتَعَالَى** creates Adam **عَلَيْهِ السَّلَام** and commands all the Angels, including Iblis,⁽¹⁾ to bow down to Adam **عَلَيْهِ السَّلَام** as a sign of respect. However, Iblis refuses, claiming that he is superior to Adam **عَلَيْهِ السَّلَام** because he was made from fire while Adam **عَلَيْهِ السَّلَام** was made from clay. The story is a powerful reminder of humility, repentance, and seeking forgiveness in our relationship with Allah **سُبْحَانَهُ وَتَعَالَى**.

Furthermore, the story of Adam **عَلَيْهِ السَّلَام** and Iblis teaches us about the consequences of disobedience and arrogance and the importance of obedience and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** will. Finally, it provides a cautionary tale for all believers, reminding us to remain humble in our

(1) Iblis is a Jinni. Allah created Jinn from smokeless flame; they possess free will and the ability to choose between right and wrong, just like humans. They are mentioned in the Qur'an and Islamic tradition as a separate creation category alongside humans and Angels. Iblis is often called a "Shaytan," a term used for a rebellious or disobedient Jinn.

Roadmap to the Twins

relationship with Allah **سُبْحَانَهُ وَتَعَالَى** and to seek forgiveness and repentance when we make mistakes.

The Story of Adam **عَلَيْهِ السَّلَامُ** and Iblis as a Prototype for Lessons in Faith and Submission

The description of the story of Adam **عَلَيْهِ السَّلَامُ** and Iblis as a pilot or experimental is not meant to suggest that the story is a literal scientific or empirical experiment. Instead, the term "pilot" or "experimental" is used metaphorically to emphasize that the report serves as a prototype or early version of a lesson being tested and refined through the experiences of the Prophet Adam **عَلَيْهِ السَّلَامُ** and Iblis.

Just as an experimental model is used to test new ideas or theories before they are implemented on a larger scale, the story of Adam **عَلَيْهِ السَّلَامُ** and Iblis serves as a prototype or model for the lessons Muslims can learn about obedience, humility, and repentance in their relationship with Allah **سُبْحَانَهُ وَتَعَالَى**. The following two narrations serve as evidence for our interpretation that the story of Adam **عَلَيْهِ السَّلَامُ** and Iblis serves as a prototype for beneficial lessons to be learned by later generations.

The First Narration

Abu Hurairah **رَضِيَ اللَّهُ عَنْهُ** reported: The Messenger **ﷺ** said: “The best day on which the sun has risen is Friday. Adam was created on Friday and on it, he entered Paradise, and on it, he was expelled from therein. The Hour will not be established but on Friday.”⁽¹⁾

The narration above highlights the importance of Friday in Islam and the events surrounding Adam's **عَلَيْهِ السَّلَامُ** creation, entry into Paradise, and subsequent expulsion on that day. The Prophet's **ﷺ** mention of Adam's **عَلَيْهِ السَّلَامُ** ouster as a praiseworthy element of Friday underscores the story's significance as a valuable lesson for future generations to learn from. This highlights the story of Adam **عَلَيْهِ السَّلَامُ** and Iblis as an experimental model or prototype that provides beneficial lessons for Muslims as they face trials and seek Allah's **سُبْحَانَهُ وَتَعَالَى** forgiveness. The story's portrayal of Adam's **عَلَيْهِ السَّلَامُ** expulsion as a trial emphasizes its role in teaching humanity to endure hardships and grow spiritually.

The Second Narration

As for the second narration, also narrated by Abu Hurairah **رَضِيَ اللَّهُ عَنْهُ**: The Prophet **ﷺ** said: “Adam and Musa argued with each other. Musa said to Adam. ‘O Adam! You are our father who disappointed us and turned us out of Paradise.’ Then Adam said to him, ‘O Musa! Allah favored you with His talk (talked to you directly), and He wrote (the Torah) for you with His Own Hand.

(1) Ṣaḥīḥ Muslim 854

Roadmap to the Twins

Do you blame me for action which Allah had written in my fate forty years before my creation?' So, Adam confuted Musa." The Prophet ﷺ added, repeating the statement three times."⁽¹⁾

The second narration by Abu Hurairah رضي الله عنه in the narration refutes the claims of Al-Jabriyah⁽²⁾ sect that Adam عليه السلام justified his sin of eating from the tree by predestination (Al-Qadr). The narration clarifies that Adam عليه السلام did not use predestination as an excuse for his sin; thus, the narration does not support Jabriyah's argument.

Adam عليه السلام did not use predestination (Al-Qadr) to excuse his sin; instead, he repented and sought forgiveness from Allah سُبْحَانَهُ وَتَعَالَى, who accepted his repentance. It is important to note that predestination (Al-Qadr) cannot be used to justify present or future sins, as it does not justify going against Allah's سُبْحَانَهُ وَتَعَالَى commandments. The story of Adam عليه السلام and Iblis is not meant to justify sin but is a lesson for future generations to learn from.

After using the narrations to establish the significance of the story of Adam عليه السلام and Iblis as a prototype for later generations, we can draw valuable lessons from it.

1. The story highlights the importance of understanding and recognizing the enemy, as Iblis represents the ultimate adversary of mankind.
2. The Importance of Possessing Worldly and Spiritual Knowledge in the Story of Adam عليه السلام and its Emphasis on Witnesses.
3. The story teaches us how to overcome failure through repentance and seeking forgiveness from Allah سُبْحَانَهُ وَتَعَالَى.
4. The story warns against the dangers of arrogance and destructive envy, which can lead to disobedience and a fall from grace.
5. The Power of Prostration in Salah: A lesson learned from the story of Adam عليه السلام and Iblis.
6. The Danger of Justifying One's Sins: Lessons from the attitudes of Iblis and Adam in their story.
7. Lessons on the Temporary Nature of Life, Divine Guidance, and the Ultimate Goal of Returning to Paradise: Reflections on the story of Adam عليه السلام and Iblis.

By learning and applying these lessons, the Ummah can fulfill its role as witness and role model for mankind.

(1) Sahih Al-Bukhari

(2) Jabriyah was an early Islamic philosophical school based on the belief that humans are controlled by predestination, without having choice or free will. The Jabriyah school originated during the Umayyad dynasty in Basra. The first representative of this school was Al-Ja'd ibn Dirham (executed in 724).

Roadmap to the Twins

The Importance of Recognizing and Resisting the Ultimate Adversary: Lessons from the Story of Adam عَلَيْهِ السَّلَام and Iblis

The story of Adam عَلَيْهِ السَّلَام and Iblis teaches us the importance of understanding and recognizing the enemy. Iblis is the ultimate adversary of mankind, always seeking to lead people astray from the path of righteousness. We must know his tactics and strategies to defeat the enemy, including deception, manipulation, and false promises.

Iblis' willingness to do anything to get humans to sin is evident in his interactions with Adam عَلَيْهِ السَّلَام and Hawwa رَضِيَ اللَّهُ عَنْهَا (Eve). He used false promises and swore falsely using Allah's سُبْحَانَهُ وَتَعَالَى name, ultimately leading them to disobey Allah's سُبْحَانَهُ وَتَعَالَى commandments. His actions demonstrate his determination to lead people astray and his willingness to use any means necessary to achieve his goals. Allah سُبْحَانَهُ وَتَعَالَى said:

{ فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَادُمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَىٰ } [سورة طه: 120]

“Then Shaytan (Satan) whispered to him, saying: “O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?”⁽¹⁾

Therefore, Muslims are encouraged to seek refuge in Allah سُبْحَانَهُ وَتَعَالَى from Shaytan's (Satan) evil whispers and to recite Surah Al-Falaq and Surah An-Nas as protection. By recognizing Shaytan's (Satan) tactics and seeking refuge in Allah سُبْحَانَهُ وَتَعَالَى, believers can guard themselves against his deception and stay on the path of righteousness. It is crucial to remain vigilant and resist Shaytan's (Satan) temptations to avoid falling into sin.

The Importance of Possessing Worldly and Spiritual Knowledge in the Story of Adam عَلَيْهِ السَّلَام and its Emphasis on Witnesses

The story highlights the importance of witnesses who guide humanity toward righteousness by possessing knowledge of the world. Allah سُبْحَانَهُ وَتَعَالَى taught Adam عَلَيْهِ السَّلَام the names of all things to demonstrate the significance of expertise in appointing future leaders. These leaders must have a deep understanding of the faith and the world, instilling confidence in them. According to the story, Allah سُبْحَانَهُ وَتَعَالَى instructed Adam عَلَيْهِ السَّلَام to inform the Angels of the names of all things, which they could not do without His guidance. This shows that Allah سُبْحَانَهُ وَتَعَالَى is the All-Knower and the All-Wise, who knows the unseen in the heavens and the earth, including what is concealed and revealed. Allah سُبْحَانَهُ وَتَعَالَى said:

(1) Qur'an (20:120)

Roadmap to the Twins

{ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا
 إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَّادِمُ أَنْتَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنْ عَلَّمْتُكُمْ
 السَّمَوَاتِ وَالْأَرْضِ وَأَعَلَّمْتُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ [البقرة: 31-33]

And He taught Adam all the names (of everything), then He showed them to the Angels and said: “Tell Me the names of these if you are truthful.” They (Angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.” He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Unseen (*Al-Ghayb*) in the heavens and the earth, and I know what you reveal and what you have been concealing?”⁽¹⁾

Lessons on Repentance, Seeking Forgiveness, and Expiation from the Story of Adam عَلَيْهِ السَّلَام

The story of Adam عَلَيْهِ السَّلَام also teaches us about overcoming failures by seeking forgiveness from Allah سُبْحٰنَهُ وَتَعَالَى through repentance. It is emphasized that all the children of Adam عَلَيْهِ السَّلَام are prone to sinning and making mistakes, but the best among them are those who acknowledge their faults and turn back to Allah سُبْحٰنَهُ وَتَعَالَى in sincere repentance. This is reflected in a narration reported by Anas ibn Malik رَضِيَ اللهُ عَنْهُ, who said: The Prophet ﷺ said, “All of the children of Adam are sinners, and the best sinners are those who repent.”⁽²⁾

Additionally, the story highlights that if we do not sin and seek forgiveness, Allah سُبْحٰنَهُ وَتَعَالَى may remove us and replace us with others who do. Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: The Messenger of Allah ﷺ said, “By the One in whose hand is my soul, if you did not sin, Allah would replace you with people who would sin, and they would seek forgiveness from Allah, and He would forgive them.”⁽³⁾

This underscores the importance of seeking forgiveness to continuously strive toward righteousness and maintain our connection with Allah سُبْحٰنَهُ وَتَعَالَى. Furthermore, the story shows that Allah سُبْحٰنَهُ وَتَعَالَى taught Adam عَلَيْهِ السَّلَام how to seek forgiveness from Him. Allah سُبْحٰنَهُ وَتَعَالَى said:

﴿فَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ النَّوَّابُ الرَّحِيمُ ﴿٣٧﴾﴾ [البقرة: 37]

“Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed,

(1) Qur'an (2:31-33)

(2) Sunan al-Tirmidhī 2499 || Grade: *Qawi* (strong), according to Ibn Hajar

(3) Ṣaḥīḥ Muslim 2749

Roadmap to the Twins

it is He who is the Accepting of repentance, the Merciful.”⁽¹⁾

This highlights the importance of seeking knowledge and guidance from Allah **سُبْحَانَهُ وَتَعَالَى** in all matters, including forgiveness and repentance. It also emphasizes that repentance is not just about words but also about the sincerity of the heart, which is reflected in the actions that follow. By seeking forgiveness, we acknowledge our shortcomings and demonstrate our commitment to improving ourselves and staying on the path of righteousness.

In addition, the story of Adam **عَلَيْهِ السَّلَام** teaches us about the concept of expiation, which is the act of making amends for our sins. Although Allah **سُبْحَانَهُ وَتَعَالَى** may accept our repentance, there may still be an expiation that needs to be made. For example, in the case of Adam **عَلَيْهِ السَّلَام**, Allah **سُبْحَانَهُ وَتَعَالَى** accepted his repentance, but he still had to pay an expiation, which was to descend on earth. This highlights the importance of taking responsibility for our actions and making efforts to rectify the harm caused by our mistakes. By doing so, we demonstrate our commitment to seeking forgiveness and making amends for our wrongdoings, which is essential in the path toward righteousness.

Lessons on Humility, Destructive Envy, and Disobedience from the Story of Adam **عَلَيْهِ السَّلَام**

The story of Adam **عَلَيْهِ السَّلَام** also warns us about the dangers of arrogance and destructive envy, which can lead to disobedience and a fall from grace. One of the main lessons we can learn is the importance of humility and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** Divine Will. Adam demonstrated this by humbly accepting Allah's **سُبْحَانَهُ وَتَعَالَى** commandment, while the arrogance and refusal of Iblis to submit led to his downfall.

Moreover, the story teaches us about the destructive nature of envy and jealousy. Iblis' envy of Adam's **عَلَيْهِ السَّلَام** position as Allah's **سُبْحَانَهُ وَتَعَالَى** chosen creation led him to disobey Allah's **سُبْحَانَهُ وَتَعَالَى** commandment, and as a result, he was denied Allah's **سُبْحَانَهُ وَتَعَالَى** mercy forever. It is important to note that envy and jealousy can blind us to blessings and lead us down a destructive path.

Destructive envy was the first sin we know Allah **سُبْحَانَهُ وَتَعَالَى** was disobeyed by, according to the story. This highlights the gravity of envy and its catastrophic consequences. Therefore, we must be cautious and strive to cultivate humility and contentment in our hearts, avoiding the path of envy and jealousy. Doing so can safeguard our faith and avoid the pitfalls of disobedience and sin.

The Power of Prostration in Salah: A Lesson Learned from the Story of Adam **عَلَيْهِ السَّلَام** and Iblis

The story of Adam **عَلَيْهِ السَّلَام** and Iblis offers a crucial lesson about the potency of prostration in Salah and when reciting verses that require prostration (Sajdah Tilawah), as highlighted in a

(1) Qur'an (2:37)

Roadmap to the Twins

narration reported by Abu Hurairah رضي الله عنه, who said: The Messenger of Allah ﷺ said, “When the son of Adam recites a verse of prostration, and he prostrates, Shaytan (Satan) withdraws and weeps and says: Woe to me! The son of Adam was commanded to prostrate, and he prostrated, so he will go to Paradise. I was commanded to prostrate and refused, so I will go to Hellfire.”⁽¹⁾

In the story, Allah سُبْحَانَهُ وَتَعَالَى commanded all the Angels to prostrate before Adam عَلَيْهِ السَّلَام, as a sign of respect and honor. While all the Angels obeyed Allah's سُبْحَانَهُ وَتَعَالَى commandment, Shaytan (Satan) refused to prostrate, claiming he was superior to Adam عَلَيْهِ السَّلَام. This refusal to prostrate was an act of disobedience and arrogance on Shaytan's (Satan) part, and it serves as a reminder for us to approach Salah with the right mindset, recognizing the significance of prostration as an act of submission and humility before Allah سُبْحَانَهُ وَتَعَالَى.

Prostration in Salah is a powerful act of devotion and surrender to Allah's سُبْحَانَهُ وَتَعَالَى will, and it is a reminder of our status as His creation and servants. By embracing the power of prostration in Salah with a pure heart and sincere intention, we can deepen our connection with Allah سُبْحَانَهُ وَتَعَالَى and strengthen our faith. The story of Adam عَلَيْهِ السَّلَام and Iblis teaches us that prostration in Salah is not just a physical act but a spiritual one, with the potential to purify our souls and bring us closer to Allah سُبْحَانَهُ وَتَعَالَى.

The Danger of Justifying One's Sins: Lessons from the Attitudes of Iblis and Adam عَلَيْهِ السَّلَام in their Story

Justifying one's sins is a dangerous attitude that can lead to spiritual downfall. In the story of Adam عَلَيْهِ السَّلَام and Iblis, we see a clear contrast between the perspectives of Adam عَلَيْهِ السَّلَام and Iblis towards their disobedience of Allah's سُبْحَانَهُ وَتَعَالَى command.

Upon being asked why he did not bow down to Adam عَلَيْهِ السَّلَام, Iblis immediately justified his disobedience and made it permissible in his own eyes. He refused to admit his mistake and insisted on his superiority over Adam عَلَيْهِ السَّلَام. This attitude of justifying one's sins and refusing to accept fault is a common trap many people fall into. It can lead to the hardening of the heart and a distance from Allah's سُبْحَانَهُ وَتَعَالَى mercy and forgiveness.

On the other hand, upon realizing his disobedience, Adam عَلَيْهِ السَّلَام immediately acknowledged his mistake and admitted that he had sinned. He did not try to justify his actions or make excuses. Instead, he humbly repented and sought Allah's سُبْحَانَهُ وَتَعَالَى forgiveness. This attitude of admitting one's faults and seeking forgiveness is crucial for spiritual growth and development.

(1) Ṣaḥīḥ Muslim 81

Roadmap to the Twins

In our lives, reflecting on our actions and attitudes toward our mistakes and sins is essential. For example, do we try to justify our wrongs and make them permissible in our own eyes, or do we admit our faults and seek forgiveness from Allah **سُبْحَانَهُ وَتَعَالَى**? By adopting the attitude of humility and repentance, we can grow closer to Allah **سُبْحَانَهُ وَتَعَالَى** and avoid the pitfalls of justifying our sins.

Lessons on the Temporary Nature of Life, Divine Guidance, and the Ultimate Goal of Returning to Paradise: Reflections on the Story of Adam **عَلَيْهِ السَّلَام** and Iblis

The story of Adam **عَلَيْهِ السَّلَام** and Iblis emphasizes that our time in this world is temporary, serving as an expiation for our actions, and we must aim to return to our true home in Paradise. The final scene summarizes the key messages of the story, depicting how Adam **عَلَيْهِ السَّلَام** was sent to Earth for another trial while Iblis remained resolute in his mission to divert humanity from Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى} [سورة البقرة: 38]

“We said: “Go down from it, all of you, and when guidance comes to you from Me.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** reminded us of our purpose by sending Messengers, calling us to follow His guidance. Our success leads to Paradise, a place of peace without fear or grief. However, failure results in eternal punishment in Jahannam with Iblis and his followers. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{فَمَن يَبِعْ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} [سورة البقرة: 38]

“Whoever follows My guidance – there will be no fear concerning them, nor will they grieve.”⁽²⁾

If we fail, we join Iblis and his followers in Hell. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} [سورة البقرة: 39]

“And those who disbelieve and deny Our signs – those will be companions of the Fire; they will abide therein eternally.”⁽³⁾

(1) Qur'an (2:38)

(2) Qur'an (2:38)

(3) Qur'an (2:39)

Roadmap to the Twins

Ibn Al-Qayyim's **رحمته الله** poem describes how life in this world is a punishment, not a reward, and highlights the importance of seeking refuge in the Gardens of Eternity. He eloquently expresses that Paradise is our true home, and we must strive to return to it despite being prisoners in the hands of our worldly enemies.

*And if the whole world should be restricted for you,
And you should not even have a known place to stay.
Then come to Gardens of Eternity,
For they are our first dwelling places, and they contain many pavilions.
We are prisoners in the hands of enemies; do you think,
We shall return to our lands and have peace?*

In essence, the story of Adam **عليه السلام** and Iblis urges us to remain steadfast in our devotion to Allah **سُبْحَانَهُ وَتَعَالَى**, follow His commandments, and aspire to return to our eternal home in Paradise. It also serves as a reminder that our time in this world is limited and fleeting, and our ultimate goal should be to seek Allah's **سُبْحَانَهُ وَتَعَالَى** pleasure and everlasting reward.

Learning from the Cautionary Tale of the Children of Israel — Verses 40-123

Introduction

In Islamic theology, People of the Book, or Ahl Al-Kitab, refers to the Jews and Christians. In the Qur'an, the People of the Book are often presented as examples of what not to do.

The People of the Book are mentioned in the Qur'an as a historical and religious reference point for Muslims. While the Qur'an acknowledges the shared heritage and beliefs with them, it also warns against certain practices and beliefs that are considered divergent from the actual teachings of monotheism (Tawheed) and highlights their shortcomings and mistakes.

For example, the Qur'an criticizes the Jews and Christians for deviating from the actual teachings of their scriptures, engaging in idolatry, and breaking their covenants with Allah **سُبْحَانَهُ وَتَعَالَى**. However, Muslims are warned against falling into the same mistakes and are encouraged to remain steadfast in their faith (Iman).

In addition, the Qur'an emphasizes the importance of seeking knowledge and understanding. It encourages Muslims to reflect on the lessons of history, including the experiences of the People of the Book. By doing so, Muslims can learn from the mistakes of others and avoid making the same errors.

In this sense, the People of the Book can be seen as a cautionary model for Muslims, as the

Roadmap to the Twins

Qur'an emphasizes the importance of adhering to the true teachings of Islam and avoiding practices that may lead one away from the right path. Furthermore, the Qur'an also highlights the consequences of straying from the right path in this life and the hereafter.

The mention of the People of the Book in Surah Al-Baqarah warns Muslims to remain steadfast in their faith and not compromise the two fundamental elements of Revelation. The first element is an unwavering belief (attestation) in the information about the Unseen (Al-Ghayb), which is not directly observable through the senses. The second element is to comply (Inqiyaad) with the commandments without questioning them.

The People of the Book were given Revelations from Allah **سُبْحَانَهُ وَتَعَالَى** but deviated from the path by doubting the information about the Unseen (Al-Ghayb) and questioning the commandments. As a result, they became arrogant and disobedient. Therefore, Muslims must maintain their attestation (Tasdeeq) and conviction of the information about the Unseen (Al-Ghayb) and remain compliant with Allah's **سُبْحَانَهُ وَتَعَالَى** commands without questioning or doubting them.

Following this path, Muslims can avoid the pitfalls of arrogance and disobedience that befell the People of the Book. Moreover, it reinforces the importance of having unwavering faith in Allah **سُبْحَانَهُ وَتَعَالَى** and His Revelations, which are the source of guidance and direction for Muslims.

In summary, the mention of the People of the Book in Surah Al-Baqarah reminds Muslims to maintain their faith in the two fundamental elements of the Revelation and avoid compromising them. Muslims must remain attested and convinced of the information about the Unseen and follow the commandments without questioning them. By doing so, Muslims can stay on the straight path and avoid the pitfalls of arrogance and disobedience.

Contextualizing Qur'anic Warnings Against Imitating and Distrust of People of the Book

While The Qur'an often emphasizes the shared heritage and common grounds between Muslims, Jews, and Christians, such as the shared Prophets and stories. The Qur'an also highlights the need for peaceful coexistence and mutual respect between people of different faiths, including the People of the Book, as long as they are non-combatants or helping those who combat against Muslims.

On the other hand, some verses warn Muslims against the potential harm and animosity that some members of the People of the Book may have toward Muslims. However, it is essential to understand these verses in their historical and social context and not to generalize or stereotype all individuals who belong to the People the Book.

The following verses warn Muslims against imitating the disbelievers, specifically the Children of Israel, in their speech and actions. They remind Muslims that some People of the Book do not wish them well, so it is not wise to mimic their behavior. Allah **سُبْحَانَهُ وَتَعَالَى** said:

Roadmap to the Twins

{يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ} {سورة البقرة: 104}

“O you who believe! Say not (to the Messenger Peace be upon him) Ra’ina but say Unthurna (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46).”⁽¹⁾

The above verse that warns against mimicking the People of the Book in speech and actions is significant because it is the first call to believers in the Qur’an in the final order of the Mus’haf not to mimic the People of the Book. This underscores the importance of the message and highlights its relevance to the Ummah throughout history.

By placing this call at the beginning of the Qur’anic text, Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes its significance and sets the tone for the entire message of the Qur’an. It is a reminder to Muslims that they should not blindly follow the speech and actions of others, primarily if they are known to be deceptive or manipulative.

Instead, Muslims are called to maintain their values and beliefs and use straightforward, truthful, and sincere language. This call serves as a foundation for the Ummah to build upon, setting a precedent for future generations to uphold this principle and avoid the pitfalls of deception and manipulation.

The context of the above verse is the warning against imitating the People of the Book in their speech and actions are related to manipulating language for deceptive purposes. The People of the Book were known to twist and manipulate language to achieve their ends, leading to misunderstandings and conflicts.

The term "Ra'ina" can be interpreted as disrespectful, so Muslims are instructed to use the term "Unthurna" instead, which means "make us understand." This change in language shows respect towards Prophet Muhammad ﷺ and his role as Allah's **سُبْحَانَهُ وَتَعَالَى** Messenger. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِنْدِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} {سورة البقرة: 105}

“Neither those who disbelieve among the People of the Book nor Al-Mushrikun (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He

⁽¹⁾ Qur’an (2:104)

Roadmap to the Twins

wills. And Allah is the Owner of Great Bounty.”⁽¹⁾

The above verse from Surah Al-Baqarah highlights the fact that some of the disbelievers among the People of the Book and the polytheists do not wish for any good to come to the believers. However, Allah's **سُبْحَانَهُ وَتَعَالَى** mercy is not dependent on the wishes of these disbelievers. Allah **سُبْحَانَهُ وَتَعَالَى** chooses to bestow His mercy on whomever He wills, and His generosity is unlimited. The verse serves as a reminder to believers that the disbelief of others should not dishearten them but instead focus on seeking Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and guidance. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ }
[سورة البقرة: 108]

“Or do you want to ask your Messenger (Muhammad Peace be upon him) as Musa (Moses) was asked before (i.e., show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the right way.”⁽²⁾

The above verse from Surah Al-Baqarah addresses those who question the Prophet Muhammad ﷺ in the same way that Prophet Musa **عَلَيْهِ السَّلَام** (Moses) was challenged before, asking to see their Lord openly. The verse warns that those who abandon their faith and choose disbelief have strayed from the right path. The verse serves as a reminder to believers to maintain their faith and trust in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ and to avoid questioning their faith in a way that could lead to disbelief. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفْرًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا بُشِّنَ لَهُمْ
الْحَقُّ } [سورة البقرة: 109]

“Many of the People of the Book wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah’s Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His commandment. Verily, Allah can do all things.”⁽³⁾

The above verse from Surah Al-Baqarah warns Muslims that some people from the People of the Book (Jews and Christians) may wish to turn them away from their faith out of envy, even after they have embraced Islam. The verse advises believers to forgive and overlook such behavior until

(1) Qur'an (2:105)

(2) Qur'an (2:108)

(3) Qur'an (2:109)

Roadmap to the Twins

Allah **سُبْحَانَهُ وَتَعَالَى** brings His commandment. This verse emphasizes the importance of patience and forgiveness in the face of hostility and opposition while trusting Allah's **سُبْحَانَهُ وَتَعَالَى** ultimate power and control over everything.

In conclusion, it is crucial to understand the warnings in the Qur'an against imitating and distrusting the People of the Book in their historical and social context. We should not generalize or stereotype all individuals who belong to the People of the Book. Instead, we should judge individuals based on their actions and beliefs, seek guidance from knowledgeable scholars and teachers, and strive for mutual respect and peaceful coexistence between people of different faiths.

It is a grave mistake to regard the above verses as unrestricted text (Al-Nass Al-Mutlaq) and foundations and understand them as separate from the Islamic broader ethical principles and values, which are the basic foundation, origin, and constraining text (Al-Nass Al-Muqayyad). This approach will lead to mistakenly reaching the wrong conclusion. Instead, we must understand the above verses and their likes in light of their constraints, such as:

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِينِكُمْ أَن تَرْوَهُمْ وَتَقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (٨) ﴿إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ
الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِينِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (٩) [الممتحنة: 8-9]

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. * It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the *Zalimun* (wrong-doers those who disobey Allah).”⁽¹⁾

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ (١٣٥) [النساء: 135]

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be the rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.”⁽²⁾

(1) Qur'an (60:8-9)

(2) Qur'an (4:135)

Roadmap to the Twins

Hence, we refer the unconstrained texts (Al-Nass Al-Mutlaq) to the restricted (Al-Nass Al-Muqayyad) that are the Qur'an and Sunnah-derived moral constants since they are among the mothers of virtues that are never subject to abrogation, as known from the foundations of jurisprudence (Usul al-Fiqh).

Above all, the Qur'an emphasizes treating all people with kindness and respect, regardless of their religious or ethnic background. Following these principles can build bridges of understanding and cooperation and promote a more harmonious and inclusive society.

Contextualizing the Qur'an's Recognition of Believers Among the People of the Book

The Qur'an recognizes that there were believers among the People of the Book in the past who believed in Allah **سُبْحَانَهُ وَتَعَالَى** and followed His commandments. However, it is essential to understand that these verses are not intended to be applied universally to all People of the Book throughout history. Therefore, it is crucial to interpret the Qur'an in its historical context and consider its broader themes and messages. For example, Allah **سُبْحَانَهُ وَتَعَالَى** said:

{إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰلِحِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } [البقرة:62]

“Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.”⁽¹⁾

The above verse from Surah Al-Baqarah acknowledges that there were believers among the People of the Book who Allah **سُبْحَانَهُ وَتَعَالَى** will reward in the hereafter for their belief in Allah **سُبْحَانَهُ وَتَعَالَى** and righteous deeds. However, it is crucial to understand that this verse and others like it refer to the period they were revealed and should not be applied universally to all People of the Book throughout history. Therefore, the context of the verse is crucial to correctly interpreting its meaning.

A different method of placing the verses that pertain to believers within the People of the Book into context is to view them through the lens of the Al-Muhkam and Al-Mutashabih aspects of the Qur'an. According to Allah **سُبْحَانَهُ وَتَعَالَى**, the Book contains both straightforward and definitive verses that serve as its foundation and metaphorical ones. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (2:62)

Roadmap to the Twins

{ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ } [آل عمران:7]

“He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical.”⁽¹⁾

The discussed verse is categorized as one of the Qur'an's ambiguous verses, or Mutashabih. Therefore, it should be interpreted in light of the clear verses of the Qur'an, or Muhkam. The Al-Muhkam verses explicitly state that Islam is the true religion in the Sight of Allah **سُبْحَانَهُ وَتَعَالَى**. Therefore, those seeking other religions will not be accepted in the hereafter. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ } [آل عمران:19]

“Verily, the religion with Allah is Islam.”⁽²⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ } [آل عمران:85]

“Whoever desires other than Islam as a religion never will be accepted by him, and in the hereafter, he will be among the losers.”⁽³⁾

Abu Hurairah **رضي الله عنه** reported: The Messenger of Allah **ﷺ** said: “By the one in whose hand is the soul of Muhammad, no one hears of me from this nation of Jews and Christians and then dies without believing in my message but that he will be a companion of the Hellfire.”⁽⁴⁾

In today's world, some Muslims may delve into the complexities of the ambiguous verses of the Qur'an, stretching them to fit the present day. However, this can lead to confusion and discord. The Qur'an warns against this, emphasizing the importance of seeking knowledge, understanding, and reflection to interpret its teachings correctly. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ } [آل عمران:7]

“But those in whose hearts is perversity follow the part thereof that is allegorical, seeking

(1) Qur'an (3:7)

(2) Qur'an (3:19)

(3) Qur'an (3:85)

(4) Ṣaḥīḥ Muslim # 153

Roadmap to the Twins

discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ } [آل عمران:7]

“And those who are firmly grounded in knowledge say: We believe in the Book; the whole of it is from our Lord. And none will grasp the Message except men of understanding.”⁽²⁾

Therefore, Muslims must seek knowledge and understanding to interpret the Qur’an accurately and seek guidance from knowledgeable individuals. It is also crucial to interpret the Qur’an in its historical context and consider its broader themes and messages to comprehensively understand its teachings.

The Cautionary Tales and Necessary Qualities for Effective Witnessing in Surah Al-Baqarah

As we previously discussed, Surah Al-Baqarah aims to cultivate in the witnesses the essential qualities necessary for carrying out their duties effectively. These qualities relate primarily to how to handle the Revelation of Allah **سُبْحَانَهُ وَتَعَالَى**, which consists of two primary categories of knowledge: matters of the unseen that require belief or attestation (Tasdeeq) and commands to do and not to do that require compliance (Inqiyad).

For witnesses to be effective, they must first believe in the unseen, which includes Allah's **سُبْحَانَهُ وَتَعَالَى** existence, the Angels, the Day of Judgment, and the Divine Revelations. This belief is fundamental to Islam and is crucial for witnesses to carry out their responsibilities. Surah Al-Baqarah repeatedly emphasizes the importance of belief in the unseen and the consequences of disbelief. Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes in verse 2 of the Surah that the Qur'an is a book about which there is no doubt, and it guides those who believe in the Unseen (Al-Ghayb).

The second category of knowledge that witnesses must handle effectively is the commands to do and not to do. These commands are outlined in the Qur'an and Sunnah and are essential for leading a righteous life. To be effective witnesses, individuals must comply with these commands and avoid prohibited actions. Surah Al-Baqarah provides detailed instructions on various aspects of Islamic practice, such as Salah, fasting, charity, and Hajj.

Moreover, witnesses must be aware of the consequences of their actions and the potential harm they may cause to themselves or others if they fail to comply with Allah's **سُبْحَانَهُ وَتَعَالَى** commands. In

(1) Qur’an (3:7)

(2) Qur’an (3:7)

Roadmap to the Twins

Surah Al-Baqarah, Allah **سُبْحَانَهُ وَتَعَالَى** provides numerous examples of the consequences of disobedience, such as the story of the Children of Israel, who disobeyed Allah **سُبْحَانَهُ وَتَعَالَى** and suffered the consequences.

Allah **سُبْحَانَهُ وَتَعَالَى** presents the Children of Israel as a cautionary tale to the witnesses in Surah Al-Baqarah, reminding them of the consequences of failing to uphold the qualities necessary to effectively perform their duty of witnessing over mankind. Despite being blessed with numerous Prophets and Revelations, the Children of Israel failed to fulfill their responsibilities and instead fell into disobedience and disbelief.

One of the primary qualities necessary for effective witnessing is the ability to handle matters of the Unseen (Al-Ghayb), which require belief or attestation (Tasdeeq). Despite witnessing numerous miracles and signs from Allah **سُبْحَانَهُ وَتَعَالَى**, the Children of Israel repeatedly fell into disbelief and rejection of Allah's **سُبْحَانَهُ وَتَعَالَى** message. They questioned and challenged the Revelations and Prophets sent to them, failing to uphold the necessary belief and attestation (Tasdeeq) required to handle matters of the Unseen (Al-Ghayb).

The second quality necessary for effective witnessing is the ability to comply with the commands of Allah **سُبْحَانَهُ وَتَعَالَى**, whether they are to do or not to do. The Children of Israel, despite being given clear commands and laws from Allah **سُبْحَانَهُ وَتَعَالَى**, repeatedly disobeyed and transgressed against them. They invented their laws and customs, and even when they knew the truth, they chose to disregard it and follow their desires.

Therefore, Allah **سُبْحَانَهُ وَتَعَالَى** presented the Children of Israel as a cautionary tale to the witnesses, warning them of the consequences of failing to uphold these two necessary qualities. The Children of Israel's disobedience and disbelief led to their downfall, and they reminded the witnesses not to adopt their ways.

It is crucial to understand that the cautionary tale of the Children of Israel is not intended to stereotype or generalize all individuals from that community. Instead, it serves as a warning to all believers to remain steadfast in their faith and obedience to Allah's **سُبْحَانَهُ وَتَعَالَى** commands, regardless of their background or community.

In conclusion, Surah Al-Baqarah aims to cultivate the necessary qualities for effective witnessing, including the ability to handle matters of the Unseen (Al-Ghayb) and comply with Allah's **سُبْحَانَهُ وَتَعَالَى** commands. The cautionary tale of the Children of Israel serves as a reminder of the consequences of failing to uphold these qualities and a warning not to follow in their footsteps. As believers, we must strive to uphold these qualities and seek guidance and forgiveness from Allah **سُبْحَانَهُ وَتَعَالَى**.

Roadmap to the Twins

How to Avoid the Pitfalls of Attestation — Lessons from the Cautionary Tale

In Islam, there are two primary categories of a Revelation: matters of the Unseen (Al-Ghayb) and Allah's **سُبْحَانَهُ وَتَعَالَى** commands. Dealing with these two categories requires a believer to have both attestation (Tasdeeq) and compliance (Inqiyad). Attestation (Tasdeeq) refers to the acknowledgment leading to the certainty of the Unseen (Al-Ghayb), including the six articles of faith (Arkan Al-Iman), such as the belief in Allah **سُبْحَانَهُ وَتَعَالَى**, Angels, the Books, Messengers, the Day of Judgment, and Predestination (Al-Qadr). Conversely, compliance refers to adhering to the commands of Allah **سُبْحَانَهُ وَتَعَالَى**, doing what is commanded, and avoiding what is prohibited.

As Muslims, we must learn from the cautionary tale of the People of the Book, who failed in both attestation (Tasdeeq) and compliance (Inqiyad) when dealing with their Revelations. They requested to see Allah **سُبْحَانَهُ وَتَعَالَى** believe, insulted the Angels, altered and manipulated their scriptures, and rejected Prophets and Messengers sent to them. One of their most significant shortcomings was their lack of belief in the hereafter. They even claimed to be exempt from punishment, believing themselves to be Allah's **سُبْحَانَهُ وَتَعَالَى** children and His favored creation. However, Allah **سُبْحَانَهُ وَتَعَالَى** challenged them to wish for death if they sincerely believed in the hereafter. Moreover, they distorted Allah's **سُبْحَانَهُ وَتَعَالَى** names and attributes, which is the essence of the four levels of Predestination (Al-Qadr). As a result, they fell into corruption and disbelief due to violating their trust in Allah's **سُبْحَانَهُ وَتَعَالَى** message and guidance.

Furthermore, the People of the Book failed to comply with Allah's **سُبْحَانَهُ وَتَعَالَى** commands, indulging in unlawful practices and behaviors, such as usury and bribery, prohibited in their scriptures. This was a betrayal of their covenant with Allah **سُبْحَانَهُ وَتَعَالَى** and a clear violation of His guidance.

As believers, we must strive to learn from their shortcomings and avoid falling into the same traps. We should firmly believe in the Unseen (Al-Ghayb) and comply with Allah's **سُبْحَانَهُ وَتَعَالَى** commands without any doubts or reservations. We must also prevent altering or manipulating the scriptures and rejecting any Prophets or Messengers sent to us. By upholding attestation (Tasdeeq) and compliance (Inqiyad) in our dealings with Revelations, we can attain Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and blessings in this life and the hereafter.

The consequences of failing in attestation (Tasdeeq) and compliance (Inqiyad) in dealing with Revelations are severe, as evidenced by the cautionary tale of the People of the Book. They fell into corruption and disbelief, which ultimately led to their downfall. Therefore, the Qur'an warns believers not to follow in their path and emphasizes the importance of attesting to the truth of Allah's **سُبْحَانَهُ وَتَعَالَى** Revelations and complying with His commandments to avoid spiritual and moral corruption.

Roadmap to the Twins

Therefore, as Muslims, we should take heed of the failures of the People of the Book and strive to uphold attestation (Tasdeeq) and compliance (Inqiyad) in our dealings with Revelations. Doing so can strengthen our faith and help us attain Allah's **سُبْحَانَهُ وَتَعَالَى** blessings and guidance in this life and the hereafter.

In the following sections, we will detail the violations of the People of the Book in some considerable detail and explore the consequences of failing in attestation (Tasdeeq) and compliance (Inqiyad) in dealing with Revelations.

The Belief in Allah **سُبْحَانَهُ وَتَعَالَى**: Faith in the Unseen (Al-Ghayb) and Beyond Human Comprehension

Belief in Allah **سُبْحَانَهُ وَتَعَالَى** is fundamental to the Islamic faith. Muslims believe Allah **سُبْحَانَهُ وَتَعَالَى** is the only God, unseen and beyond human comprehension. This belief is based on faith (Iman), a conviction in something that cannot be seen. Therefore, while we cannot see Allah **سُبْحَانَهُ وَتَعَالَى**, we are encouraged to seek knowledge about Him and His attributes through the Qur'an and the teachings of the Prophet Muhammad ﷺ.

Believing in Allah **سُبْحَانَهُ وَتَعَالَى** without seeing Him is considered a test of faith (Iman) in Islam. Therefore, Muslims are encouraged to strengthen their faith through various means, including Salah, reading the Qur'an, performing good deeds, and reflecting on the signs of Allah's **سُبْحَانَهُ وَتَعَالَى** might and power in the universe. Doing so reminds us of Allah's **سُبْحَانَهُ وَتَعَالَى** presence and our reliance on Him.

The Qur'an and Sunnah provide examples of individuals and communities who demanded to see Allah **سُبْحَانَهُ وَتَعَالَى** as a prerequisite to believing in Him. In Surah Al-Baqarah, Allah **سُبْحَانَهُ وَتَعَالَى** reminds us of the Children of Israel, who demanded to see Allah **سُبْحَانَهُ وَتَعَالَى** outright as a condition to believe and adhere to the commandments conveyed to them through His Messenger Musa **عَلَيْهِ السَّلَام** (Moses). They were punished for their arrogance and disbelief, and their hearts were likened to those who did not know. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ نُنظَرُونَ ﴿٥٥﴾ [سورة البقرة: 55]

“And [recall] when you said: ‘O Moses, we will never believe you until we see Allah outright.’
So, the thunderbolt took you while you were looking on.”⁽¹⁾

In the above verse, The Children of Israel demanded to see Allah **سُبْحَانَهُ وَتَعَالَى** before they would believe in Him, but Allah **سُبْحَانَهُ وَتَعَالَى** punished them with a thunderbolt for their arrogance and

(1) Qur'an (2:55)

Roadmap to the Twins

disbelief. This verse serves as a warning against putting conditions on our faith and reinforces the concept of faith based on conviction rather than tangible evidence. It also highlights the importance of seeking knowledge about Allah **سُبْحَانَهُ وَتَعَالَى** through the Qur'an and the teachings of the Prophet Muhammad **سُبْحَانَهُ وَتَعَالَى** rather than relying on personal desires or whims (shahawaat).

Furthermore, they demanded Allah **سُبْحَانَهُ وَتَعَالَى** speak to or show them a sign. Their continuous deviations regarding the names and attributes of Allah **سُبْحَانَهُ وَتَعَالَى** resulted in their worship of idols and their claim that Allah **سُبْحَانَهُ وَتَعَالَى** begets a son. Their false beliefs and statements were recorded in the Qur'an to warn those with similar misconceptions. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهتْ قُلُوبُهُمْ }
[سورة البقرة: 118]

“And those who have no knowledge say: “Why does not Allah speak to us (face to face) or why does not a sign come to us?” So said the people before them words of similar import. Their hearts are alike.”⁽¹⁾

The above verse highlights the ignorance and arrogance of some people who demand direct communication with Allah **سُبْحَانَهُ وَتَعَالَى** or a miraculous sign to believe in Him. The Children of Israel are mentioned as an example of such people, who repeatedly demanded such signs despite witnessing numerous miracles and receiving guidance from Allah's **سُبْحَانَهُ وَتَعَالَى** Prophets. This verse suggests that such demands stem from a lack of knowledge and a stubborn heart, as those who genuinely seek guidance and knowledge recognize that Allah's **سُبْحَانَهُ وَتَعَالَى** signs are all around us and can be observed through reflection on His creation and His revealed guidance. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَجَنُوزَنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَاتَوَّأَ عَلَى قَوْمٍ يَعْكِفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ } [سورة الأعراف: 138]

“And We led the Children of Israel across the sea; and then they came upon a people who were devoted to the worship of their idols. They said: O Moses, make for us a god even as they have gods. ‘Moses said: ‘You are indeed an ignorant people.’”⁽²⁾

The above verse highlights the ungratefulness and lack of faith of the Children of Israel towards Allah **سُبْحَانَهُ وَتَعَالَى** after He saved them from the tyranny of Pharaoh and his men. Despite witnessing the many miracles and signs of Allah's **سُبْحَانَهُ وَتَعَالَى** power, they reverted to idol worship,

(1) Qur'an (2:118)

(2) Qur'an (7:138)

Roadmap to the Twins

just like the people they encountered who were devoted to their idols. Their request to Musa عَلَيْهِ السَّلَامُ (Moses) to make them a god like the ones they saw is an act of ignorance and ingratitude towards Allah سُبْحَانَهُ وَتَعَالَى, and Musa عَلَيْهِ السَّلَامُ (Moses) rebuked them for it. This serves as a warning to believers to remain steadfast in their faith and avoid being swayed by the temptations of this world. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ } [سورة البقرة: 51]

“And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrong doers, etc.).”⁽¹⁾

This above verse refers to an incident when the Children of Israel made a calf out of their jewelry during the absence of Prophet Musa عَلَيْهِ السَّلَامُ (Moses) and began worshipping it. This idolatry was a clear violation of the commandments of Allah سُبْحَانَهُ وَتَعَالَى and the teachings of Prophet Musa عَلَيْهِ السَّلَامُ (Moses). The word "Zalimun" in the above verse implies that this was a great sin, as it means "polytheists and wrongdoers." This incident serves as a warning to all believers to remain steadfast in their faith and to avoid the temptation of idolatry and other forms of disobedience to Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ اللَّهِ بَل لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَلْبُونَ ﴿١١٦﴾ } [سورة البقرة: 116]

“And they (Jews, Christians, and pagans) say: Allah has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.”⁽²⁾

The above verse highlights the blasphemous belief held by some that Allah سُبْحَانَهُ وَتَعَالَى has a son. The verse refutes this claim by stating that Allah سُبْحَانَهُ وَتَعَالَى is above such a need and that all things in the heavens and the earth belong to Him alone. The verse also emphasizes that all creation must submit to Allah سُبْحَانَهُ وَتَعَالَى with obedience and worship, without associating partners with Him. Allah سُبْحَانَهُ وَتَعَالَى said:

{ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُمِبُ مَا قَالُوا وَقَتَلَهُمُ الْأَنْبِيَاءُ بَعِيرٍ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ

{ الْحَرِيقِ } [سورة آل عمران: 181]

⁽¹⁾ Qur'an (2:51)

⁽²⁾ Qur'an (2:116)

Roadmap to the Twins

“Allah has certainly heard the statement of those [Jews] who said: "Indeed, Allah is poor, while we are rich." We will record what they said: and their killing of the Prophets without right and will say, "Taste the punishment of the Burning Fire.”⁽¹⁾

The above verse highlights the erroneous beliefs of some Jews regarding Allah's **سُبْحَانَهُ وَتَعَالَى** attributes, specifically the false claim that Allah **سُبْحَانَهُ وَتَعَالَى** is poor, and they are rich. Their deviation from the truth and killing the Prophets without right will lead to punishment in the hereafter. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِدَّكَ كَثِيرًا مِّنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقِيَامَةَ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسِعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾ [المائدة: 64]

“And the Jews say, "The hand of Allah is chained. “Chained are their hands and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.”⁽²⁾

The above verse highlights the Jews' wrongful belief that Allah's **سُبْحَانَهُ وَتَعَالَى** power is limited, and His hand is chained. Allah **سُبْحَانَهُ وَتَعَالَى** refutes this belief and reminds them that both His hands are extended, indicating His limitless power and sovereignty. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوكُمْ وَمَا يُعْلِنُونَ} [سورة البقرة: 77]

“Know they (Jews) not that Allah knows what they conceal and what they reveal?”⁽³⁾

The above verse highlights the omniscience of Allah **سُبْحَانَهُ وَتَعَالَى** and how He knows what is hidden and what is revealed. The verse reminds those who believe they cannot hide their thoughts, schemes, and plots from Allah **سُبْحَانَهُ وَتَعَالَى**. The verse mentions the Jews as known for their hypocrisy

(1) Qur'an (3:181)

(2) Qur'an (5:64)

(3) Qur'an (2:77)

Roadmap to the Twins

and attempts to conceal their true beliefs and intentions. The verse warns that Allah **سُبْحَانَهُ وَتَعَالَى** knows all, and nothing can be hidden from Him.

The Importance of Respecting Angels in Islam: Understanding the Islamic Perspective on the People of the Book's Violations

Islam considers the belief in Angels a vital component of faith, and Muslims believe that Allah **سُبْحَانَهُ وَتَعَالَى** created them from light before humans. Unlike humans, Angels are spiritual beings, not physical, and not subject to the same physical laws.

Angels play a crucial role in Islamic theology as they are believed to be Messengers of Allah **سُبْحَانَهُ وَتَعَالَى**, carrying out His commands and communicating His messages to humanity. Therefore, Muslims regard them with respect and honor as they are free from sin and created to serve and worship Allah **سُبْحَانَهُ وَتَعَالَى** alone.

The Qur'an and Hadith mention specific Angels, such as Jibreel **عَلَيْهِ السَّلَامُ** (Gabriel), Mika'il **عَلَيْهِ السَّلَامُ** (Michael), and Israfael **عَلَيْهِ السَّلَامُ**, who carry out Allah's **سُبْحَانَهُ وَتَعَالَى** commands. Muslims believe that Angels are always obedient to Allah **سُبْحَانَهُ وَتَعَالَى** and present to fulfill His commands.

Respecting and avoiding insulting Angels is crucial to Islamic manners and etiquette, as Muslims are taught to appreciate Allah's **سُبْحَانَهُ وَتَعَالَى** creations, including Angels. Therefore, insulting or disrespecting Angels, such as the Archangel Jibreel **عَلَيْهِ السَّلَامُ** (Gabriel), who played a significant role in bringing down the Qur'an, is considered blasphemous in Islam.

Despite the importance of Angels in Islam, the People of the Book have committed several violations. One of the most significant violations is their insult to the Archangel Jibreel **عَلَيْهِ السَّلَامُ** (Gabriel).

Ibn Abbas **رضي الله عنه** said: “A group of Jews came one day to the Prophet **ﷺ** and said: ‘O Abu Al-Qasim, tell us some things that only true Messengers of Allah know.’ The Prophet **ﷺ** said: “Ask me about whatever you wish but promise me by the Name of Allah **سُبْحَانَهُ وَتَعَالَى** and by the covenant Prophet Ya'qub **عَلَيْهِ السَّلَامُ** (Jacob) took from his sons, that if I tell something that you know, then you will follow me and become Muslims.” They said: “That’s for you.” Thereupon they said: “tell us about the following four things: tell us about the meal that Prophet Ya'qub **عَلَيْهِ السَّلَامُ** (Jacob), forbade himself before the Revelation of the Torah (Old Testament), and tell us about the water (sperm) of the woman, and the water of the man, how is the male child formed from that? And tell us about this illiterate Prophet during his sleep, and who is his guardian from the Angels.” The Prophet Ya'qub **عَلَيْهِ السَّلَامُ** (Jacob) said: “Do you accept by the covenant of Allah **سُبْحَانَهُ وَتَعَالَى** that you will follow me if I inform you?” They gave him as much covenant and promise as he wished.

Roadmap to the Twins

Then he said: “I ask you by the One Who revealed the Torah (Old Testament) to Musa عَلَيْهِ السَّلَام (Moses) do you know that Prophet Ya’qub عَلَيْهِ السَّلَام (Jacob) fell badly sick and his sickness took a long time, then he made a vow to Allah سُبحَانَهُ وَتَعَالَى that he would forbid on himself the food he liked most if Allah سُبحَانَهُ وَتَعَالَى cures him, and the food he liked most was camel meat, and the drink was camel milk.

They said: “Yes.”

He said: “O Allah testify against them.” Then he said: “I ask you by Allah سُبحَانَهُ وَتَعَالَى, the One Who has no partners Who revealed the Torah (Old Testament) to Musa عَلَيْهِ السَّلَام (Moses) do you know that the man’s water is white and thick, and that the woman’s water is yellow and thin? Any of the two waters gets above the other gets the resemblance of the child in his sex and characters by the will of Allah سُبحَانَهُ وَتَعَالَى. If the water of the man gets over the woman, it is a male by the Will of Allah سُبحَانَهُ وَتَعَالَى and if the water of the woman gets above that of the man, then it is a female by the Will of Allah سُبحَانَهُ وَتَعَالَى. They said: ‘By Allah what you said is true.’ The Prophet ﷺ said: “O Allah testify against them.”

Then he said: “I ask you by Allah سُبحَانَهُ وَتَعَالَى, the One Who has no partners Who revealed the Torah (Old Testament) to Musa عَلَيْهِ السَّلَام (Moses) do you know that the eyes of this illiterate Prophet sleep, but his heart does not.” They said: ‘By Allah that is true.’ He said: “O Allah, testify against them.” They said: ‘You, now tell us about your guardian from the Angels, we will stay with you or leave you according to that.’ He said: “My guardian is Jibreel عَلَيْهِ السَّلَام (Gabriel), and Allah سُبحَانَهُ وَتَعَالَى never sent any Prophet, but he was his guardian.” The Jews said: ‘So, we will separate from you. Had your guardian been another Angel, not Jibreel عَلَيْهِ السَّلَام (Gabriel), we would have followed you and believed in what you brought.’

The Prophet ﷺ said: “But what prevents you from believing in him?” They said: ‘He is our enemy.’ Then Allah سُبحَانَهُ وَتَعَالَى revealed the following verses:⁽¹⁾

{ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ }
[سورة البقرة: 97]

“Say (O Muhammad Peace be upon him): “Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission, confirming what came before it [i.e., the Torah (Old Testament) and the Injeel

(1) Musnad Ahmad

Roadmap to the Twins

(Gospel)] and guidance and glad tidings for the believers.”⁽¹⁾

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} [سورة البقرة: 98]

“Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel (Gabriel) and Mika'il (Michael), then verily, Allah is an enemy to the disbelievers.”⁽²⁾

The Hadith recounting the Jews insulting Archangel Jibreel عَلَيْهِ السَّلَام (Gabriel) by calling him their enemy when the Prophet ﷺ mentioned him as his guardian demonstrates the lack of respect some People of the Book have towards Allah's سُبْحَانَهُ وَتَعَالَى creations. As Messengers of Allah سُبْحَانَهُ وَتَعَالَى, Angels play a vital role in Islamic theology, and Muslims believe that they carry out Allah's سُبْحَانَهُ وَتَعَالَى commands and communicate His messages to humanity. Therefore, disrespecting, or insulting Angels, particularly Jibreel عَلَيْهِ السَّلَام (Gabriel), who played a significant role in bringing down the Qur'an, is considered blasphemous in Islam. This Hadith highlights the importance of respecting and honoring Allah's سُبْحَانَهُ وَتَعَالَى creations, including Angels, and sheds light on the People of the Book's violations of Islamic beliefs concerning Angels.

Another violation is their denial of the specific Angels mentioned in the Qur'an and Hadith. For instance, some People of the Book attribute human-like qualities to Angels, such as gender or physical form, contrary to Islamic beliefs. Muslims believe that Angels are spiritual beings and do not have a physical form or gender. Therefore, attributing human-like qualities to Angels violates the Islamic belief in Angels.

The People of the Book have also been accused of associating Angels with Allah سُبْحَانَهُ وَتَعَالَى in their beliefs, which is a grave sin in Islam. Muslims believe in the Oneness of Allah سُبْحَانَهُ وَتَعَالَى and that He has no partners or associates. Overall, the Islamic perspective on the violations of the People of the Book regarding Angels emphasizes the importance of respecting and honoring Allah's سُبْحَانَهُ وَتَعَالَى creations. Muslims view Angels as Messengers of Allah سُبْحَانَهُ وَتَعَالَى and are created to serve Him alone. Therefore, any insult or denial of their existence or attributes violates Islamic beliefs and disrespects Allah's سُبْحَانَهُ وَتَعَالَى creations.

Upholding the Belief in Books in Islam: A Cautionary Tale of Violations and Lessons for Witnesses

The belief in Books is an essential part of the Islamic faith. Muslims believe that Allah سُبْحَانَهُ وَتَعَالَى has revealed Divine Revelations to the Prophets throughout history and compiled them into holy Books, such as the Qur'an, the Torah, the Zabur (Psalms), and the Injeel (Gospel).

(1) Qur'an (2:97)

(2) Qur'an (2:98)

Roadmap to the Twins

However, the previous Books have been subject to distortions and alterations. Allah **سُبْحَانَهُ وَتَعَالَى** warns against those who alter the scriptures in the Qur'an and claim it is from Him.

The Children of Israel have failed to uphold the authenticity of the Books, altering them to suit their interests. As a result, Muslims believe that the Torah has been changed and distorted over time. The Qur'an acknowledges that it contains some elements of truth but also includes changes and additions that deviate from the original message. Allah **سُبْحَانَهُ وَتَعَالَى** says:

{ **فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكُتُبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ** } [البقرة: 79]

“Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and Woe to them for that they earn thereby.”⁽¹⁾

The above verse serves as a warning against those who attempt to alter or manipulate the Words of Allah **سُبْحَانَهُ وَتَعَالَى** in holy Books. It warns of the severe consequences of such actions on the perpetrators. It highlights the seriousness of fraudulently attributing texts to Allah **سُبْحَانَهُ وَتَعَالَى** and using them to gain material or spiritual benefits.

The People of the Book, specifically the Jews, have been accused of knowingly altering the scriptures and changing their meaning. This violation resulted in their rejection of the Prophet Muhammad **ﷺ** and the Qur'an. Therefore, Muslims are called to uphold the belief in the Books and avoid alterations to the Divine Revelations. Allah **سُبْحَانَهُ وَتَعَالَى** says:

{ **أَفَنظَمُونَ أَنْ يُؤْمِنُوا بِالْكِتَابِ وَقَدْ كَانُوا مِنْهُمْ يُرْسِلُونَ فَذَكَرَ الَّذِينَ أُوتُوا الْكِتَابَ لَقَدْ كُنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْلَمُونَ** }
[سورة البقرة: 75]

“Do you [faithful believers] covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Torah (Old Testament)], then they used to change it knowingly after they understood it?”⁽²⁾

The above verse states that some Jewish rabbis knowingly changed the Torah after understanding it. The verse serves as a reminder to Muslims of the dangers of deviating from the true teachings of the holy Books and warns against altering Divine Revelations for personal gain. Allah **سُبْحَانَهُ وَتَعَالَى** says:

⁽¹⁾ Qur'an (2:79)

⁽²⁾ Qur'an (2:75)

Roadmap to the Twins

{ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ } [سورة البقرة: 78]

“And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.”⁽¹⁾

The above verse highlights that among the Jews, some were ignorant of the scripture and relied solely on their conjecture and desires. This shows the importance of reading and studying the scripture and understanding its meaning and context. Allah **سُبْحَانَهُ وَتَعَالَى** says:

{ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ } [سورة البقرة: 85]

“Then do you believe in a part of the Scripture and reject the rest?”⁽²⁾

The above verse highlights the importance of believing in the entirety of the Divine Scripture and not just selective parts of it. Allah **سُبْحَانَهُ وَتَعَالَى** says:

{ وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا

بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ } [سورة البقرة: 89]

“And when there came to them (the Jews), a Book (this Qur’an) from Allah confirming what is with them [the Torah (Old Testament) and the Injeel (Gospel)], although aforetime they had invoked Allah (for the coming of Muhammad, Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So, let the Curse of Allah be on the disbelievers.”⁽³⁾

The above verse speaks of how the Jews were waiting for the coming of Prophet Muhammad **ﷺ**, and when he finally arrived with the Qur’an, which confirmed what was already revealed in the Torah and the Injeel, they rejected it. The verse implies that their rejection was not due to a lack of recognition but rather a refusal to accept the truth. The curse of Allah **سُبْحَانَهُ وَتَعَالَى** is mentioned as a warning to those who reject the truth, highlighting the importance of accepting and following the guidance of Allah **سُبْحَانَهُ وَتَعَالَى**. The verse serves as a reminder that faith is not limited to mere recognition but requires a sincere and unwavering commitment to the truth. Allah **سُبْحَانَهُ وَتَعَالَى** says:

(1) Qur’an (2:78)

(2) Qur’an (2:85)

(3) Qur’an (2:89)

Roadmap to the Twins

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُ وَبِعَضْبٍ عَلَىٰ

عَضْبٍ ۖ وَاللَّكْفِيرِينَ عَذَابٌ مُهِينٌ ﴿سورة البقرة: 90﴾

“How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur’an), grudging that Allah should reveal of His Grace unto whom He will of His servants. So, they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.”⁽¹⁾

The above verse highlights the severity of disbelieving in the Qur’an, a Revelation from Allah *سُبْحَانَهُ وَتَعَالَىٰ*. It warns against rejecting the message of the Qur’an out of jealousy or envy towards those who have received guidance from it. It also mentions the consequences of such disbelief, which is the wrath of Allah *سُبْحَانَهُ وَتَعَالَىٰ*. This verse reminds believers of the importance of holding on to the Qur’an as a source of guidance and avoiding rejecting its message due to personal biases or prejudices. Allah *سُبْحَانَهُ وَتَعَالَىٰ* says:

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ ۗ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ كُفِرْتُمْ

تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿سورة البقرة: 91﴾

“And when it is said to them (the Jews), “Believe in what Allah has sent down,” they say, “We believe in what was sent down to us.” And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad, Peace be upon him to them):

“Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers ?”⁽²⁾

The above verse highlights the stubbornness and disbelief of some Jews, who claimed to believe in what was sent to them but refused to accept the truth in the Revelation that came after it. The verse challenges their belief claims by asking them why they killed previous Prophets sent by Allah *سُبْحَانَهُ وَتَعَالَىٰ* if they were true believers. This verse emphasizes the importance of recognizing the truth in the message of Allah *سُبْحَانَهُ وَتَعَالَىٰ* and not allowing personal biases or stubbornness to prevent acceptance of the truth. Additionally, the verse serves as a warning to those who believe in Allah's *سُبْحَانَهُ وَتَعَالَىٰ* message but fail to follow it completely, as Allah *سُبْحَانَهُ وَتَعَالَىٰ* will judge their actions on the Day of Judgment.

By attesting to the belief in the Books, Muslims effectively witness over other nations. This testimony serves as proof of their faith and establishes the validity of the message of Islam.

(1) Qur’an (2:90)

(2) Qur’an (2:91)

Roadmap to the Twins

Upholding the authenticity of the Books is necessary to maintain the belief in this article and, consequently, witness effectively over other nations.

In conclusion, believing in Books is essential to the six pillars of the unseen in Islam. Muslims believe Allah **سُبْحَانَهُ وَتَعَالَى** revealed the Books to guide humanity, but they have been subject to distortions and alterations. Therefore, it is essential to uphold the authenticity of the Books and avoid alterations to the Divine Revelations to maintain the belief in this article and witness effectively over other nations.

The Violations of the People of the Book: Disbelief in the Messengers

The belief in the Messengers is a fundamental aspect of the Islamic faith, and Muslims must attest to the belief in all the Messengers without placing any distinction among them. According to Islamic teachings, Allah **سُبْحَانَهُ وَتَعَالَى** sent numerous Messengers throughout history to guide humanity and convey His message to people. The Messengers were chosen for their exceptional character, knowledge, and wisdom and were granted miracles to support their message.

Despite this, the People of the Book disregarded and even killed some of the Messages sent to them. For example, the Children of Israel rejected and killed many Messengers despite clear proof and signs that were presented to them. The Qur'an mentions several instances where the Messengers faced rejection and humiliation from the People of the Book. Allah **سُبْحَانَهُ وَتَعَالَى** says:

{أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ أَسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ} [سورة البقرة: 87]

“Is it that whenever there came to you a Messenger with what you yourselves desired not; you grew arrogant? Some, you disbelieved and some, you killed.”⁽¹⁾

The above verse highlights the attitude of the People of the Book towards the Messengers sent to them by Allah **سُبْحَانَهُ وَتَعَالَى**. The verse points out that they became arrogant and rejected whenever a Messenger came to them with a message they did not desire or expect. Moreover, some even went as far as killing the Messengers, a heinous crime in Islam.

Furthermore, the Qur'an states that some of the People of the Book even went as far as to throw away the Book of Allah **سُبْحَانَهُ وَتَعَالَى** behind their backs after a Messenger came to them to confirm what was with them. This shows how some People in the Book violated their beliefs and disobeyed Allah **سُبْحَانَهُ وَتَعَالَى** by rejecting and disregarding His Messengers. Allah **سُبْحَانَهُ وَتَعَالَى** says:

{وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانْتَهُم لَا

(1) Qur'an (2:87)

Roadmap to the Twins

يَعْلَمُونَ { [سورة البقرة: 101]

“And when there came to them a Messenger from Allah (i.e., Muhammad, Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!”⁽¹⁾

The above verse refers to the reaction of some people of the earlier revealed scriptures (Jews and Christians) upon receiving the message of Prophet Muhammad ﷺ. The verse suggests that some rejected the message and even disregarded the Book of Allah **سُبْحَانَهُ وَتَعَالَى** (the Qur'an) that confirmed what was already in their scriptures. Allah **سُبْحَانَهُ وَتَعَالَى** says:

{وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ ۚ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِ هِنْرٍ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلَّمُوا لِمَنْ أُشْرِبَهُ مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرُّوا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ } { [سورة البقرة: 102]

“They followed what the Shayateen (devils) gave out (falsely of the magic) in the lifetime of Sulayman (Solomon). Sulayman (Solomon) did not disbelieve, but the Shayateen (devils) disbelieved, teaching men magic...”⁽²⁾

The above verse refers to the story of Prophet Sulayman **عَلَيْهِ السَّلَامُ** (Solomon) and his encounter with the devils who taught magic to the people. The verse suggests that some people followed what the devils falsely claimed and practiced witchcraft, even though Sulayman **عَلَيْهِ السَّلَامُ** (Solomon) did not disbelieve by practicing magic.

In conclusion, believing in the Messengers is an essential aspect of the Islamic faith, and Muslims must believe in all the Messengers without distinction. The Qur'an reminds us of the consequences that those who reject and disobey Allah's **سُبْحَانَهُ وَتَعَالَى** Messengers face. We should take these lessons seriously and ensure that we hold to our beliefs and follow the teachings of the Messengers that Allah **سُبْحَانَهُ وَتَعَالَى** has sent.

(1) Qur'an (2:101)

(2) Qur'an (2:102)

Roadmap to the Twins

Comparative Analysis of Islamic Beliefs in the hereafter and Violations of the People of the Book

The belief in the Day of Judgment is an integral part of the Islamic faith, and Muslims firmly believe in the accountability of every individual for their deeds in the hereafter. However, the People of the Book, including Jews and Christians, have been cited in the Qur'an for violating the belief in the hereafter in several ways.

One of the violations of the People of the Book is denying the existence of the Day of Judgment and rejecting the concept of accountability for one's deeds. This rejection is evident in the passage where the Qur'an quotes some Jews as saying they were the only ones who would be admitted to Paradise while denying the existence of the Day of Judgment for others. This denial goes against the Islamic belief in the universality of accountability for deeds in the hereafter, regardless of one's religious affiliation. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ }
[سورة البقرة: 111]

“And they say, “None shall enter Paradise unless he be a Jew or a Christian.” These are their own desires. Say (O Muhammad Peace be upon him), “Produce your proof if you are truthful.”⁽¹⁾

Another violation of the People of the Book is the belief that there is no reward or punishment in the hereafter. This belief contradicts the Islamic belief in the accountability of every individual for their deeds and the concept of reward and punishment in the hereafter.

Moreover, the Children of Israel disregarded the Day of Judgment and were greedy for worldly life, wishing for a life of a thousand years. This greed for earthly life and disregard for the hereafter goes against the Islamic belief in the importance of seeking the pleasure of Allah سُبْحَانَهُ وَتَعَالَى and preparing for the hereafter by doing righteous deeds. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَلَنَجْذِثَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيٰوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضِيهِمْ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ أَيْمًا يَعْمَلُونَ }
[سورة البقرة: 96]

“And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who – ascribe partners to Allah (and do not believe in Resurrection – Magians, pagans, and idolaters, etc.). Every one of them wishes that he could be given a life of

(1) Qur'an (2:111)

Roadmap to the Twins

a thousand years.”⁽¹⁾

Furthermore, the People of the Book claimed that they would only dwell in Hellfire for numbered days, which Allah **سُبْحَانَهُ وَتَعَالَى** questioned the legitimacy of their claim. Moreover, this claim goes against the Islamic belief in the eternity of punishment or reward in the hereafter. Allah **سُبْحَانَهُ وَتَعَالَى** said:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا

{تَعْلَمُونَ} [سورة البقرة: 80]

“And they (Jews) say, “The Fire (i.e., Hellfire on the Day of Resurrection) shall not touch us but for a few numbered days.” Say (O Muhammad, Peace be upon him, to them): “Have you taken a covenant from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?”⁽²⁾

In conclusion, the People of the Book violated the belief in the hereafter in several ways, including denying the existence of the Day of Judgment, rejecting the concept of accountability for one's deeds, believing that there is no reward or punishment in the hereafter, being greedy for worldly life, and claiming that they would only dwell in Hellfire for numbered days. Therefore, it is essential for Muslims to uphold their firm attestation in the belief in the hereafter and to prepare for it by doing righteous deeds and seeking the pleasure of Allah **سُبْحَانَهُ وَتَعَالَى**.

Violations of the People of the Book Regarding the Belief in Predestination (Al-Qadr)

Predestination (Al-Qadr) is an essential aspect of Islamic belief. It refers to the belief that everything that happens in the world, good or bad, is predestined by Allah **سُبْحَانَهُ وَتَعَالَى**, the All-Knowing and All-Powerful.

However, the People of the Book, such as Jews and Christians, have been cited in the Qur'an for violating the belief in Predestination (Al-Qadr) in several ways.

It is important to note that the belief in Predestination (Al-Qadr) has four levels: knowledge, writing, Divine Will, and creation. All these levels are Allah's **سُبْحَانَهُ وَتَعَالَى** attributes, and distorting any of them will lead to violations in Predestination (Al-Qadr). The first level is the knowledge of Allah **سُبْحَانَهُ وَتَعَالَى**, where He knows everything that has happened is happening and will happen. The second level is the writing of Allah **سُبْحَانَهُ وَتَعَالَى**, where He has recorded everything that will occur in a preserved tablet. The third level is the Divine Will of Allah **سُبْحَانَهُ وَتَعَالَى**, where He has willed

(1) Qur'an (2:96)

(2) Qur'an (2:80)

Roadmap to the Twins

everything to happen according to His Knowledge and Writing. Finally, the fourth level is the creation of Allah **سُبْحَانَهُ وَتَعَالَى**, where Allah **سُبْحَانَهُ وَتَعَالَى** creates everything that happens in the world.

Therefore, denying or attributing any of these levels to other entities violates the belief in Predestination (Al-Qadr). The People of the Book have violated this belief by attributing certain events to other entities or denying the existence of Predestination (Al-Qadr) altogether. As Muslims, we must uphold our firm belief in Predestination (Al-Qadr) and accept everything that happens in the world as Allah's **سُبْحَانَهُ وَتَعَالَى** Will. We must also avoid distorting any of Allah's **سُبْحَانَهُ وَتَعَالَى** attributes and understand that while humans have free will, their choices are ultimately determined by Allah **سُبْحَانَهُ وَتَعَالَى**, who knows everything and has ultimate power over everything.

The subsequent two verses illustrate instances where the People of the book reject Allah's **سُبْحَانَهُ وَتَعَالَى** attributes and Predestination (Al-Qadr):

**الْقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ
الْحَرِيقِ ﴿١٨١﴾ [سورة آل عمران: 181]**

“Indeed, Allah has heard the statement of those (Jews) who say: Truly, Allah is poor, and we are rich! We shall record what they have said: and their killing of the Prophets unjustly, and We shall say: Taste you the torment of the burning (Fire).”⁽¹⁾

**﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلِعْنُوا إِمَّا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾ [المائدة: 64]**

“The Jews say: “Allah’s Hand is tied up (i.e., He does not give and spend of His Bounty).” Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.”⁽²⁾

One of the violations of the People of the Book is denying the existence of Predestination (Al-Qadr) altogether. In the Qur'an, Allah **سُبْحَانَهُ وَتَعَالَى** mentions that some of the Jews rejected the existence of Predestination (Al-Qadr), saying that they were free to do whatever they wanted. This denial goes against the Islamic belief in the ultimate power of Allah **سُبْحَانَهُ وَتَعَالَى** in determining the fate of all things and the belief that nothing happens without His Will.

⁽¹⁾ Qur'an (2:181)

⁽²⁾ Qur'an (5:64)

Roadmap to the Twins

Another violation of the People of the Book is the belief in "partnership in divinity," which means assigning Divine powers to human beings or other entities. This belief is evident in the Christian concept of the Trinity, where Prophet Isa عَلَيْهِ السَّلَام (Jesus) is considered the son of God and God Himself, and in the Jewish belief in a human being as a partner to Allah سُبْحَانَهُ وَتَعَالَى in the act of creation. This concept goes against the Islamic belief in the Oneness of Allah سُبْحَانَهُ وَتَعَالَى and His absolute power over everything.

Moreover, the People of the Book have been accused of attributing certain events to mere chance or coincidence. This attribution goes against the Islamic belief in the ultimate power of Allah سُبْحَانَهُ وَتَعَالَى in determining the fate of all things and the belief that nothing happens without His Will.

Furthermore, some people in the Book have been accused of attributing certain events to good or evil spirits, such as Angels or demons. This attribution goes against the Islamic belief in the ultimate power of Allah سُبْحَانَهُ وَتَعَالَى in determining the fate of all things and the belief that everything happens according to His Will.

How to Avoid the Pitfalls of Compliance: Lessons from the Cautionary Tale

Compliance (Inqiyad) is critical to following Allah's سُبْحَانَهُ وَتَعَالَى commands, as outlined in the scriptures of the People of the Book, which includes Jews and Christians. However, compliance violations have occurred throughout history among the People of the Book, leading to adverse consequences.

The Qur'an contains several stories of such violations, including the Sabbath-breakers and the story of the cow. These cautionary tales provide valuable lessons on how to avoid the pitfalls of non-compliance with Allah's سُبْحَانَهُ وَتَعَالَى commands.

In addition, compliance (Inqiyad) to Allah's سُبْحَانَهُ وَتَعَالَى commandments is not always easy, and even the People of the Book, such as the Children of Israel, have fallen short of this duty, leading to unfavorable outcomes.

The Sabbath-breakers, for instance, violated the sanctity of the Sabbath and were punished, while the story of the cow involved disobedience to Allah's سُبْحَانَهُ وَتَعَالَى command, leading to further trouble. Therefore, this article will explore how to avoid compliance (Inqiyad) pitfalls by drawing on lessons from these cautionary tales and the fundamental concept of compliance (Inqiyad) to Allah's سُبْحَانَهُ وَتَعَالَى commands in Islam.

Roadmap to the Twins

How the Story of the Sabbath-Breakers Teaches Us the Importance of Compliance

The story of the Sabbath-breakers emphasizes the importance of following Allah's **سُبْحَانَهُ وَتَعَالَى** commandments and highlights the significance of saying, "We hear, and we obey" His commands. The Children of Israel's disobedience in this story shows the consequences of neglecting this fundamental principle of Islam. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ **وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ** } [سورة البقرة: 65]

“And indeed, you knew those amongst you who transgressed in the matter of the Sabbath (i.e., Saturday). We said to them: “Be you monkeys, despised and rejected.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ **فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ** } [سورة البقرة: 66]

“So, we made this punishment an example to their own, and to succeeding, generations, and a lesson to those who are Al-Muttaqun.”⁽²⁾

Furthermore, this story emphasizes the importance of enjoining good and forbidding evil. The fishermen who disobeyed the commandment were committing a sin and setting a bad example for others. If their fellow community members had corrected them, the entire group might have avoided the consequences of their disobedience.

Certainly! The story of the Sabbath-breakers reminds us that we cannot trick or deceive Allah **سُبْحَانَهُ وَتَعَالَى** when it comes to applying His commands. The Sabbath breakers thought they could disobey Allah's **سُبْحَانَهُ وَتَعَالَى** commandment and still find a way to justify their actions, but they were ultimately punished for their disobedience. This highlights the importance of sincerity and honesty in following Allah's **سُبْحَانَهُ وَتَعَالَى** commands and not trying to manipulate or deceive. Therefore, it is essential to say, "We hear, and we obey" Allah's **سُبْحَانَهُ وَتَعَالَى** commands and enjoin good and forbid evil, as these are vital aspects of true compliance (Inqiyad) and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** Will.

In conclusion, the story of the Sabbath-breakers serves as a cautionary tale for all believers, regardless of their religious affiliation. It highlights the importance of obedience to Allah's **سُبْحَانَهُ وَتَعَالَى** commands, saying, "We hear, and we obey," and enjoining good and forbidding evil. By

(1) Qur'an (2:65)

(2) Qur'an (2:66)

Roadmap to the Twins

following these principles, we can avoid the pitfalls of non-compliance and strive to live a life of righteousness and piety.

The Story of the Cow: A Lesson in Compliance (Inqiyad) and Obedience to Allah's **سُبْحَانَهُ وَتَعَالَى** Commandments

The story of the cow is a reminder of the importance of compliance (Inqiyad) and obedience to Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. According to the report, the Children of Israel were commanded by Allah **سُبْحَانَهُ وَتَعَالَى** to slaughter a cow as a test of their faith (Iman) and obedience. However, they questioned the commandment, trying to delay its fulfillment. The story emphasizes the danger of postponing or disobeying Allah's **سُبْحَانَهُ وَتَعَالَى** orders and the importance of fulfilling one's obligations with sincerity and willingness.

The story also highlights the significance of adhering to the commandments of Allah **سُبْحَانَهُ وَتَعَالَى** without question or hesitation. Upon hearing the commandment, the reaction of the Children of Israel was to question the order instead of complying with it. The story emphasizes the importance of saying, "We hear, and we obey" Allah's **سُبْحَانَهُ وَتَعَالَى** commands, as these are vital aspects of true compliance (Inqiyad) and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** Will.

Furthermore, the story emphasizes the importance of enjoining good and forbidding evil. If the fellow community members had corrected the Children of Israel's disobedience, they might have avoided the consequences of their delay in fulfilling Allah's **سُبْحَانَهُ وَتَعَالَى** commandment.

The story of the cow is just one example of the many stories and lessons in the Qur'an, which Muslims consider Divine guidance and instruction from Allah **سُبْحَانَهُ وَتَعَالَى**.

The story of the cow took place in the desert of Sinai where the Children of Israel wandered for forty years. This was their fate, after rejecting the commandment of Allah **سُبْحَانَهُ وَتَعَالَى** to enter the promised land. They justified their disobedience with their excessive fear of the giant people dwelling therein. While in Sinai, a crime was committed by one of the Children of Israel. They needed to find the perpetrator of the crime, so they came to Prophet Musa **عَلَيْهِ السَّلَامُ** (Moses) to help them solve the mystery. At this stage Prophet Musa **عَلَيْهِ السَّلَامُ** (Moses) told them to slaughter a cow based on Allah's **سُبْحَانَهُ وَتَعَالَى** commandment. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً } [سورة البقرة: 67]

“And (remember) when Musa (Moses) said to his people: Verily, Allah commandments you that you slaughter a cow.”⁽¹⁾

(1) Qur'an (2:67)

Roadmap to the Twins

Adhering to the principal of the compliance (Inqiyad), and submission, when a believer hears Allah's **سُبْحَانَهُ وَتَعَالَى** commandment, the response should be “we hear, and we obey.” Instead, upon hearing the commandment of Allah **سُبْحَانَهُ وَتَعَالَى** the reaction of the Children of Israel was the opposite. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قَالُوا أَنْتُمْ نَحْنُ وَتَعَالَى } [سورة البقرة: 67]

“They said: Do you make fun of us?”⁽¹⁾

At this stage, when they realized that they had to comply, they started questioning the crystal-clear commandment trying to find a way out of complying. They began questioning the order. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ } [سورة البقرة: 68]

“They said: Call upon your Lord for us that He may make plain to us what it is!”⁽²⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا } [سورة البقرة: 69]

“They said: Call upon your Lord for us to make plain to us its color.”⁽³⁾

{ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ } [سورة البقرة: 70]

Allah **سُبْحَانَهُ وَتَعَالَى** said:

“They said: Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, and surely if Allah wills, we will be guided.”⁽⁴⁾

They finally complied. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (2:67)

(2) Qur'an (2:68)

(3) Qur'an (2:69)

(4) Qur'an (2:70)

Roadmap to the Twins

{قَالُوا أَأَتَيْنَا بِالْحَقِّ فَذَبَحْنَاهَا وَمَا كَادُوا يَفْعَلُونَ} [سورة البقرة: 71]

“They said: Now you have brought the truth. So, they slaughtered it though they were near to not doing it.”⁽¹⁾

Now, Allah ﷻ revealed to them the wisdom behind slaughtering a cow. Allah ﷻ said:

{وَأَذَقْنَاكُمْ نَفْسًا فَأَدْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ} [سورة البقرة: 72]

“And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding.”⁽²⁾

Allah ﷻ said:

{فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ} [سورة البقرة: 73]

“So, we said: “Strike him (the dead man) with a piece of it (the cow).” Thus, Allah brings the dead to life and shows you His Ayat (proofs, evidence, verses, lessons, signs, Revelations, etc.) so that you may understand”⁽³⁾

In conclusion, the story of the cow serves as a lesson in compliance and obedience to Allah's ﷻ commandments. It is a reminder to fulfill one's obligations with sincerity and willingness and to adhere to Allah's ﷻ commands without question or hesitation. By following these principles, one can strive to live a life of righteousness and piety.

Continuous Violations of the Covenant: Allah's ﷻ Reminder of His Favor Upon the People of the Book

The covenant that Allah ﷻ took from the Children of Israel was a test of their faith (Iman) and obedience. Allah ﷻ commanded them to worship none but Him, to be dutiful and good to their parents, to be kind to orphans and the poor, to speak good to people and enjoin righteousness, to perform Salah, and to give Zakah. But unfortunately, the Children of Israel failed to uphold their covenant, and many slid back from their commitments. Allah ﷻ said:

(1) Qur'an (2:71)

(2) Qur'an (2:72)

(3) Qur'an (2:73)

Roadmap to the Twins

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَفَوَلُوا لِلنَّاسِ حُسْنًا
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾ [سورة البقرة: 83]

“And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor), [Tafsir At-Tabari, Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad, Peace be upon him], and perform As-Salah (Iqamat-as-Salah), and give Zakah. Then you slid back, except a few of you, while you are backsliders.”⁽¹⁾

Allah *سُبْحَانَهُ وَتَعَالَى* said:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ﴾ [سورة البقرة: 84]

“And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.”⁽²⁾

Allah *سُبْحَانَهُ وَتَعَالَى* said:

﴿ثُمَّ أَنْتُمْ هَؤُلَاءَ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسْرَىٰ تَقْتُلُوهُمْ وَهِيَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ﴾ [سورة البقرة: 85]

“After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.”⁽³⁾

(1) Qur'an (2:83)

(2) Qur'an (2:84)

(3) Qur'an (2:85)

Roadmap to the Twins

Despite their continuous covenant violations, Allah **سُبْحَانَهُ وَتَعَالَى** still calls upon them to resort to the truth to be saved on the Day of Judgment. He reminds them of His favors upon them and that He gave them preference above the rest of humanity. All they need to do is to believe in the final Messenger ﷺ and follow him.

﴿يَبْنَئِ إِسْرَائِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٣﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٤﴾﴾ [البقرة: 122-123]

“O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamin (mankind and jinns) (of your time-period, in the past) * And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.”⁽¹⁾

The story of the Children of Israel is a cautionary tale for all believers, regardless of their religious affiliation. It highlights the importance of upholding one's covenant with Allah **سُبْحَانَهُ وَتَعَالَى** and the consequences of backsliding and disobedience. It also emphasizes the importance of following the final Messenger and believing in his message as a means of salvation on the Day of Judgment.

Moreover, the story warns against picking and choosing from the scriptures, accepting some parts, rejecting others, and disregarding the commandments of Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** is not unaware of what we do, and on the Day of Resurrection, we will be held accountable for our actions. Therefore, we must strive to uphold our covenant with Allah **سُبْحَانَهُ وَتَعَالَى**, follow His commandments, and seek guidance from His final Messenger.

﴿أَفْتَوْمُنُونَ بَعْضُ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ﴿٨٥﴾﴾ [البقرة: 85]

“Then do you believe in a part of the Scripture and reject the rest?”⁽²⁾

The cautionary tale of the Children of Israel is to remind Muslims not to follow in their footsteps, not to make their mistakes, not to challenge Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, not to use their wordings, and so forth.

(1) Qur'an (2:122-123)

(2) Qur'an (2:85)

Roadmap to the Twins

Learning from the Exemplary Tale of Ibrahim عَلَيْهِ السَّلَام (Abraham) and His Family — Verses 124-141

Introduction

Surah Al-Baqarah, the second chapter of the Qur'an, contains three types of tales: experimental, cautionary, and exemplary. These stories serve as valuable lessons for Muslims and are integral to Islamic teachings. The experimental tale, exemplified by the story of Prophet Adam عَلَيْهِ السَّلَام, provides insight into the initial stages of creation, and serves as a lesson on the dangers of disobedience.

The cautionary tale, exemplified by the story of the Children of Israel, warns against disobedience, and reminds us of the consequences of straying from the right path. Finally, the exemplary tale, exemplified by the story of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family, is a powerful and inspiring tale of faith, devotion, and submission to Allah's سُبْحَانَهُ وَتَعَالَى will.

Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) is often referred to as “Khalilullah,” which means the “Friend of Allah.” because of his unwavering faith and devotion to Allah سُبْحَانَهُ وَتَعَالَى. He is one of Allah's سُبْحَانَهُ وَتَعَالَى greatest Prophets and Messengers and the forefather of many others who received Revelation. His story serves as a reminder of the importance of trust and submission to Allah's سُبْحَانَهُ وَتَعَالَى Will, even in the face of great difficulty and sacrifice. Prophet Ibrahim's عَلَيْهِ السَّلَام (Abraham) unwavering faith (Iman) and devotion to Allah سُبْحَانَهُ وَتَعَالَى exemplify his willingness to sacrifice his beloved son, Ismail عَلَيْهِ السَّلَام (Ishmael), as a test of his faith (Iman). Through this event, he demonstrated the importance of trust and submission to Allah's سُبْحَانَهُ وَتَعَالَى Will.

Allah سُبْحَانَهُ وَتَعَالَى has identified Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) as the role model for the Ummah, as Allah سُبْحَانَهُ وَتَعَالَى tested him in many complicated ways. Despite the severity of his trials, Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) remained steadfast in his devotion to Allah سُبْحَانَهُ وَتَعَالَى and displayed qualities such as sincerity, certainty, conviction, and compliance with his promise to Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى states this in the Qur'an:

{ وَإِبْرَاهِيمَ الَّذِي وَفَّى } [سورة النجم: 37]

“And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey).”⁽¹⁾

(1) Qur'an (53:37)

Roadmap to the Twins

In addition to his unwavering faith and devotion, the story of Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) in the Qur'an highlights his trust in Allah سُبْحَانَهُ وَتَعَالَى and steadfastness in adversity. Despite facing numerous trials and tribulations, including being thrown into a fire by his people and commanded to sacrifice his son, Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) never wavered in his trust in Allah سُبْحَانَهُ وَتَعَالَى. His story serves as a reminder of the importance of trust in Allah سُبْحَانَهُ وَتَعَالَى, even in the face of adversity, and the rewards that come with such trust. Furthermore, his story emphasizes the importance of patience and perseverance in hardship. Despite seemingly insurmountable challenges, his unwavering trust in Allah سُبْحَانَهُ وَتَعَالَى is a testament to his steadfastness and resilience.

Muslims are encouraged to follow the example of Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) and strive for the same level of dedication and devotion that he exhibited. He is considered a role model for our Prophet Muhammad ﷺ and his Ummah, and his story serves as a beacon of monotheism (Tawheed). He displayed sincerity, certainty, conviction, and compliance to his promise to Allah سُبْحَانَهُ وَتَعَالَى, which are qualities that Muslims should aspire to emulate in their own lives.

In the following section, we will explore some critical events in Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) life where he exhibited attestation (Tasdeeq) and compliance (Inqiyad) to Allah's سُبْحَانَهُ وَتَعَالَى commands.

Supplication and Attestation (Tasdeeq) of Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) in the Qur'an

In the Qur'an, Prophet Ibrahim's عَلَيْهِ السَّلَامُ (Abraham) attestation (Tasdeeq) is considered to be of the highest order. Supplication, an essential aspect of Islamic practice, is an excellent reflection of a believer's attestation (Tasdeeq) to the Oneness of Allah سُبْحَانَهُ وَتَعَالَى and His power to help and guide them. Muslims believe that Allah سُبْحَانَهُ وَتَعَالَى is the only one who can genuinely help them, and they turn to Him in supplication to seek His guidance, forgiveness, and blessings.

The act of supplication also represents a believer's humility and submission to Allah سُبْحَانَهُ وَتَعَالَى. It reminds us that we are all ultimately dependent on Allah سُبْحَانَهُ وَتَعَالَى and need His help and guidance in all aspects of life. For Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham), supplication was a manifestation of his attestation (Tasdeeq). Allah سُبْحَانَهُ وَتَعَالَى tells us that Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) and his family achieved their honor by humbling themselves and constantly supplicating to Allah سُبْحَانَهُ وَتَعَالَى, seeking His help and guidance. They sincerely believed they could not succeed without Allah's سُبْحَانَهُ وَتَعَالَى help and support.

Throughout his life, there are many examples of Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) supplicating to Allah سُبْحَانَهُ وَتَعَالَى, seeking His help. His unwavering faith and reliance on Allah سُبْحَانَهُ وَتَعَالَى were demonstrated in his willingness to sacrifice his son Ismail عَلَيْهِ السَّلَامُ (Ishmael) and his role in building

Roadmap to the Twins

the Ka'bah in Makkah. The attestation (Tasdeeq) of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) reminds Muslims to always turn to Allah سُبْحَانَهُ وَتَعَالَى in supplication, demonstrating their faith in His ultimate power and control over everything.

The Story of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and the Fire: A Powerful Reminder of Trust and Reliance on Allah سُبْحَانَهُ وَتَعَالَى

The account of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and the fire is a well-known and revered story in Islam. Nimrood, the king, threw Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) into a massive fire because he refused to worship idols and instead proclaimed the Oneness of Allah سُبْحَانَهُ وَتَعَالَى. Nevertheless, his faith (Iman) in Allah سُبْحَانَهُ وَتَعَالَى was so firm that Allah سُبْحَانَهُ وَتَعَالَى miraculously saved him from the fire.

According to the story, the Angel Jibreel عَلَيْهِ السَّلَام (Gabriel) offered to help Ibrahim عَلَيْهِ السَّلَام (Abraham), but he refused, stating that he trusted Allah سُبْحَانَهُ وَتَعَالَى, who knows what was best for him. This tale is a potent reminder of the importance of trust and reliance on Allah سُبْحَانَهُ وَتَعَالَى in the Islamic religion, where Muslims believe that Allah سُبْحَانَهُ وَتَعَالَى is the ultimate source of guidance, support, and protection.

Therefore, trusting Allah سُبْحَانَهُ وَتَعَالَى is the key to success in this life and the hereafter. When Ibrahim عَلَيْهِ السَّلَام (Abraham) was about to be thrown into the blazing fire by his people, he uttered the beautiful supplication "Hasbuna-Allah Wa Ni'mal-Wakil," which means "Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs." This supplication is a testament to Ibrahim's عَلَيْهِ السَّلَام (Abraham) complete trust in Allah سُبْحَانَهُ وَتَعَالَى and reminds Muslims of the importance of putting their faith in Allah سُبْحَانَهُ وَتَعَالَى.

Ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said: "Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (Hasbuna-Allah Wa Ni'mal-Wakil)," Ibrahim عَلَيْهِ السَّلَام (Abraham) said it when he was thrown into the fire."⁽¹⁾

Despite being cast into the fire, Allah سُبْحَانَهُ وَتَعَالَى answered Ibrahim's عَلَيْهِ السَّلَام (Abraham) supplication and made the blazing fire feel like a cool garden, sparing him from harm. Allah سُبْحَانَهُ وَتَعَالَى had issued His commandment:

{ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ } [سورة الأنبياء: 69]

(1) Sahih Al-Bukhari

Roadmap to the Twins

“O fire! Be cool and safe for Ibrahim (Abraham).”⁽¹⁾

This miraculous event further exemplifies Ibrahim's عَلَيْهِ السَّلَامُ (Abraham) unwavering faith and complete reliance on Allah سُبْحَانَهُ وَتَعَالَى, emphasizing the importance of trusting Allah سُبْحَانَهُ وَتَعَالَى.

Supplication of Ibrahim's عَلَيْهِ السَّلَامُ (Abraham) for his wife, Sarah in Egypt

Sure! The story of Ibrahim عَلَيْهِ السَّلَامُ (Abraham) and his wife Sarah رَضِيَ اللَّهُ عَنْهَا in Egypt is one of Islamic history's most fascinating and inspiring narratives. This story exemplifies how Allah سُبْحَانَهُ وَتَعَالَى can save His believing servants from difficult situations and punish those who oppress them.

Ibrahim عَلَيْهِ السَّلَامُ (Abraham) and Sarah رَضِيَ اللَّهُ عَنْهَا faced a difficult situation when they arrived in Egypt, fearing for Sarah's رَضِيَ اللَّهُ عَنْهَا safety because of her beauty. Despite their precautions, the Egyptians still took Sarah رَضِيَ اللَّهُ عَنْهَا and subjected her to the tyrant king's advances. However, they overcame this difficult time through their unwavering faith and supplication to Allah سُبْحَانَهُ وَتَعَالَى.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported that Ibrahim عَلَيْهِ السَّلَامُ (Abraham) only told lies on three occasions. Twice he did so for the sake of Allah سُبْحَانَهُ وَتَعَالَى. The first instance was when his people were holding a festival in honor of their gods, and Ibrahim عَلَيْهِ السَّلَامُ (Abraham) excused himself by saying he was sick (see Qur'an verse 37:89). The second instance was when he said, "I have not done this, but the big idol has done it." The third occasion was when he and his wife Sarah رَضِيَ اللَّهُ عَنْهَا traveled and passed through a tyrant's territory. The tyrant was told Sarah رَضِيَ اللَّهُ عَنْهَا was charming, so he asked Ibrahim عَلَيْهِ السَّلَامُ (Abraham) about her. Ibrahim عَلَيْهِ السَّلَامُ (Abraham) replied that she was his sister. Ibrahim عَلَيْهِ السَّلَامُ (Abraham) later told Sarah رَضِيَ اللَّهُ عَنْهَا that he had done this, and she was not to contradict him. When the tyrant called Sarah رَضِيَ اللَّهُ عَنْهَا and tried to take hold of her, his hand got stiff, and he was confounded. He asked Sarah رَضِيَ اللَّهُ عَنْهَا to pray for him, and when she did, he was cured. This happened twice. The tyrant then realized that Sarah رَضِيَ اللَّهُ عَنْهَا was not a human but a devil, and he gave Hajar رَضِيَ اللَّهُ عَنْهَا as a maid servant to Sarah رَضِيَ اللَّهُ عَنْهَا. When Sarah رَضِيَ اللَّهُ عَنْهَا returned to Ibrahim عَلَيْهِ السَّلَامُ (Abraham) and told him what had happened, he gestured with his hand, and she understood that Allah سُبْحَانَهُ وَتَعَالَى had spoiled the evil plot of the infidel or immoral person and had given her Hajar رَضِيَ اللَّهُ عَنْهَا for service. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ then told his listeners that Hajar رَضِيَ اللَّهُ عَنْهَا was their mother, O Bani Ma-is-Sama, the Arab descendants of Ismail عَلَيْهِ السَّلَامُ (Ishmael), Hajar's رَضِيَ اللَّهُ عَنْهَا son. ⁽²⁾

The story also highlights the importance of supplication in Islamic tradition. When faced with

(1) Qur'an (21:69)

(2) Sahih Al-Bukhari

Roadmap to the Twins

difficult situations, Muslims are encouraged to turn to Allah **سُبْحَانَهُ وَتَعَالَى** and seek His help through supplication. The story of Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and Sarah **رَضِيَ اللَّهُ عَنْهَا** remind us that Allah **سُبْحَانَهُ وَتَعَالَى** is the ultimate protector and guide for His servants and that turning to Him in times of hardship can lead to miraculous outcomes.

Furthermore, the story demonstrates the importance of trust in Allah **سُبْحَانَهُ وَتَعَالَى**, even in the most trying circumstances. Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and Sarah **رَضِيَ اللَّهُ عَنْهَا** put their complete trust in Allah's **سُبْحَانَهُ وَتَعَالَى** ability to protect and guide them through their trials, ultimately leading to their salvation.

The story of Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and Sarah in Egypt is a powerful example of how faith, supplication, and trust in Allah **سُبْحَانَهُ وَتَعَالَى** can lead to miraculous outcomes and protect believers from harm.

Supplication of Ibrahim's **عَلَيْهِ السَّلَامُ** (Abraham) for Hajar **رَضِيَ اللَّهُ عَنْهَا** and Ismail **عَلَيْهِ السَّلَامُ** (Ishmael)

When Allah **سُبْحَانَهُ وَتَعَالَى** commanded Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) to take his wife Hajar **رَضِيَ اللَّهُ عَنْهَا** and their nursing son Ismail **عَلَيْهِ السَّلَامُ** (Ishmael) on a long journey to the barren valley in Makkah, he left them with only a small amount of food and enough water for two days.

As he prepared to depart, Hajar **رَضِيَ اللَّهُ عَنْهَا** asked him why he was leaving them there. Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) did not answer, but she realized Allah **سُبْحَانَهُ وَتَعَالَى** had commanded him to do this. She asked him if this was the case, and he confirmed it. Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) then invoked Almighty Allah **سُبْحَانَهُ وَتَعَالَى** to make the city of Makkah a place of security and provide its people with fruits, especially those who believe in Allah **سُبْحَانَهُ وَتَعَالَى** and the Last Day.

He also prayed for his and Ismail's **عَلَيْهِ السَّلَامُ** (Ishmael) submission to Allah **سُبْحَانَهُ وَتَعَالَى**, for their offspring to be a nation submissive to Him, for guidance in the ceremonies of pilgrimage, and for a Messenger to be sent to recite Allah's **سُبْحَانَهُ وَتَعَالَى** verses to them and instruct them in the Islamic laws and jurisprudence. Allah **سُبْحَانَهُ وَتَعَالَى** answered their Salawat by sending Muhammad **ﷺ** as the Messenger.

لَوْ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا

Roadmap to the Twins

عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ [سورة البقرة: 126-129]

And (remember) when Ibrahim (Abraham) said: "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!" And (remember) when Ibrahim (Abraham) and (his son) Ismail (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You and show us our Manasik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful. "Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad, Peace be upon him), who shall recite unto them Your verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."⁽¹⁾

The above verses refer to the supplication by Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham). It highlights the profound faith and devotion of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) towards Allah and his unwavering commitment to His cause.

The Compliance (Inqiyad) of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) to the Commandments of Allah سُبْحَانَهُ وَتَعَالَى

Muslims revere Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) for his unyielding devotion, unwavering faith (Iman), and compliance (Inqiyad) to the commandments of Allah سُبْحَانَهُ وَتَعَالَى. Ibrahim's عَلَيْهِ السَّلَام (Abraham) submission and obedience to Allah's سُبْحَانَهُ وَتَعَالَى commandments were exemplary, even in the face of great difficulty and hardship.

﴿ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴾

[سورة البقرة: 124]

“And (remember) when the Lord of Ibrahim (Abraham) [i.e., Allah] tried him with (certain) commandments, which he fulfilled. He (Allah) said (to him), “Verily, I am going to make you a leader (Prophet) of mankind.” [Ibrahim (Abraham)] said: “And of my offspring (to make leaders).” (Allah) said: “My Covenant (Prophethood, etc.) includes not Zalimun (polytheists

(1) Qur'an (126-129)

Roadmap to the Twins

and wrong-doers).”(1)

Allah سُبْحَانَهُ وَتَعَالَى regards anyone that adopts a path other than the path of Ibrahim عَلَيْهِ السَّلَامُ (Abraham) as foolish.

{ وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ، وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ } [سورة البقرة: 130]

“And who turns away from the religion of Ibrahim (Abraham) (i.e., Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the hereafter he will be among the righteous.”(2)

Allah سُبْحَانَهُ وَتَعَالَى describes Ibrahim’s عَلَيْهِ السَّلَامُ (Abraham) submission and keenness to teach the correct behavior to his offspring.

{ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ } [سورة البقرة: 131]

“When his Lord said to him: ‘Submit,’ he said: I have submitted [in Islam] to the Lord of the worlds.”(3)

Ibrahim عَلَيْهِ السَّلَامُ (Abraham) and his offspring kept the tradition of passing on the truth to their offspring.

{ وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَبْنَئِي إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } [سورة البقرة: 132]

And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya’qub (Jacob), (saying), “O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism).”(4)

{ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ

وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَجِدًا وَنَحْنُ لَهُ مُسْلِمُونَ } [سورة البقرة: 133]

Or were you witnesses when death approached Ya’qub (Jacob)? When he said unto his sons, “What will you worship after me?” They said: “We shall worship your Ilah (God – Allah),

(1) Qur’an (2:124)

(2) Qur’an (2:130)

(3) Qur’an (2:131)

(4) Qur’an (2:132)

Roadmap to the Twins

the Ilah (God) of your fathers, Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac),
One Ilah (God), and to Him we submit (in Islam).”⁽¹⁾

The legacy of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family remains significant and all Muslims will forever commemorate their actions every year when performing the rites of pilgrims during the annual pilgrimage to Makkah (Hajj).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ

وَالرُّكَّعِ السُّجُودِ {سورة البقرة: 125}

And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of Salah. And We charged Abraham and Ishmael, [saying], “Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in Salah].”⁽²⁾

Each branch from the People of the Book will claim that their branch is the correct path to guidance. Moreover, they will claim that Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family used to follow their path.

{وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا} {سورة البقرة: 135}

And they say, “Be Jews or Christians, then you will be guided.”⁽³⁾

However, Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family existed before Allah سُبْحَانَهُ وَتَعَالَى revealed their original Books.

{أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللّٰهُ وَمَنْ أَظْلَمُ مِمَّن

كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ وَمَا اللّٰهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ} {سورة البقرة: 140}

Or say you that Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Ya’qub (Jacob) and Al-Asbat [the twelve sons of Ya’qub (Jacob)] were Jews or Christians? Say, “Do you know better or does Allah (knows better...; that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e., to believe in Prophet Muhammad, Peace be upon him when

(1) Qur’an (2:133)

(2) Qur’an (2:125)

(3) Qur’an (2:135)

Roadmap to the Twins

he comes, written in their Books. (See verse 7:157)] he has from Allah? And Allah is not unaware of what you do.”⁽¹⁾

{ يَتَأَهَّلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ } [سورة آل عمران: 65]

O People of the Book! Why do you dispute about Ibrahim (Abraham), while the Torah (Old Testament) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?⁽²⁾

{ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ } [سورة البقرة: 67]

Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism – to worship none but Allah Alone) and he was not of Al-Mushrikun (See V.2:105).⁽³⁾

Allah **سُبْحَانَهُ وَتَعَالَى** instructs the believers to respond to their false claims:

{ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ } [سورة البقرة: 135]

Say (to them, O Muhammad), “Nay, (We follow) only the religion of Ibrahim (Abraham), Hanifa [Islamic Monotheism, i.e., to worship none but Allah (Alone)], and he was not of Al-Mushrikun (those who worshipped others along with Allah – see V.2:105).⁽⁴⁾

{ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ }

{ مِنْ رَبِّهِمْ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ } [سورة البقرة: 136]

Say (O Muslims), “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Ya’qub (Jacob), and to Al-Asbat [the twelve sons of Ya’qub (Jacob)], and that which has been given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).⁽⁵⁾

(1) Qur’an (2:140)

(2) Qur’an (3:65)

(3) Qur’an (3:67)

(4) Qur’an (2:135)

(5) Qur’an (2:136)

Roadmap to the Twins

Now, if they follow your invitation, they will be guided, but if they decline, expect them to attempt to inflict harm upon you. But worry not, Allah سُبْحَانَهُ وَتَعَالَى will suffice you them since He hears and knows quite well their scheming and plotting.

{فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ} [سورة البقرة: 137]

So, if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So, Allah will suffice you against them. And He is the All-Hearer, the All-Knower.⁽¹⁾

One of the most notable examples of Ibrahim's عَلَيْهِ السَّلَام (Abraham) compliance (Inqiyad) is his willingness to sacrifice his son, Ismail عَلَيْهِ السَّلَام (Ishmael), as a test of his faith (Iman) and devotion to Allah سُبْحَانَهُ وَتَعَالَى.

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَؤِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا بَتِ أِفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِن

الصَّابِرِينَ ﴿١٠٢﴾ [الصافات: 102]

“And, when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah so look what you think!” He said: “O my father! Do that which you are commanded, Insha’Allah (if Allah wills), you shall find me of As-Sabirin (the patient ones, etc.).”⁽²⁾

Allah سُبْحَانَهُ وَتَعَالَى commanded Ibrahim عَلَيْهِ السَّلَام (Abraham) to sacrifice his son to demonstrate his love and obedience to Allah سُبْحَانَهُ وَتَعَالَى. Ibrahim عَلَيْهِ السَّلَام (Abraham) complied with Allah's سُبْحَانَهُ وَتَعَالَى command without hesitation, showing complete submission to His Will. This act of obedience and submission to Allah سُبْحَانَهُ وَتَعَالَى is commemorated by Muslims worldwide during the annual festival of Eid al-Adha.

In contrast, the Children of Israel were asked to slaughter a cow, and they challenged, debated, delayed, and negotiated the order, unlike Ibrahim عَلَيْهِ السَّلَام (Abraham), who responded with, "We hear, and we obey." Therefore, Ibrahim's عَلَيْهِ السَّلَام (Abraham) compliance (Inqiyad) to Allah's سُبْحَانَهُ وَتَعَالَى commandments stands out as an example for all believers to follow. In another situation, Allah سُبْحَانَهُ وَتَعَالَى commanded Ibrahim عَلَيْهِ السَّلَام (Abraham) to get circumcised, and once again, his response to Allah's سُبْحَانَهُ وَتَعَالَى commandment was unquestionable obedience.

(1) Qur'an (2:137)

(2) Qur'an (37:102)

Roadmap to the Twins

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said: “Ibrahim (Abraham) circumcised himself when he was eighty years old, and he circumcised himself with an adze.”⁽¹⁾⁽²⁾

Prophet Ibrahim عليه السلام (Abraham) and his righteous offspring were appointed as leaders to humanity since they attested to and complied with Allah's سُبْحَانَهُ وَتَعَالَى commandments. Their legacy remains significant, and Muslims commemorate their actions yearly during the pilgrimage to Makkah (Hajj). Ibrahim's عليه السلام (Abraham) keenness to teach correct behavior to his offspring is also highlighted in the Qur'an. Each branch from the People of the Book claims that their path is the correct path to guidance, and they even claim that Ibrahim عليه السلام (Abraham) and his family followed their path. However, Allah سُبْحَانَهُ وَتَعَالَى instructs the believers to follow only the religion of Ibrahim عليه السلام (Abraham), Hanifa, meaning Islamic monotheism (Tawheed), to worship Allah سُبْحَانَهُ وَتَعَالَى alone.

Conclusion

In conclusion, Ibrahim's عليه السلام (Abraham) unwavering faith (Iman), devotion, and compliance (Inqiyad) to Allah's سُبْحَانَهُ وَتَعَالَى commandments serve as a role model for all believers. Allah سُبْحَانَهُ وَتَعَالَى regards anyone that adopts a path other than the path of Ibrahim عليه السلام (Abraham) as foolish. Therefore, it is essential to follow the example of Ibrahim عليه السلام (Abraham) and his family, which is the path of Islamic monotheism (Tawheed), to worship none but Allah سُبْحَانَهُ وَتَعَالَى alone. If others decline, believers should not worry, as Allah سُبْحَانَهُ وَتَعَالَى will suffice them, for He hears and knows their scheming and plotting.

The story of Ibrahim عليه السلام (Abraham) and his family is a timeless example of unwavering faith, devotion, and obedience to Allah سُبْحَانَهُ وَتَعَالَى. It teaches us the importance of submitting to Allah's سُبْحَانَهُ وَتَعَالَى commandments, even in the face of great difficulty and hardship. Ibrahim's عليه السلام (Abraham) willingness to sacrifice his son and obedience to the commandment to get circumcised are just a few examples of his strong faith and devotion to Allah سُبْحَانَهُ وَتَعَالَى.

Moreover, the story of Ibrahim عليه السلام (Abraham) and his family highlights the importance of passing on the truth to future generations. Ibrahim and his wife Sarah رضي الله عنها, Hagar رضي الله عنها, and Ismail عليه السلام (Ishmael) played a significant role in nurturing their children and instilling in them the importance of following Allah's سُبْحَانَهُ وَتَعَالَى path. Therefore, as witnesses of this story, we are encouraged to follow in the footsteps of Ibrahim عليه السلام (Abraham) and his family as fathers, sons,

(1) An adze (Qadum) is a carpenter's tool (Small Axe)

(2) Al-Bukhari (6298) and Muslim (2370)

Roadmap to the Twins

wives, and mothers. We should strive to emulate their unwavering faith, devotion, and obedience to Allah **سُبْحَانَهُ وَتَعَالَى** and ensure we pass on the truth to our children and future generations. May Allah **سُبْحَانَهُ وَتَعَالَى** guide us all and help us to walk in the path of righteousness like Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and his family. Ameen.



Part II: Verses 142-283

Section I: Appointment and Roadmap



Overview

Surah Al-Baqarah is not just any chapter of the Qur'an; it is an extensive and profound guide that provides a complete roadmap for Muslims to lead their lives according to Divine principles and values.

Part I of the Surah Al-Baqarah established the foundation of the Ummah by identifying the two primary qualities that the witnesses must uphold to witness the truth to humanity effectively. These qualities are attestation (Tasdeeq), which is acknowledging and developing certainty in the belief in the Unseen (Al-Ghayb), and compliance (Inqiyad) with the commands of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. Furthermore, Part I presented three tales from history, Adam **عَلَيْهِ السَّلَام**, the Children of Israel, and Ibrahim **عَلَيْهِ السَّلَام** (Abraham), as experimental, cautionary, and exemplary, respectively, for the witnesses to take heed of the past. These stories provide valuable lessons that guide Muslims towards attestation (Tasdeeq) and compliance (Inqiyad), the two essential qualities that enable them to become effective witnesses of Allah's **سُبْحَانَهُ وَتَعَالَى** message.

Part II of Surah Al-Baqarah, which spans from verse 142 to verse 283, provides a comprehensive guide for Muslims to follow daily. This section of the Surah builds upon the foundation in Part I, which established the two primary qualities the witnesses must uphold to effectively perform their task of witnessing over humanity. These qualities are attestation (Tasdeeq), which is acknowledging and developing certainty in the belief in the Unseen (Al-Ghayb), and compliance (Inqiyad) with the commands of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ.

Part II reveals the guidance or curriculum the witnesses should follow to employ the two primary qualities in implementing the curriculum through the actualization of monotheism (Tawheed) in words, actions, and governance. Monotheism (Tawheed) means the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, is the foundation of Islam, and it encompasses the belief in the absolute Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, His attributes, and His sovereignty. By actualizing monotheism (Tawheed), Muslims demonstrate their commitment to Allah **سُبْحَانَهُ وَتَعَالَى** and illustrate Islam's greatness daily. This can lead non-Muslims to become attracted to Islam and embrace it.

Part II of Surah Al-Baqarah emphasizes the uniqueness of the Ummah as a witness to humanity. Allah **سُبْحَانَهُ وَتَعَالَى** has appointed Muslims as witnesses, entrusting them with a significant

Roadmap to the Twins

responsibility requiring them to act with righteousness and justice. This responsibility is not to be taken lightly; Muslims are reminded to fulfill their role as witnesses to the best of their abilities. Moreover, in the same verse where Allah **سُبْحَانَهُ وَتَعَالَى** appoints the Muslims as witnesses, Allah **سُبْحَانَهُ وَتَعَالَى** directs them to a new Qiblah. This direction signifies the reality that Muslims are leaders and guides to monotheism (Tawheed). Therefore, they are not to follow the People of the Book's Qiblah even if it is legitimate, as in the case of Jerusalem's Bait Al-Maqdis. Instead, Muslims are expected to take a new direction in their worship, signifying that they are not followers anymore but leaders who must guide others toward righteousness and justice.

Allah **سُبْحَانَهُ وَتَعَالَى** also reminds the Ummah that as they call humanity to guidance, they will face opponents. However, they are urged to endure patience and find solace in Salawat, not giving up despite the tests they face in their lives. This is an essential reminder for Muslims, as it can be challenging to carry the burden of responsibility that comes with being witnesses to humanity. Despite the challenges, Muslims are reminded that Allah **سُبْحَانَهُ وَتَعَالَى** is with them, and they should remain steadfast in fulfilling their responsibilities.

Part II of Surah Al-Baqarah emphasizes the importance of upholding Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right of legislation and not transgressing against it. Muslims are warned against relying on their intellect or following ancestral or societal norms contradicting Allah's **سُبْحَانَهُ وَتَعَالَى** commands. Doing so would be a form of transgression against Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right of legislation, and it can lead to disobedience and corruption.

Muslims are also warned against setting rivals or partners with Allah **سُبْحَانَهُ وَتَعَالَى**, a grave sin in Islam. This includes associating partners with Allah **سُبْحَانَهُ وَتَعَالَى** in worship, which is considered Islam's greatest sin. The Surah emphasizes the importance of monotheism (Tawheed), which is the belief in the absolute Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, His attributes, and His sovereignty. Any deviation from this belief is a form of transgression against Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right of legislation.

Furthermore, Muslims are warned against following the footsteps of Shaytan (Satan), the ultimate enemy of mankind. Shaytan's (Satan) ultimate goal is to lead humans astray from the path of Allah **سُبْحَانَهُ وَتَعَالَى** and towards destruction. Therefore, Muslims are reminded to be vigilant against Shaytan's (Satan) deception and to seek refuge in Allah from his evil.

Additionally, Muslims are warned against manipulating the Revelation or concealing its meaning for personal gain. The Revelation is a source of Divine guidance from Allah **سُبْحَانَهُ وَتَعَالَى**, and it is essential to understand it correctly and implement it in our lives. Therefore, any attempt to manipulate or conceal the Revelation is a form of transgression against Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right of legislation.

Roadmap to the Twins

Part II of Surah Al-Baqarah guides protecting the five necessities of Muslim life: religion, life, family, intellect, and wealth. This section of the Surah emphasizes the importance of protecting these necessities while promoting fairness and justice in all aspects of life.

Part II of Surah Al-Baqarah features five powerful stories illustrating Allah's **سُبْحَانَهُ وَتَعَالَى** might and power, emphasizing the importance of trusting and relying on Him alone. These stories include the people who fled the plague, Taloot, and Goliath, Uzair, Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and Nimrod, and Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and the birds. Additionally, this section contains Ayatul Kursi, the greatest verse in the entire Qur'an. It emphasizes the importance of enriching one's knowledge of Allah's **سُبْحَانَهُ وَتَعَالَى** names and attributes, which empowers the witnesses to fulfill their responsibilities effectively.

The Surah stresses the importance of Salah and submission to Allah **سُبْحَانَهُ وَتَعَالَى** to achieve righteousness and justice. It guides on social issues such as marriage, divorce, inheritance, and financial transactions, promoting fairness and justice in all aspects of life. The Surah warns against arrogance and self-righteousness, which can lead to corruption and injustice, and emphasizes the importance of patience and perseverance in the face of adversity.

In conclusion, **Part II** of Surah Al-Baqarah is a motivational and inspiring guide that offers Muslims a comprehensive and practical roadmap for their daily lives. It builds upon the foundation in Part I, highlighting the significance of attestation (Tasdeeq) and compliance (Inqiyad) in implementing guidance and conveying it through actualization to the world. This section empowers the Ummah to become effective witnesses of Allah's **سُبْحَانَهُ وَتَعَالَى** message, promoting righteousness and justice in all aspects of life.

Roadmap to Part II: A Comprehensive Guide to Empower Muslim Witnesses

Part II of Surah Al-Baqarah, spanning verses 142-283, appoints the Ummah as witnesses over mankind, and Allah **سُبْحَانَهُ وَتَعَالَى** reveals the curriculum, guidance, manuscript, and blueprint that the community must uphold and promote to the world to demonstrate Allah's **سُبْحَانَهُ وَتَعَالَى** absolute power and might while preserving the five necessities.

Introduction: Part II has three distinct openings

- First opening covers the appointment of Ummah as witnesses and their distinctiveness through a unique Qiblah: Verses 142-152
- Second opening emphasizes the inevitability of tests and hardships: Verses 153-157
- Third opening stresses Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right of legislation: Verses 158-176

Roadmap to the Twins

The Five Essentials: Verses 142-283

The manuscript guides Muslims to lead a holistic and fulfilling life while preserving the five essentials: religion, life, family, intellect, and wealth.

The Power of Storytelling: Five Tales and Ayatul Kursi

Part II of Surah Al-Baqarah showcases the power of storytelling through five tales and Ayatul Kursi, which demonstrate Allah's **سُبْحَانَهُ وَتَعَالَى** absolute power and might, highlighting the importance of following Islamic teachings without compromising one's livelihood. The stories featured in Part II of Surah Al-Baqarah are:

1. The people fleeing from the plague
2. The tale of Taloot and Jaloot (Saul and Goliath)
3. The story of Uzayr (Ezra)
4. The account of Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and Nimrod
5. The narrative of Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and the birds
6. Ayatul Kursi, the greatest verse of the Qur'an.

Overall, Part II of Surah Al-Baqarah provides a comprehensive roadmap for the Ummah, emphasizing the importance of adhering to Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and teachings, promoting righteousness and justice, and showcasing His absolute power and might.

Introduction: Three Distinct Openings

Part II of Surah Al-Baqarah commences with an introduction that encompasses verses 142-176 and comprises three distinct openings:

The 1st Opening: The Appointed Witnesses and the Change of the Qiblah – Verses (142-152)

Part II begins with the appointing verse to emphasize the Ummah's vital role as witnesses to the truth of Islam and as a model for humanity. In this verse, Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ

بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ ﴿١٤٣﴾ [سورة البقرة: 143]

“Thus, We have made you [true Muslims –real believers of Islamic monotheism (Tawheed), true followers of Prophet Muhammad and his *Sunnah* (legal ways)], a *Wasat* (just) (and the

Roadmap to the Twins

best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the Qiblah (Salah direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed, it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (Salawat) to be lost (i.e., your Salahs offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.”⁽¹⁾

The above verse highlights several important points about the Ummah and its role in the world: -

Firstly: Allah **سُبْحَانَهُ وَتَعَالَى** has honored the Ummah as a Wasat, a just and balanced nation. This description emphasizes the importance of moderation in all aspects of life and the need for Muslims to strive for balance in their beliefs and actions. As the best nation, Muslims are expected to set an example for humanity to follow by embodying the qualities of justice and balance. Therefore, Muslims must act fairly and impartially in all their dealings and work towards creating a just society that benefits all members. Furthermore, by striving to embody these qualities, the Ummah can inspire others to do the same and create a more harmonious and equitable world.

Secondly: Allah **سُبْحَانَهُ وَتَعَالَى** has chosen the Ummah as witnesses over mankind, entrusting them with the great responsibility of sharing the truth of Islam with the world. As believers, we must positively influence society and promote the values and teachings of Islam peacefully and respectfully. We must strive to embody monotheism (Tawheed), not just in our words but also in our actions, and become an example of nobility and honor. Additionally, it is essential to establish a political body that embodies the ideals of Islam, one that defends the principles of justice, equality, and mercy. Through these efforts, we can fulfill our role as witnesses to the truth of Islam and inspire others to join us in the pursuit of goodness and righteousness.

Thirdly: The change in the Qiblah from Jerusalem to Makkah was a significant event in the history of Islam. It was a test of the Muslims' faith and obedience to the Messenger (Muhammad ﷺ), but it was also a way to distinguish the true believers from those who were not committed to the message of Islam. By facing Makkah, the Muslims acknowledged their allegiance to the Prophet Muhammad ﷺ and his message as the final Revelation of Allah **سُبْحَانَهُ وَتَعَالَى**. This change also reminded Muslims that they should not blindly follow the practices of the past if they conflicted with the guidance of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. The Muslims' connection to the previous Prophets and Messengers was acknowledged. Still, they were also responsible for bearing witness to the truth of Islam and promoting its message peacefully and respectfully while embodying the values of balance, justice, and obedience to the Messenger (Muhammad ﷺ).

(1) Qur'an (2:143)

Roadmap to the Twins

Fourthly: Allah's **سُبْحَانَهُ وَتَعَالَى** reassurance that the Salawat offered towards Jerusalem will not be lost validates the Qiblah towards Jerusalem. It reminds Muslims of the importance of following the example of previous Prophets and Messengers who faced Jerusalem. However, this reassurance also reminds the Ummah that present-day claimants who refuse to follow the teachings of the Prophet Muhammad ﷺ are indeed defiant to the teachings of past Prophets. Therefore, trusting Allah's **سُبْحَانَهُ وَتَعَالَى** guidance, Muslims must continue to follow the teachings of the Prophet Muhammad ﷺ and prioritize following his Sunnah over the practices of other religions or cultures. The Hadith reported by Ibn Abbas **رضي الله عنه** emphasizes the importance of following the Prophet's ﷺ teachings. It reminds Muslims that they are more worthy and closer to Prophet Musa **عَلَيْهِ السَّلَام** (Moses) than the Jews themselves. By doing so, the Ummah can continue to be a just and balanced nation, witnesses to the truth of Islam, and a model for humanity, as emphasized in the appointing verse.

Ibn Abbas **رضي الله عنه** reported: The Messenger of Allah ﷺ came to Madinah and he found the Jews fasting on the day of Ashura. The Prophet ﷺ said, “What is this day you are fasting?” They said, “This is a great day in which Allah saved Musa (Moses) and his people, and he drowned Pharaoh and his people. Musa (Moses) fasted on it due to gratitude, so we also fast on it.” The Prophet ﷺ said, “We are more worthy and closer to Musa (Moses) than you.” The Prophet ﷺ fasted on the day of Ashura and he commanded fasting on it.⁽¹⁾

Fifthly: The change of the Qiblah served as a test for the followers of the previous Prophets and Messengers who faced Jerusalem as their Qiblah. They claimed that Prophet Muhammad ﷺ and his followers were merely followers of their Qiblah, but when Allah **سُبْحَانَهُ وَتَعَالَى** changed the Qiblah to Makkah, they were the first to incite doubt and promote rejection of the new legislation. Their refusal to adhere to the new Qiblah was a clear sign that they were not following the truth. As believers, we must trust in Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and follow the teachings of the Prophet Muhammad ﷺ, as he is the final Messenger, and his message is the truth. Let us not be like those who reject the truth out of pride and stubbornness, but rather let us be like the appointed witnesses, embodying balance, justice, and obedience to Allah's **سُبْحَانَهُ وَتَعَالَى** Will.

The Significance of the Change in Qiblah Direction: A Reminder for Muslims to Follow Divine Guidance and Distinguish Themselves from Other Faiths

The Qiblah, or the direction of Salah, is essential in Islam. Muslims face the Ka'abah in Makkah when they perform their Salawat. This direction was established by the Prophet Muhammad ﷺ after he received Revelation from Allah **سُبْحَانَهُ وَتَعَالَى**.

Before this Revelation, Muslims used to pray in the direction of Jerusalem, the direction of Salah of the People of the Book. However, when the Muslims migrated from Makkah to Madinah, Allah **سُبْحَانَهُ وَتَعَالَى** commanded them to change their direction of Salah to the Ka'bah in Makkah.

(1) Ṣaḥīḥ al-Bukhārī 2004, Ṣaḥīḥ Muslim 1130

Roadmap to the Twins

Al-Bara' ibn Azib رضي الله عنه narrated that the Prophet ﷺ prayed facing Al-Aqsa Mosque (Baitul-Maqdis) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah at Makkah.⁽¹⁾ Even when the Prophet ﷺ was still in Makkah, he always stood south of the Ka'bah during his Salawat so he could face both the Ka'bah and the Al-Aqsa Mosque (Baitul-Maqdis) concurrently.

After Prophet's ﷺ migration (Hijrah) to Madinah, the Prophet ﷺ and the companions continued to pray, facing Al-Aqsa Mosque (Baitul-Maqdis), which meant they had to turn away from the Ka'bah since Madinah is located on the north of Makkah and south of Jerusalem. Al-Bara' Ibn 'Azib رضي الله عنه narrated in a narration: We prayed with the Messenger of Allah ﷺ facing towards Al-Aqsa Mosque in Jerusalem (Baitul-Maqdis) for eighteen months, the Qiblah changed to the Ka'bah after entering Madinah. When The Messenger of Allah ﷺ would pray to face Al-Aqsa Mosque (Baitul-Maqdis), he would often lift his face towards the heavens, and Allah سُبْحَانَهُ وَتَعَالَى knew what was in the heart of His Prophet ﷺ and how he longed to face the Ka'bah (during Salah).⁽²⁾

Muslims, who witness the truth, must not imitate any other community, even in their religious practices. The Prophet Muhammad ﷺ warned Muslims about following the example of the Jews and Christians. Abu Sa'id al-Khudri رضي الله عنه reported Allah's Messenger ﷺ as saying: You would tread the same path as was trodden by those before you inch by inch and step by step, so much so that if they had entered the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words) "those before you"? He said: Who else (than those two religious' groups)?⁽³⁾

The Change of Qiblah: Separating Muslims from Jews and Christians

Since the time of Prophet Muhammad ﷺ and his companions, Muslims prayed towards the Qiblah in Al-Aqsa Mosque (Baitul-Maqdis), just like the Jews and Christians. However, the Jews and Christians felt that the Prophet ﷺ was following them, which made them think that they did not have to follow him. They believed that everyone was praying towards "their" Qiblah in Baitul-Maqdis; therefore, they thought they were on the right creed and superior.

To end this confusion, Allah سُبْحَانَهُ وَتَعَالَى revealed the new direction of Salah, and Muslims were ordered to pray towards the Ka'bah in Makkah. This was a significant step to separate the Muslims from the Jews and Christians and show their unique identity. Allah سُبْحَانَهُ وَتَعَالَى commands the direction of sacred Salah, and Muslims submit and obey all His commandments.

(1) Sahih Al-Bukhari

(2) Sunan Ibn Majah

(3) Sahih Muslim

Roadmap to the Twins

Although the People of the Book knew that the change of the Qiblah was the truth from their Lord, they continued to reject it and cast doubt about the legislation. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ }
[سورة البقرة: 142]

“The foolish among the people will say, ‘What has turned them away from their Qiblah, which they used to face?’ Say, ‘To Allah belongs the east and the west. He guides whom He wills to a straight path.’”(1)

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ } [سورة البقرة: 144]

“Certainly, the people who were given the Scriptures (i.e., Jews and the Christians) know well that, that (you’re turning towards the direction of the Ka’bah at Makkah in Salahs) is the truth from their Lord. And Allah is not unaware of what they do.”(2)

Allah **سُبْحَانَهُ وَتَعَالَى** reminds the believers that they will never be able to settle the dispute regarding the change of the direction of Salah (Qiblah), although the People of the Book know the truth with the same certainty that they know their children. They are quarrelsome people and will never be content and accept the truth. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَئِن آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِن آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ } [البقرة: 145]

“And even if you were to bring to the People of the Book all the Ayat (proofs, evidence, verses, lessons, signs, Revelations, etc.), they would not follow your Qiblah (Salah direction), nor are you going to follow their Qiblah (Salah direction). And they will not follow each other’s Qiblah (Salah direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zalimun (polytheists, wrong-doers, etc.)”(3)

Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur’an (2:142)
(2) Qur’an (2:144)
(3) Qur’an (2:145)

Roadmap to the Twins

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ} [سورة البقرة:146]

“Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad, or the Ka’bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it – [i.e., the qualities of Muhammad which are written in the Torah (Old Testament) and the Injeel (Gospel)].”⁽¹⁾

Even though the Prophet ﷺ would have loved to have the direction of Salah (Qiblah) changed to the direction of the Ka’bah, he did not question nor challenge Allah ﷻ and continued obeying His commandment. However, the time had come to empower the believers with their unique Salah direction to separate them from the Jews and Christians. Indeed, the latter group knew from their scriptures that this change was evidence of the truth. But they were heedless of the truth and remained stubborn in their vanity. Allah ﷻ said:

{قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} [سورة البقرة:144]

“We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qibla with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in Salah]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.”⁽²⁾

Allah ﷻ said:

{وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} [سورة البقرة:149]

“So, from wherever you go out [for Salah, O Muhammad] turn your face toward al-Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.”⁽³⁾

Allah ﷻ is telling the believers that the change of the direction of Salah is from Him, and it is the ultimate truth that should not be doubted. Allah ﷻ said:

(1) Qur’an (2:146)

(2) Qur’an (2:144)

(3) Qur’an (2:149)

Roadmap to the Twins

{ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ } [سورة البقرة: 147]

“(This is) the truth from your Lord. So be you not one of those who doubt.”⁽¹⁾

The 2nd Opening: The Importance of Patience in Da'wah and Facing Defiance as a Universal Sunnah for Muslims – Verses 153-157

As witnesses to the truth, Muslims are called upon to lead and guide humanity toward the straight path, which can often result in facing defiance and harm. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ } [سورة البقرة: 155]

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sabirin* (the patient ones, etc.).”⁽²⁾

However, Allah سُبْحَانَهُ وَتَعَالَى reminds the believers that their adherence to His commandment may incite the People of the Book to inflict harm. In this situation, Muslims are encouraged to be patient and steadfast and seek Allah's سُبْحَانَهُ وَتَعَالَى help through consistent remembrance and Salah. Mankind is not our greatest danger, but disobeying Allah سُبْحَانَهُ وَتَعَالَى and His commandment is the real danger for the believing Muslim. Allah سُبْحَانَهُ وَتَعَالَى said:

{ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَنَعْنِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ } [سورة البقرة: 150]

“So, fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.”⁽³⁾

Allah سُبْحَانَهُ وَتَعَالَى said:

{ فَأَذْكُرُوا لِي آذَانَكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ } [سورة البقرة: 152]

“Therefore, remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.”⁽⁴⁾

(1) Qur'an (2:147)

(2) Qur'an (2:155)

(3) Qur'an (2:150)

(4) Qur'an (2:152)

Roadmap to the Twins

Patience is crucial when giving Da'wah or inviting others to Islam. It involves inviting others to explore and understand the teachings and principles of Islam, which can be met with skepticism, criticism, or hostility. Therefore, it is essential for those giving Da'wah to remain patient, composed, and respond to objections respectfully and thoughtfully. In addition, Muslims are encouraged to demonstrate the positive aspects of Islam through their actions and behavior. Allah سُبْحَانَهُ وَتَعَالَى said:

{ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ } [سورة البقرة: 153]

“O you who believe! Seek help in patience and As-Salah. Truly! Allah is with As-Sabirin (the patient ones, etc).”⁽¹⁾

Besides patience, a good understanding of Islam's principles and teachings is vital when giving Da'wah. It enables one to answer questions and objections effectively and provide accurate information about Islam. The goal of Da'wah is to invite others to Islam peacefully and respectfully and to encourage dialogue and understanding between people of different faiths and backgrounds.

Allah سُبْحَانَهُ وَتَعَالَى tests humankind with various inflictions, such as fear, hunger, and loss of wealth, lives, and fruits. However, Allah سُبْحَانَهُ وَتَعَالَى promises glad tidings for those who remain patient during life's difficulties.

In conclusion, as witnesses to the truth, Muslims may face defiance and harm when leading and guiding humanity toward the straight path. However, Allah سُبْحَانَهُ وَتَعَالَى reminds us to remain patient and steadfast, seek His help, and understand Islam's principles and teachings well. By doing so, Muslims can effectively give Da'wah and invite others to explore Islam's beauty and wisdom.

The 3rd Opening: Legislation is Allah's سُبْحَانَهُ وَتَعَالَى Exclusive Right: Its Implications for Muslims – Verses 158-176

The 3rd opening of the Qur'an emphasizes the importance of recognizing that legislation is Allah's سُبْحَانَهُ وَتَعَالَى exclusive right. Allah سُبْحَانَهُ وَتَعَالَى is the sole legislator in Islam, and His commandments are absolute and binding. This means that Muslims believe that Allah سُبْحَانَهُ وَتَعَالَى has the ultimate authority to legislate and determine what is permissible and impermissible and that His laws and commandments are contained within the Qur'an and the teachings of the Prophet Muhammad ﷺ.

This belief is based on the Islamic concept of monotheism (Tawheed), which emphasizes the unity and sovereignty of God over all creation. It is also believed that Allah's سُبْحَانَهُ وَتَعَالَى laws and

(1) Qur'an (2:153)

Roadmap to the Twins

commandments are based on Divine wisdom and justice and are designed to promote humanity's well-being and happiness.

The implications of this belief for Islamic governance and law (Shari'ah) are significant. Islamic law (Shari'ah) is based on the belief that the source of legislation is a Divine Revelation, and that the role of human authorities is to interpret and apply these laws in a just and fair manner.

Thus, while Allah's **سُبْحَانَهُ وَتَعَالَى** laws and commandments are absolute and binding, human authorities are responsible for ensuring that these laws are applied fairly and justly to all members of society. Therefore, the Islamic legal system (Shari'ah) is based on a balance between Divine guidance and human interpretation and implementation. However, some obstacles and deterrents can come between Muslims and the implementation of Allah's **سُبْحَانَهُ وَتَعَالَى** directives. Therefore, witnesses must avert these obstacles, which include the followings:

1. The Importance of Avoiding Intellect When it Comes to Allah's **سُبْحَانَهُ وَتَعَالَى** Legislation
2. The Sin of Concealing the Truth: Warning Against Manipulating Allah's **سُبْحَانَهُ وَتَعَالَى** Legislations
3. Beware of Setting up Rivals to Allah **سُبْحَانَهُ وَتَعَالَى** and Abandoning His Legislation
4. Recognizing and Avoiding the Steps of Shaytan (Satan) in Overriding Allah's Legislations
5. The Danger of Ancestral Heritage Overriding Allah's **سُبْحَانَهُ وَتَعَالَى** Legislations in Islam
6. The Importance of Appreciating the Wisdom Behind Allah's **سُبْحَانَهُ وَتَعَالَى** Divine Laws
7. Trading the Truth for Fleeting Gain: The Danger of Prioritizing Worldly Desires Over Allah's **سُبْحَانَهُ وَتَعَالَى** Legislation

The Balance of Divine Guidance and Human Reasoning in Islamic Law

In Islam, the concept of legislation as Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right is fundamental and has significant implications for the practice of the faith. The Qur'an and the teachings of Prophet Muhammad ﷺ contain the laws and commandments that are believed to be based on Divine wisdom and justice, designed to promote humanity's well-being and happiness.

However, sometimes human reasoning and intellect can conflict with Allah's **سُبْحَانَهُ وَتَعَالَى** directives, leading to confusion and hesitation among believers. The story of the Sa'ee between Safa and Marwah serves as an example of how the companions of the Prophet Muhammad ﷺ employed their human reasoning to refrain from performing an integral ritual of Hajj and Umrah.

When the companions reached the hills of Safa and Marwah, they hesitated to perform the Sa'ee between them because the area was previously associated with the worship of idols. Their hesitation was understandable, given the historical context of the place and their sincere desire to avoid anything that could potentially lead to idolatry.

Roadmap to the Twins

However, Allah ﷻ revealed verses from the Qur'an to the Prophet Muhammad ﷺ that affirmed the sanctity of the Sa'ee and commanded the companions to perform it without any reservations. The verses made it clear that the Sa'ee was a ritual that Allah ﷻ had commanded, and it was not to be abandoned or neglected because of past cultural or societal practices that may have been associated with idolatry. Allah ﷻ said:

﴿ إِنِ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

[سورة البقرة: 158]

"Indeed, as-Safa and al-Marwah are among the symbols of Allah. So, whoever makes Hajj to the House or performs 'Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and knowing."⁽¹⁾

This incident shows that while human reasoning and intellect are important, they cannot override Allah's ﷻ directives. In Islam, the source of legislation is considered to be a Divine Revelation, and the role of human authorities is to interpret and apply these laws in a just and fair manner. Therefore, human reasoning and intellect can help us understand and reflect upon the Qur'an, but they cannot replace Allah's ﷻ commandments.

Furthermore, the story of the Sa'ee also highlights the importance of following Allah's ﷻ guidance and commandments rather than cultural or societal practices that may have been associated with idolatry in the past. The worship of Allah ﷻ should be based on His guidance and commandments rather than on cultural practices that may not have any basis in the Qur'an or the teachings of Prophet Muhammad ﷺ.

In conclusion, the story of the Sa'ee between Safa and Marwah is a powerful reminder that while human reasoning and intellect are important, they cannot override Allah's ﷻ directives. It also emphasizes the importance of following Allah's ﷻ guidance and commandments rather than cultural or societal practices that may have been associated with idolatry in the past. As believers, we must rely on Allah's ﷻ guidance and commandments to lead us on the right path, and we must strive to understand and implement them in our daily lives.

(1) Qur'an (2:158)

Roadmap to the Twins

The Sin of Concealing the Truth in Islam: Warning Against Manipulating Allah's سُبْحَانَهُ وَتَعَالَى Legislations

This warning against concealing the truth also extends to manipulating it. Muslims are commanded to uphold the truth and avoid distorting it to serve their interests or to override Allah's سُبْحَانَهُ وَتَعَالَى commandments. Allah سُبْحَانَهُ وَتَعَالَى said:

{ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ }
[سورة البقرة: 159]

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse.”⁽¹⁾

Similarly, the Prophet Muhammad ﷺ is reported to have said: "Whoever conceals knowledge, Allah سُبْحَانَهُ وَتَعَالَى will brand him with the branding iron from the Hellfire."⁽²⁾

Manipulating the truth is a severe offense in Islam, and those who do so are considered to be committing a grave sin. The Prophet Muhammad ﷺ said, “Be truthful, for indeed, truthfulness leads to righteousness, and righteousness leads to Paradise. And a man continues to be truthful and encourages truthfulness until he is written down with Allah as truthful. And beware of falsehood, for indeed, falsehood leads to wickedness, and wickedness leads to the Hellfire. And a man continues to tell lies and encourages falsehood until he is written down with Allah as a liar.”

Manipulating the truth can take many forms, such as twisting facts or concealing information to deceive others. It can also involve spreading false rumors or accusations that harm others. These actions are all contrary to the teachings of Islam, which emphasizes the importance of honesty and truthfulness in all aspects of life.

Moreover, manipulating the truth to override Allah's سُبْحَانَهُ وَتَعَالَى commandments is an even graver offense. It is an act of rebellion against Allah سُبْحَانَهُ وَتَعَالَى, the sole legislator, and shows a lack of faith in His guidance and wisdom. This kind of behavior is harmful to the individual and society as a whole, as it can lead to widespread corruption and injustice.

Therefore, Muslims must uphold the truth and avoid concealing or manipulating it. Furthermore, Muslims must seek knowledge and understand the commandments of Allah سُبْحَانَهُ وَتَعَالَى and His guidance through the Qur'an and the teachings of the Prophet Muhammad ﷺ. They must

(1) Qur'an (2:159)

(2) Sunan Ibn Majah

Roadmap to the Twins

also be truthful and honest in all their dealings with others and avoid spreading false rumors or accusations.

In conclusion, concealing or manipulating the truth to override Allah's **سُبْحَانَهُ وَتَعَالَى** commandments is a grave sin in Islam. Muslims must uphold the truth and avoid distorting it for their gain or to deceive others. Only by following the truth can one attain righteousness and ultimately be rewarded with Paradise by Allah **سُبْحَانَهُ وَتَعَالَى**.

Beware of Setting up Rivals to Allah **سُبْحَانَهُ وَتَعَالَى** and Abandoning His Legislation

The concept of monotheism (Tawheed), or the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, is paramount in Islam. Muslims believe in the unity and sovereignty of Allah **سُبْحَانَهُ وَتَعَالَى**, and He is the only one worthy of worship. Therefore, setting up rivals with Allah **سُبْحَانَهُ وَتَعَالَى**, whether in worship or belief, is considered an act of polytheism, and it is one of the gravest sins in Islam.

One of how people set up rivals with Allah **سُبْحَانَهُ وَتَعَالَى** is by bypassing or going against His legislation due to obeying the directives of their religious leaders or any other authority figures. They follow man-made rules contradicting Allah's **سُبْحَانَهُ وَتَعَالَى** commandments and abandon His sublime legislations. However, Allah **سُبْحَانَهُ وَتَعَالَى** warns against taking rivals alongside Him and loving them as they love Allah **سُبْحَانَهُ وَتَعَالَى**. The Qur'an explicitly warns against setting up rivals to Allah **سُبْحَانَهُ وَتَعَالَى** in Surah Al-Baqarah:

{ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ } [سورة البقرة: 165]

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.”⁽¹⁾

Some Jews and Christians take their religious leaders as rivals along with Allah **سُبْحَانَهُ وَتَعَالَى**.

Adi ibn Hatim **رضي الله عنه** reported: I came to the Prophet **ﷺ** while I had a crucifix of gold around my neck. The Prophet **ﷺ** said: “O ‘Adi! Remove this idol from yourself!” I heard him reciting the verse in Surah At-Tawbah.

{ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَاءَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ } [سورة التوبة: 31]

“They have taken their priests and rabbis as Lords besides Allah.”⁽²⁾

(1) Qur'an (2:165)

(2) Qur'an (9:31)

Roadmap to the Twins

The Prophet ﷺ explained this by stating, “As for them, they did not worship them, but rather when they made something lawful for them, they considered it lawful. When they made something unlawful for them, they considered it unlawful.”⁽¹⁾

The Prophet Muhammad ﷺ also warned against setting up rivals with Allah ﷻ. For example, Adi ibn Hatim رضي الله عنه reported having a gold crucifix around his neck. When he visited the Prophet ﷺ, he asked him to remove it, saying that taking religious leaders and scholars as lords alongside Allah ﷻ is against the teachings of Islam. The Prophet ﷺ also recited the verse mentioned above from Surah At-Tawbah to emphasize this point.

The Prophet ﷺ further explained that people who set up rivals with Allah ﷻ do not necessarily worship them, but they obey them in matters that contradict Allah's ﷻ commandments. They follow their directives and abandon the true guidance of Allah ﷻ.

In conclusion, setting up rivals with Allah ﷻ and following their directives against Allah's ﷻ commandments is a severe offense in Islam. Muslims must be vigilant and avoid following any authority figures who lead them astray from the path of Allah ﷻ. We must love and obey Allah ﷻ above all others and not abandon His sublime legislations for any reason. By doing so, we will protect ourselves from the sin of polytheism and ensure that we follow the true path of Islam.

Recognizing and Avoiding the Steps of Shaytan (Satan) in Overriding Allah's ﷻ Legislations

Shaytan's (Satan) steps are a common deterrent to implementing Allah's ﷻ legislation. Therefore, the Qur'an warns believers about the tactics Shaytan (Satan) uses to lead people astray, such as whispering doubts and desires, promoting sin and disobedience, and instilling fear and despair.

One of the most significant steps of Shaytan (Satan) is to encourage people to question and doubt Allah's ﷻ commandments. Shaytan (Satan) exploits people's natural inclination to seek knowledge and understand the world around them. However, in doing so, Shaytan (Satan) leads people to question the authority of Allah ﷻ and His Divine guidance, which can ultimately lead to disobedience and sin.

Another step of Shaytan (Satan) is to promote disobedience and sin. Shaytan (Satan) does this by encouraging people to indulge in their desires and engage in actions contrary to Allah's ﷻ

(1) Source: Sunan al-Tirmidhī 3095: Hasan (fair) according to Al-Albani

Roadmap to the Twins

commandments. Shaytan (Satan) convinces people that disobedience and sin are enjoyable and harmless, leading them to disregard the consequences of their actions and ultimately leading them away from Allah **سُبْحَانَهُ وَتَعَالَى**.

Furthermore, Shaytan (Satan) instills fear and despair in people, causing them to lose hope in Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and forgiveness. Shaytan (Satan) does this by reminding people of their past sins and mistakes, making them feel as though they are unworthy of Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and forgiveness. This makes people hopeless and despair, ultimately leading them away from Allah **سُبْحَانَهُ وَتَعَالَى** and His Divine guidance.

To overcome Shaytan's (Satan) steps, believers must remain steadfast in their faith and seek refuge in Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ
وَأَنْ تَقُولُوا عَلَىٰ نَجْمِ نَحْمَدُكَ} [سورة البقرة: 168-169]

“O mankind! Eat of that which is lawful and good on the earth and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy. [Shaytan (Satan)] commands you only what is evil and Fahsha (sinful), and that you should say against Allah what you know not.”⁽¹⁾

Furthermore, they must avoid questioning Allah's **سُبْحَانَهُ وَتَعَالَى** commandments and trust His Divine wisdom. Additionally, they must resist the temptation to indulge in their desires and remain obedient to Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. Finally, they must maintain hope and trust in Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and forgiveness, knowing He is always ready to forgive those who repent and seek His forgiveness.

The Danger of Ancestral Heritage Overriding Allah's **سُبْحَانَهُ وَتَعَالَى** Legislations in Islam

Ancestral heritage (Sunnat-ul Al-Abaa') should not hinder the application of Allah's **سُبْحَانَهُ وَتَعَالَى** legislation. Instead, Muslims should seek knowledge and understand the Qur'an and the teachings of the Prophet Muhammad ﷺ to distinguish between what is permissible and impermissible. Blindly following the practices of one's ancestors without questioning whether they are in line with Islamic teachings is unacceptable and goes against the principles of Islam. Therefore, Allah **سُبْحَانَهُ وَتَعَالَى** is warning the witnesses against following the ancestral religious, cultural heritages, and societal norms. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (2:168-169)

Roadmap to the Twins

{ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَاتِ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ }
[سورة البقرة: 170]

“When it is said to them: ‘Follow what Allah has sent down.’ They say: ‘Nay! We shall follow what we found our fathers following.’ (Would they do that!) Even though their fathers did not understand anything, nor were they guided?”⁽¹⁾

Therefore, Muslims need to seek knowledge and understand the Qur'an and the teachings of the Prophet Muhammad ﷺ to distinguish between what is permissible and impermissible. Muslims should not blindly follow the practices of their forefathers or ancestors without questioning whether they align with Islamic teachings.

It is important to note that Islam does not reject culture or tradition but seeks to purify and elevate them. Therefore, Islam encourages Muslims to embrace their cultural heritage and customs as long as they align with Islamic teachings.

The Importance of Appreciating the Wisdom Behind Allah's **سُبْحَانَهُ وَتَعَالَى** Divine Laws

Not appreciating the wisdom behind Allah's **سُبْحَانَهُ وَتَعَالَى** Divine laws hinders developing a deep love and devotion to Allah **سُبْحَانَهُ وَتَعَالَى** and His religion. Therefore, Muslims are encouraged to not only follow the commandments of Allah **سُبْحَانَهُ وَتَعَالَى** but also to understand the wisdom behind them. The Divine laws are based on a deep understanding of human nature and needs and are not arbitrary.

Appreciating the wisdom behind Allah's **سُبْحَانَهُ وَتَعَالَى** Divine laws can deepen one's understanding and strengthen their faith. The more Muslims understand the reasoning behind Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, the more they can appreciate the benefits they bring to their lives. For example, the prohibition of alcohol and gambling can protect individuals and society from the harms of addiction and financial ruin. In addition, fasting during the month of Ramadan can teach self-discipline and empathy toward the less fortunate. These are just a few examples of the wisdom behind Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ ءِتِيَاهُ تَعْبُدُونَ } [سورة البقرة: 172]

“O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed, He Whom you worship.”⁽²⁾

(1) Qur'an (2:170)

(2) Qur'an (2:172)

Roadmap to the Twins

When Muslims appreciate the wisdom behind Allah's **سُبْحَانَهُ وَتَعَالَى** Divine laws, they are likelier to follow them sincerely and passionately. This leads to a stronger connection with Allah **سُبْحَانَهُ وَتَعَالَى** and a more profound love for His religion. In contrast, when Muslims do not understand or appreciate the wisdom behind the Divine laws, they may feel burdened or resentful towards them. This can lead to a lack of devotion to Allah **سُبْحَانَهُ وَتَعَالَى** and His religion.

Therefore, Muslims need to strive to understand and appreciate the wisdom behind Allah's **سُبْحَانَهُ وَتَعَالَى** Divine laws. This can be done through seeking knowledge, studying the Qur'an and Hadith, and reflecting on the benefits of following Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. By doing so, Muslims can deepen their love and devotion to Allah **سُبْحَانَهُ وَتَعَالَى** and His religion and live a fulfilling and purposeful life following His guidance.

Trading the Truth for fleeting Gain: The Danger of Prioritizing Worldly Desires Over Allah's **سُبْحَانَهُ وَتَعَالَى** Legislation

In Islam, sacrificing the truth for temporary worldly gains is discouraged. The Qur'an and the teachings of the Prophet Muhammad ﷺ are considered the most incredible blessings and source of guidance from Allah **سُبْحَانَهُ وَتَعَالَى**. Therefore, Muslims are expected to value and follow the truth even if it means foregoing worldly benefits.

Allah **سُبْحَانَهُ وَتَعَالَى** warns against those who conceal or ignore the truth and instead seek worldly gains. The Qur'an describes such individuals as being misguided and warns of the consequences they will face. They will suffer a painful punishment and not receive any purification or forgiveness from Allah **سُبْحَانَهُ وَتَعَالَى** on the Day of Judgment. Allah **سُبْحَانَهُ وَتَعَالَى** warns the witness against trading the truth for a fleeting gain. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ

اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ } [سورة البقرة: 174]

“Verily, those who conceal what Allah has sent down of the Book and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (2:174)

Roadmap to the Twins

{ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ } [سورة البقرة: 175]

“Those are they who have purchased error at the price of guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.”⁽¹⁾

Allah سُبْحَانَهُ وَتَعَالَىٰ said:

{ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ } [سورة البقرة: 176]

“That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.”⁽²⁾

This highlights the importance of valuing and understanding the wisdom behind Allah's سُبْحَانَهُ وَتَعَالَىٰ Divine laws and teachings. It also emphasizes that material possessions and gains are fleeting and insignificant compared to the rewards and blessings of following the truth in this life and the hereafter.



(1) Qur'an (2:175)

(2) Qur'an (2:176)

Part II: Verses 142-283

Section II: The Curriculum



In Islamic teachings, the five necessities are considered fundamental aspects of human life essential for the well-being of individuals and society. These five necessities are religion, life (nafs), progeny (nasl), intellect (aql), and wealth (maal).

Part II of Surah Al-Baqarah from verses 142-283 provides guidance and examples on cultivating and safeguarding the five necessities of religion, life, progeny, intellect, and wealth in Islam. The verses in this section emphasize the importance of faith and good deeds, preserving life, the sanctity of the family unit, seeking knowledge, and charitable giving.

Part II provides specific guidance on these essentials, such as Salah, fasting, pilgrimage, marriage, inheritance, business transactions, and social welfare. Through the verses in Part II of Surah Al-Baqarah, individuals are encouraged to live a balanced life that incorporates all aspects of the five necessities. This section of the Qur'an provides a comprehensive understanding of Islamic teachings. It serves as a roadmap for individuals seeking to live fulfilling lives that uphold these essential aspects of human existence.

Before we present the verses from Part II of Surah Al-Baqarah that contribute to the cultivation, nurturing, and protection of these five necessities, let us take a moment to briefly shed some light on these essential aspects of human life in Islam.

The Significance of Religion

Religion is the foundation of human existence because it is the purpose behind human creation. Allah **سُبْحَانَهُ وَتَعَالَى** has stated in the Qur'an:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]

“I have not created jinn and mankind except to worship Me.”⁽¹⁾

Therefore, the Islamic teachings guide how to enhance the innate necessity to worship and lead a spiritual life. Islam emphasizes the importance of faith (Iman) and good deeds, essential

⁽¹⁾ Quran (51:56).

Roadmap to the Twins

components of a Muslim's life. Faith (Iman) is considered the bedrock of a Muslim's existence, and it is necessary to develop a deep understanding of Islamic beliefs and practices.

Islamic teachings guide various acts of worship, including Salah, fasting, pilgrimage, and charitable giving, which are essential for spiritual development. By engaging in these acts of worship and developing a deep understanding of Islamic beliefs, individuals can lead a fulfilling life in accordance with Allah's **سُبْحَانَهُ وَتَعَالَى** Will. The ultimate goal of a Muslim's life is to achieve closeness to Allah **سُبْحَانَهُ وَتَعَالَى**, and Islamic teachings provide the roadmap for individuals seeking to enhance their spirituality and connect with their Creator.

The Sacredness of Life and its Protection in Islam

In Islam, life (nafs) is considered sacred, and it is of utmost importance to protect it at all costs. Islam encourages individuals to take care of their physical and mental health and avoid anything that may harm themselves or others. This includes avoiding harmful substances, such as alcohol and drugs, and caring for one's body through a healthy lifestyle. Allah **سُبْحَانَهُ وَتَعَالَى** has legislated laws and guidelines in the Qur'an and Sunnah to protect human life and promote well-being, such as laws prohibiting consuming certain types of food that are harmful to human health.

Additionally, Islam strictly prohibits suicide, as it is considered a grave sin and a violation of the sanctity of life. Suicide is seen as rejecting the blessings that Allah **سُبْحَانَهُ وَتَعَالَى** has bestowed upon an individual and denying His ultimate authority over life and death. Moreover, Islam has prescribed the penal code of Qisas for murder, which means that the punishment for taking a life unjustly is equal to the sentence for the crime committed.

Islam teaches that preserving life is paramount, and individuals are taught to value and cherish their lives. This includes caring for one's mental health and seeking help when needed. Therefore, Islam encourages individuals to seek medical treatment for any physical or mental illnesses and to take the necessary precautions to protect themselves and others from harm.

Progeny, Lineage, and Honor: The Interconnected Necessities of Nasil in Islam

Progeny (nasl) is an essential aspect of human life in Islam, as it ensures the continuation of the human race and the preservation of the family unit. Islam recognizes the importance of lineage, and the next generation is entitled to be born into a household with an identified mother and father. This recognition is to preserve the innate status of progenies and enhance it in the light of the Revelation.

Islam emphasizes the importance of marriage, procreation, and raising children in a healthy and nurturing environment. The family unit is considered the basic building block of society, and

Roadmap to the Twins

the family's well-being is essential for the community's well-being. Therefore, Islam recognizes marriage as a means of protection for the reproduction of the next generations. Consequently, it promotes marriage between a man and a woman, as it provides a stable and nurturing environment for the children.

In Islam, relationships outside marriage are considered disgraceful and a major sin, leading to humiliation for the parents and the community. Therefore, Islam has legislated the institution of marriage to preserve honor and dignity within the family and society. The marriage contract is a legal and binding agreement that protects the rights of both spouses and their progeny, ensuring a harmonious and peaceful family life.

In summary, progeny, lineage, and honor are interrelated aspects of the necessity of *nasl* in Islam. Islam recognizes the importance of marriage, procreation, and raising children in a healthy and nurturing environment to ensure the continuation of the human race and the preservation of the family unit. The institution of marriage is essential for protecting the honor and dignity of the family and society.

Intellect and Education in Islam: Promoting Rational Thinking and Prohibiting Harmful Substances

Intellect (*aql*) is considered a fundamental aspect of human life in Islam. It is seen as a gift from Allah **سُبْحَانَهُ وَتَعَالَى** and must be used to better oneself and society. Therefore, Islam mandates education for every Muslim to promote intellect and rational thinking development. Knowledge, critical thinking, and rational decision-making are encouraged in Islam to enhance the understanding of the world and better serve Allah's **سُبْحَانَهُ وَتَعَالَى** purpose.

In Islam, education is considered a lifelong process, and individuals are encouraged to seek knowledge in various fields, including science, literature, and theology. The pursuit of knowledge is highly valued in Islam, and it is believed that acquiring knowledge leads to a deeper understanding of Allah's **سُبْحَانَهُ وَتَعَالَى** creation and the fulfillment of His purpose.

Islam also recognizes the harmful effects of alcohol and intoxicants on the intellect and the human body. Therefore, Islam strictly prohibits the consumption of alcohol and intoxicants. Banning these substances aims to protect individuals from the harmful effects of intoxication, which can lead to impaired judgment, decision-making, and irrational behavior.

The Islamic Perspective on Wealth and Ethical Conduct in Business Transactions

Wealth (*maal*) is one of the five necessities in Islam and is considered a blessing from Allah **سُبْحَانَهُ وَتَعَالَى**. However, with this blessing comes responsibility, and Islam teaches that wealth must be

Roadmap to the Twins

acquired and used lawfully and ethically. In Islam, individuals are encouraged to be responsible and charitable with their wealth and to avoid greed and extravagance. The distribution of wealth is also emphasized, and individuals are encouraged to give to those in need and contribute to the betterment of society.

Islam teaches that financial transactions and business dealings must be conducted ethically and transparently. Therefore, Islam has outlawed usury, bribery, and theft and has legislated specific guidelines for conducting business transactions, trading, and commodities exchanges. These guidelines ensure that financial dealings are conducted fairly and justly, and they emphasize the importance of honesty and integrity in business practices.

In addition, Islam has prescribed a penal code for stealing, and the punishment for stealing is determined based on the value of the stolen property and other specific circumstances. However, Islam also emphasizes forgiveness and encourages individuals to seek forgiveness from Allah **سُبْحَانَهُ وَتَعَالَى** and make amends for any wrongdoings they have committed.

In Islam, wealth is viewed as a means to serve Allah **سُبْحَانَهُ وَتَعَالَى** and help others. Therefore, individuals are encouraged to use their wealth to support charitable causes and to help those in need. This is demonstrated through the practice of Zakat, which is giving a portion of one's wealth to those in need. Through the practice of Zakat and other charitable acts, individuals can purify their wealth and gain the blessings of Allah **سُبْحَانَهُ وَتَعَالَى**.

In summary, The five necessities of religion, life, progeny, intellect, and wealth are fundamental aspects of human life according to Islamic teachings. These necessities are essential for the well-being of individuals and society as a whole. Part II of Surah Al-Baqarah provides guidance and examples on cultivating and protecting these essentials through various acts of worship, family life, seeking knowledge, and ethical conduct in business transactions. This section of the Qur'an serves as a roadmap for individuals seeking to live fulfilling lives that uphold these essential aspects of human existence. In the following section, we will delve into the verses from Part II of Surah Al-Baqarah that contribute to the cultivation and protection of these five necessities, providing evidence and insight into Islamic teachings.

In the following section, we will provide evidence from the Revelation—Surah Al-Baqarah Part II—relevant to each of the five necessities. Then, we will examine how the Qur'an and Sunnah guide individuals in cultivating, nurturing, and protecting these essentials. Through this analysis, we hope to provide a comprehensive understanding of how Islamic teachings offer guidance and examples to uphold and safeguard these vital aspects of human life.

Roadmap to the Twins

Safeguarding the Religion in Islam: Collective Efforts and Means for Cultivating and Preserving Faith

Islam is not just a religion but a way of life that guides and directs Muslims in every aspect of their existence. Therefore, one of the central concepts in Islamic jurisprudence (fiqh) is Hifz-ud-Deen, which means safeguarding the religion. This principle is considered one of the five necessities essential to protecting human life, faith, intellect, lineage, and property. Therefore, it is an obligation upon every Muslim to preserve and protect the Islamic faith, beliefs, practices, and teachings.

The purpose of our existence is to worship Allah **سُبْحَانَهُ وَتَعَالَى**, the One and Only God, and to follow His commands. This is the intention behind the creation of humankind, and religion is a contractual obligation taken in good faith upon all humans. Therefore, preserving and safeguarding Islam as a faith, beliefs, practices, and teachings is crucial to individuals' and communities' identity and spiritual well-being. Furthermore, it gives Muslims a sense of purpose and direction and helps them navigate life's challenges.

Islam recognizes practicing religion as a fundamental human right, and it strictly prohibits any form of oppression or persecution based on religion. Therefore, protecting religion and preserving its teachings is of utmost importance. Islamic scholars stress the significance of promoting the teachings of Islam through education, peaceful dialogue, and legal protection. Furthermore, nurturing a positive understanding of Islam and fostering mutual respect and understanding among people of different faiths is essential.

Safeguarding the religion necessitates joint efforts from individuals, communities, and governments. Therefore, instilling and cultivating Islam in people's hearts and minds while promoting it through practice, education, and dialogue is crucial. Surah Al-Baqarah offers numerous ways and methods to achieve this, and in the following section of our discussion, we will delve further into these measures.

The Importance of Teaching and Promoting Monotheism (Tawheed) in Islam: Strengthening Faith (Iman) and Attracting Non-Muslims

Cultivating monotheism (Tawheed) is crucial to protecting and preserving the Islamic religion. Monotheism (Tawheed) is the belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** and is considered Islam's fundamental and essential aspect. Therefore, teaching monotheism (Tawheed) is one of the most important ways to protect the religion because it establishes the foundation for the Islamic belief system (Aqeedah) and worldview. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَاللَّهُ كَرِيمٌ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ أَلْوَانِ السَّمَاءِ وَاللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي

Roadmap to the Twins

الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَنَضْرِبُ الرِّيحَ وَالسَّحَابِ

الْمُسْحَرِينَ السَّمَاءِ وَالْأَرْضِ لَا يَنْتَ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ {سورة البقرة: 163-164}

“And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshiped but He), the Most Beneficent, the Most Merciful. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.”⁽¹⁾

The verses mentioned above emphasize monotheism's (Tawheed) core Islamic belief, which affirms Allah's **سُبْحَانَهُ وَتَعَالَى** Oneness and uniqueness as the only true God. The first verse stresses the importance of worshipping Allah **سُبْحَانَهُ وَتَعَالَى** alone, as expressed in the declaration "La ilaha illa Huwa" (there is none who has the right to be worshiped but He), a fundamental principle of Islamic monotheism (Tawheed).

The second verse highlights Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship, encompassing all aspects of creation and existence, including the natural phenomena that sustain life. This concept is often expressed by the phrase "Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship necessitates His worship," which underscores the connection between recognizing Allah's **سُبْحَانَهُ وَتَعَالَى** actions as Lord and directing our worship towards Him alone. This approach appeals to both the senses and the intellect, as it acknowledges the evidence of Allah's **سُبْحَانَهُ وَتَعَالَى** power and existence in the world around us.

Teaching monotheism (Tawheed) helps Muslims recognize the existence and Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, worship Him alone, and understand the relationship between Allah **سُبْحَانَهُ وَتَعَالَى** and His creation. Monotheism (Tawheed) also teaches Muslims to avoid associating partners with Allah **سُبْحَانَهُ وَتَعَالَى**, which is the gravest sin in Islam.

Teaching monotheism (Tawheed) to Muslims is essential to strengthening their faith (Iman), deepening their understanding of Islam, and safeguarding against any misconceptions or misinterpretations of Islamic teachings. In addition, it allows Muslims to maintain a strong connection with Allah **سُبْحَانَهُ وَتَعَالَى**, which is essential for spiritual well-being.

(1) Qur'an (2:163-164)

Roadmap to the Twins

Moreover, promoting monotheism (Tawheed) to non-Muslims through Dawah efforts and demonstrating the highest standards of character through actions can pique their curiosity and interest in Islam.

In summary, teaching monotheism (Tawheed) is a crucial means of protecting the Islamic religion (Hifz-ud-Deen) as it preserves the core beliefs and values of the faith (Iman) and promotes a deeper understanding and appreciation of Islam. Moreover, monotheism (Tawheed) lays the foundation for the Islamic belief system and worldview, and its teachings help Muslims to maintain a strong connection with Allah **سُبْحَانَهُ وَتَعَالَى**, which is essential for spiritual well-being.

The Change of Qiblah: Preserving the Purity of Islam

The shift in the direction of Salah (Qiblah) from Jerusalem to the Ka'bah in Makkah holds significant historical and theological importance in Islam. It served as a defining moment in Islamic history and played a crucial role in preserving the purity of Islam. Allah **سُبْحَانَهُ وَتَعَالَى** said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا

لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ

بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾ [سورة البقرة: 143]

“Thus, We have made you [true Muslims—real believers of Islamic monotheism (Tawheed), true followers of Prophet Muhammad and his *Sunnah* (legal ways)], a *Wasat* (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the Qiblah (Salah direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed, it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (Salawat) to be lost (i.e., your Salahs offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.”⁽¹⁾

Before the change of Qiblah, Muslims used to face Jerusalem during their Salawat, just like the Jews and Christians. However, this practice created confusion and blurred the distinct identity of Islam, emphasizing the uniqueness of the religion and its beliefs.

Islam shares its roots with Judaism and Christianity, and all three religions originate from the same source. However, over time, their followers distorted their teachings and practices, creating divisions and differences between the three religions.

(1) Qur'an (2:143)

Roadmap to the Twins

By changing the Qiblah, Allah **سُبْحَانَهُ وَتَعَالَى** emphasized the importance of preserving the purity of Islam and maintaining its distinct identity. The change in direction differentiated Islam from the other Abrahamic religions, highlighting Islam's unique practices, beliefs, and sacred rituals. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

{ شَطْرَهُ } [سورة البقرة: 144]

“We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qibla with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in Salah]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.”⁽¹⁾

The above verse commands the believers to turn their faces towards the Ka'bah, the sacred mosque in Makkah, during their Salawat. This is a symbolic act of unity and solidarity, as all Muslims worldwide face the same direction during Salah, regardless of their location. The verse also acknowledges that the people of the Book (Jews and Christians) recognize the truth of the Islamic faith and that Allah **سُبْحَانَهُ وَتَعَالَى** is aware of their actions.

Furthermore, the shift in Qiblah's direction symbolized the unity of the Ummah and emphasized the significance of Makkah as the spiritual center of Islam. It highlighted the Ka'bah as a symbol of unity and a reminder of the shared heritage of all Muslims.

The change of Qiblah also held immense theological importance as it signified a move towards a more comprehensive understanding of Islam's teachings. In addition, it emphasized the importance of unity, community, and shared heritage among Muslims worldwide, reinforcing the universality of Islam as a religion.

Moreover, the shift in the Qiblah direction served as a reminder of the historical significance and continuity of Islamic teachings and practices. It reinforced the importance of preserving the core values of Islam and protecting the religion from any external influence or distortion.

Overall, the change of Qiblah direction played a crucial role in preserving the purity of Islam and maintaining its distinct identity. It emphasized the importance of unity, community, and shared heritage among Muslims worldwide while reinforcing the universality of Islam as a religion. Furthermore, by changing the Qiblah, Allah **سُبْحَانَهُ وَتَعَالَى** reminded Muslims of the historical

(1) Qur'an (2:144)

Roadmap to the Twins

significance and continuity of Islamic teachings and practices, instilling a sense of connection to the Islamic heritage.

Understanding the All-Encompassing Concept of Righteousness in Islam

Unfortunately, some Muslims fail to fully comprehend the essence of righteousness and pity in Islam. As a result, they may limit their teachings to internal spirituality without applying them to society. This narrow understanding of righteousness can lead to a lack of compassion for others and a failure to live up to the actual valid values of Islam. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى
 الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
 وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾
 [سورة البقرة: 177]

“It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in Salahs); but *Al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs *As-Salah* (Iqamat-as-Salah), and gives the *Zakah*, and who fulfill their covenant when they make it, and who are *As-Sabirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are *Al-Muttaqun* (pious - see V.2:2).”⁽¹⁾

The above verse reminds Muslims that true righteousness involves both inner belief and outward action and that acts of charity and compassion towards others are essential to being righteous. In addition, it emphasizes the importance of upholding moral and ethical principles in all aspects of life and reminds us that true righteousness comes from sincerity and devotion to Allah **سُبْحَانَهُ وَتَعَالَى**.

The concept of *Al-Birr* in Islam is all-encompassing. It encompasses pure monotheistic beliefs, the performance of rituals, and the positive behavior of fulfilling promises. In addition, *Al-Birr* requires Muslims to be kind, honest, just, and compassionate in all their dealings with others. This

(1) Qur'an (2:177)

Roadmap to the Twins

includes giving to those in need, caring for orphans and the poor, and being patient in times of hardship.

The true meaning of righteousness in Islam is not limited to facing the Ka'bah or performing acts of worship. Instead, it is a holistic approach to life that emphasizes the importance of upholding Islamic morals and ethics in all aspects of one's life. This includes seeking knowledge and understanding one's faith, and following its teachings.

In conclusion, Muslims must strive to understand and practice the true essence of righteousness in Islam. It is not merely a set of rituals or acts of worship but a way of life that emphasizes compassion, kindness, and justice toward all. By doing so, Muslims can lead morally upright lives that align with Islamic values and contribute positively to society.

The Importance of Embracing Islam Wholeheartedly and Safeguarding Its Teachings

One of the most crucial aspects of safeguarding the religion of Islam is embracing it wholeheartedly, without picking and choosing which teachings to follow and which to neglect. Unfortunately, some individuals have adopted a selective approach to Islam, only adhering to what suits their interests and desires while disregarding other essential elements.

This defective approach to the Revelation can lead to significant consequences, as it undermines the fundamental principles of Islam and weakens the faith's integrity. Islam commands Muslims to submit to Allah **سُبْحَانَ وَتَعَالَى** and accept and follow all aspects of the faith without exception. Allah **سُبْحَانَ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ }

[سورة البقرة: 208]

“O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaytan (Satan). Verily! He is to you a plain enemy.”⁽¹⁾

The above verse calls for Muslims to fully embrace Islam and adhere to all its teachings rather than picking and choosing what suits them. The reference to Shaytan's (Satan) footsteps implies that one of his tricks is influencing people to accept some parts of the religion and reject others, leading them astray from the path of righteousness. Therefore, the verse emphasizes the importance of wholeheartedly entering into Islam and following its rules and regulations without any compromise to guard against Shaytan's (Satan) influence and stay true to one's faith.

(1) Qur'an (2:208)

Roadmap to the Twins

By embracing Islam wholeheartedly, Muslims demonstrate their commitment to the faith and ensure that they follow the path of righteousness outlined in the Qur'an and the Hadith. However, it requires a deep understanding and knowledge of the faith's teachings and a willingness to apply them in every aspect of life.

This commitment involves not only worshiping and performing obligatory rituals but also upholding Islamic morals and ethics in personal and professional relationships, treating others with kindness, compassion, and justice. It is a comprehensive approach to life that guides every aspect of a Muslim's beliefs, actions, and interactions.

In conclusion, embracing the religion of Islam wholeheartedly is essential for safeguarding the faith's teachings and principles. Therefore, Muslims must strive to follow all aspects of the faith and not selectively choose which teachings to follow and which to neglect. It requires a deep commitment to learning, worship, and service and is essential for maintaining the integrity and strength of Islam.

Safeguarding the Religion: The Role of the Five Pillars of Islam in Protecting and Cultivating the Faith

Establishing the five pillars of Islam, including the performance of the obligatory rituals, is crucial for safeguarding the Islamic religion. The five pillars, namely the daily Salawat, Zakah, fasting during Ramadan, the pilgrimage to Makkah, and the declaration of faith, are essential for maintaining a strong connection with Allah **سُبْحَانَكَ وَبِحَمْدِكَ** and upholding the principles of the faith (Iman).

Part II of Surah Al-Baqarah lays down the roots of these rituals, emphasizing the significance of correctly performing them. It guides Muslims on the importance of the five daily Salawat, giving charity, fasting during Ramadan, and performing the annual pilgrimage to Makkah. Moreover, the chapter emphasizes the significance of maintaining unity and solidarity within the Ummah.

Establishing these rituals promotes a sense of belonging and unity within the Ummah, as Muslims perform them together, strengthening their bond and reinforcing their commitment to the religion. Furthermore, by setting an example, Muslims inspire others to learn about Islam and follow its teachings, promoting understanding and harmony between communities.

By performing these rituals regularly, Muslims strengthen their faith, become more aware of their responsibilities, and strive to follow the teachings of Islam. This helps to safeguard the faith and maintain its principles in the community.

In conclusion, the five pillars of Islam provide a framework for Muslims to practice their faith and remain steadfast in their beliefs. The guidance from Surah Al-Baqarah emphasizes the

Roadmap to the Twins

significance of correctly performing these rituals and maintaining unity within the Ummah. By establishing these rituals, Muslims promote protecting and cultivating the Islamic religion in the community.

The Power of Salawat: Strengthening Spiritual Connections through Congregational Salah

Performing the five daily Salawat, known as Salawat, is essential to the Islamic faith. These Salawat are a constant reminder of our connection with Allah **سُبْحَانَهُ وَتَعَالَى** and help strengthen our spiritual bond with Him. The significance of these Salawat is highlighted in Surah Al-Baqarah, where Allah **سُبْحَانَهُ وَتَعَالَى** instructs us to guard them strictly.

One of the beautiful aspects of Salawat is the opportunity to come together in congregation in the masjid. The call to Salawat, or Adhan, is a beautiful reminder for us to pause our worldly affairs and come together to perform the Salah. In addition, this congregational Salah fosters a sense of community and brotherhood among Muslims as we stand shoulder to shoulder and bow down in unison to the Almighty. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ} [سورة البقرة: 238]

“Guard strictly (five obligatory) As-Salawat, especially the middle Salah (i.e., the best Salah - Asr). And stand before Allah with obedience [and do not speak to others during the Salawat].”⁽¹⁾

The above verse serves as a reminder of the importance of Salah in Islam and the need to perform it with care, attention, and obedience. Furthermore, it highlights the significance of Asr Salah in particular and underscores the importance of focusing on the act of worship and avoiding distractions during Salah.

The middle Salah, Asr, is particularly emphasized as the best Salah. This highlights the importance of performing the Salah and doing so with sincerity and devotion. It is also a reminder that the most significant test of our faith (Iman) comes during times of hardship or stress, where our commitment to Allah **سُبْحَانَهُ وَتَعَالَى** is tested. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{فَإِنْ خِفْتُمْ فِرَاجًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ} [سورة البقرة: 239]

“And if you fear (an enemy), perform Salah on foot or riding. And when you are in safety,

(1) Qur'an (2:238)

Roadmap to the Twins

offer the Salah in the manner He has taught you, which you knew not (before).”⁽¹⁾

The above verse from Surah Al-Baqarah emphasizes the importance of Salawat, which is so significant that even in times of fear or insecurity, Muslims are still mandated to perform it. This verse shows that performing Salawat is not only about connecting with Allah **سُبْحَانَهُ وَتَعَالَى** but also a symbol of our unwavering commitment to our faith (Iman), regardless of our circumstances.

Additionally, the verse highlights the flexibility of Salawat, allowing it to be performed both on foot and by riding to ensure that it is accessible to all Muslims, regardless of their situation. This verse is a powerful reminder of the importance of Salawat and the strength it gives us to remain steadfast in our faith even in the face of adversity.

Furthermore, Salawat is not limited to our physical circumstances. Allah **سُبْحَانَهُ وَتَعَالَى** reminds us that even when we are on the move or facing an enemy, we should still perform our Salawat. This reinforces the idea that our faith (Iman) should remain strong regardless of circumstances.

In conclusion, performing the five daily Salawat in the congregation and the call to Salawat promotes the spiritual spirit in the community. It serves as a powerful reminder of our connection with Allah **سُبْحَانَهُ وَتَعَالَى**. Let us not take these Salawat lightly and strive to perform them with sincerity and devotion, individually and in the congregation. May Allah **سُبْحَانَهُ وَتَعَالَى** grant us the strength to remain steadfast in our faith and bring us closer to Him through our Salawat.

The Power of Zakah: Protecting the Religion and Fostering Unity through Charity

The institution of charity, or Zakah, is an integral part of the Islamic faith, and its importance is emphasized in Surah Al-Baqarah. Giving Zakah to those in need helps protect the religion by promoting unity and strengthening the community. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

[سورة البقرة: 277]

“Truly those who believe, and do deeds of righteousness, and perform As-Salah (Iqamat-as-Salah), and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.”⁽²⁾

The above verse reminds Muslims of the importance of faith, good deeds, Salah, and charity in

(1) Qur'an (2:239)

(2) Qur'an (2:277)

Roadmap to the Twins

Islam and the promise of reward for those who fulfill these obligations. It provides comfort and reassurance to believers, emphasizing that Allah **سُبْحَانَهُ وَتَعَالَى** will recognize and reward their actions. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ

عَلِيمٌ ﴿٢١٥﴾ [البقرة: 215]

“They ask you (O Muhammad) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *Al-Masakin* (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.”⁽¹⁾

The above verse is a response to a question posed by the Prophet Muhammad's ﷺ companions, who asked him what they should spend on charity. The verse instructs them to spend their wealth on those in need, specifically their parents, relatives, orphans, the poor, and travelers. This indicates that Muslims are responsible for caring for their families and communities, as well as those who are less fortunate and in need of assistance. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ }

[سورة البقرة: 254]

“O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimun (wrong doers, etc).”⁽²⁾

The above verse serves as a reminder to Muslims of the importance of charity in Islam and the need to use one's wealth to seek Allah's **سُبْحَانَهُ وَتَعَالَى** pleasure and prepare for the afterlife. It emphasizes the urgency of charitable giving and the transience of worldly possessions, warning against procrastination and delay.

When Muslims see that their fellow believers, especially those who are financially well off, are helping to overcome their difficulties and disparity, it fosters a sense of attachment to the religion and reinforces the belief that Islam is not just about performing rituals but also about helping others and promoting justice.

Furthermore, Zakah helps to protect the community from crimes and immoral activities such as prostitution, which are often generated due to the financial needs of the perpetrators. By giving

(1) Qur'an (2:215)

(2) Qur'an (2:254)

Roadmap to the Twins

Zakah, Muslims are supporting the less fortunate and helping prevent them from committing illegal and harmful activities.

The verses from Surah Al-Baqarah remind us that giving Zakah is not just a duty but a way to show our commitment to Allah **سُبْحَانَهُ وَتَعَالَى** and help those in need. The rewards of giving Zakah are not just limited to the hereafter but also brings blessings and prosperity to this world. The verse also highlights the importance of spending on parents, relatives, orphans, and the poor, emphasizing that charity should be directed toward those most need it.

In conclusion, Zakah is not just a means of financial support for the needy but also a way to promote unity, justice, and attachment to the religion. As Muslims, we must strive to give Zakah generously, following the guidelines set by Allah **سُبْحَانَهُ وَتَعَالَى** in the Qur'an. May Allah **سُبْحَانَهُ وَتَعَالَى** grant us the means to provide Zakah and the willingness to help those in need, thereby protecting our faith and strengthening our community.

The Power of Fasting in Islam: Fostering Unity and Spiritual Growth

Fasting during the holy month of Ramadan is a significant ritual in Islam that brings numerous benefits to the believers. Surah Al-Baqarah highlights the importance of fasting and its benefits for the spiritual well-being of Muslims. Fasting helps to purify the soul and strengthen one's faith, making the believers more conscious of their actions and encouraging them to be more pious.

Fasting also promotes unity among Muslims, as everyone partakes in this act of worship together, regardless of their social status or financial standing. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ } [سورة البقرة: 183]

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2).”⁽¹⁾

The above verse highlights the significance of fasting in Islam and emphasizes that it was also prescribed for believers in earlier times. It calls upon believers to observe fasting to develop holiness and righteousness and to follow in the footsteps of those who came before them. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ أَيُّهَا مَعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامِ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ } [سورة البقرة: 184]

(1) Qur'an (2:183)

Roadmap to the Twins

“[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.”⁽¹⁾

The above verses instruct Muslims to observe fasting as prescribed for those before them, emphasizing the unity and continuity of this practice across generations. Fasting helps foster a sense of community and brotherhood among Muslims as they share this experience.

Furthermore, the flexibility of fasting in Islam highlights its ability to protect the religion. For example, Muslims who are ill or traveling can make up the missed fasts on other days, while those who find it difficult to fast can feed a poor person for each day missed. This flexibility ensures that fasting can be accessible to all, regardless of their circumstances. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ ۗ وَلِعَلَّكُمْ تَشْكُرُونَ﴾ [سورة البقرة: 185]

“The month of Ramadan [is that] in which was revealed the Qur’an, a guidance for the people and clear proofs of guidance and criterion. So, whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”⁽²⁾

The above verse highlights the significance of the month of Ramadan in Islam and its connection to the Revelation of the Qur’an. It emphasizes that Ramadan is a time for spiritual reflection, renewal, and guidance and encourages Muslims to observe fasting this month.

The month of Ramadan also marks the Revelation of the Qur’an and fasting during this month serves as a reminder of the guidance and teachings of Allah **سُبْحَانَهُ وَتَعَالَى**. Therefore, fasting is not just about abstaining from food and drink but also about reflecting on the guidance provided by the Qur’an and seeking a deeper understanding of our faith.

(1) Qur’an (2:184)

(2) Qur’an (2:185)

Roadmap to the Twins

Safeguarding the Religion: The Power of Hajj in Fostering Unity and Reminding Muslims of Pure Monotheism (Tawheed)

Performing the annual pilgrimage to Makkah (Hajj) and the minor pilgrimage (Umrah) are integral to the Islamic faith, as highlighted in Surah Al-Baqarah. These pilgrimages not only provide Muslims with the opportunity to fulfill a religious obligation but also serve as a means of protecting the religion by uniting the Ummah in one place as one congregation once a year.

The Hajj pilgrimage is a powerful reminder of the exemplary tale of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family, as Muslims follow in their footsteps and commemorate their journey. It also serves as a reminder of the significance of pure monotheism (Tawheed), as Muslims from all over the world gather in one place to worship Allah سُبْحَانَهُ وَتَعَالَى without any distinction of race, ethnicity, or social status.

Furthermore, the Hajj pilgrimage symbolizes unity among the Ummah, emphasizing the importance of maintaining unity among Muslims. By gathering in one place and performing the same rituals together, Muslims are reminded of their shared values and beliefs, fostering a sense of brotherhood and sisterhood.

Similarly, the Umrah serves as a means of seeking Allah's سُبْحَانَهُ وَتَعَالَى forgiveness and mercy, reinforcing the significance of monotheism (Tawheed) in Islam. By performing this pilgrimage, Muslims are reminded of the importance of following in the footsteps of the Prophet ﷺ and seeking a closer relationship with Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى said:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ، فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعًا إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ [البقرة: 196]

“And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during

Roadmap to the Twins

the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Haram (i.e., non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment.”⁽¹⁾

The above verse serves as a reminder to Muslims of the significance of Hajj and Umrah and the importance of performing these rites properly and according to Islamic teachings. Furthermore, it guides how to fulfill the obligation in various circumstances, emphasizes the need to fear Allah سُبْحَانَهُ وَتَعَالَى, and recognizes the severity of punishment for those disobeying His commands.

In conclusion, the Hajj and Umrah are powerful means of protecting the religion by uniting the Ummah in one place and reminding Muslims of the importance of pure monotheism (Tawheed), and maintaining unity. May Allah سُبْحَانَهُ وَتَعَالَى grant us the opportunity to perform these pilgrimages and help us to strengthen our faith and deepen our relationship with Him.

The Mandates for Safeguarding the Religion in Surah Al-Baqarah

Surah Al-Baqarah provides crucial guidance for Muslims on protecting and safeguarding their religion (Hifz-ud-Deen) by legislating specific mandates. Among these mandates, Jihad, Hijrah, enjoining good, and forbidding evil is essential to preserving the faith.

Jihad: In the context of the Surah, Jihad refers to the struggle against one's desires and the effort to protect the faith (Iman). Believers are encouraged to strive in the way of Allah سُبْحَانَهُ وَتَعَالَى and defend the faith against any oppression or aggression. The Surah highlights the importance of fighting in the way of Allah سُبْحَانَهُ وَتَعَالَى against those who fight against Muslims but to transgress, not the limits. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ } [سورة البقرة: 190]

“And fight in the Way of Allah those who fight you but transgress not the limits. Truly, Allah likes not the transgressors. [This verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)].”⁽²⁾

Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَأَقَاتِلُوهُمْ حَيْثُ ثَفِفْتَهُمْ وَأَخْرَجُوهُمْ مِنْ حَيْثُ أَخْرَجْتَهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوا فِيهِ فَإِنْ قَاتَلْتُمُوهُمْ فَاقْتُلُوهُمْ كَمَا قَاتَلْتُمُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ } [سورة البقرة: 191]

(1) Qur'an (2:196)

(2) Qur'an (2:190)

Roadmap to the Twins

“And kill them wherever you find them and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ كَتَبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا

{ تَعْلَمُونَ } [سورة البقرة: 216]

“*Jihad* (fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.”⁽²⁾

The above verses remind Muslims of the importance of self-defense and the obligation to protect oneself and one's community while emphasizing the need for restraint and adherence to ethical principles. Furthermore, it underscores the defensive nature of Jihad and the importance of upholding Islamic teachings in all aspects of life.

Hijrah is also emphasized in the Surah. Muslims are encouraged to migrate for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**, leaving behind anything that may prevent them from practicing their faith and joining a community of believers where they can practice their religion freely. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَتِلْكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ } [سورة البقرة: 218]

“Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving, Most-Merciful.”⁽³⁾

The above verse highlights the rewards and blessings that await those who have believed in Allah **سُبْحَانَهُ وَتَعَالَى**, emigrated for the sake of His religion, and struggled in His way. It emphasizes believers' hope and trust in Allah's **سُبْحَانَهُ وَتَعَالَى** mercy, forgiveness, and compassion.

(1) Qur'an (2:191)

(2) Qur'an (2:216)

(3) Qur'an (2:218)

Roadmap to the Twins

The verse highlights the importance of faith and righteous deeds in Islam and the rewards that await those who strive to please Allah **سُبْحَانَهُ وَتَعَالَى** and uphold His teachings. It acknowledges the sacrifices and hardships believers may face in their journey but reassures them of Allah's **سُبْحَانَهُ وَتَعَالَى** support and forgiveness.

The verse also emphasizes the mercy and compassion of Allah **سُبْحَانَهُ وَتَعَالَى**, underscoring His willingness to forgive and grant blessings to those who have devoted themselves to His cause. It reinforces the concept of hope and trust in Islamic teachings and the belief that Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and forgiveness are available to all who seek it with sincerity and righteousness.

Enjoining good and forbidding evil is another mandate highlighted in the Surah. Believers are encouraged to speak out against wrongdoing and injustice and promote what is right while preventing wrong. The Surah emphasizes the importance of seeking knowledge and understanding of the religion to practice it correctly.

Abu Sa'eed al-Khudri **رضي الله عنه** narrated that the Prophet **ﷺ** said: “Whoever sees any evil, he has to change it by his hand (using of force). If he is unable (has no power) to do so, then he must change (the evil) by his tongue (speaking). If he cannot do so, he must hate the sin in his heart, which is less faith.”⁽¹⁾

The Surah emphasizes that protecting and safeguarding the religion is a communal duty. However, if the community fails to fulfill this crucial duty, it becomes an individual duty. Therefore, Muslims are encouraged to change evil by their hand or tongue or hate it in their heart if they cannot change it through force or speech.

In conclusion, Surah Al-Baqarah emphasizes mandates such as Jihad, Hijrah, enjoining good, and forbidding evil to safeguard the religion (Hifz-ud-Deen). Therefore, Muslims are encouraged to strive in the way of Allah **سُبْحَانَهُ وَتَعَالَى**, migrate for the sake of their faith, speak out against wrongdoing and injustice, and adhere to the teachings of Islam while avoiding acts that go against its principles.

Safeguarding the Self: Protection of Life in Islamic Teachings

Islam places a great emphasis on protecting the self/soul (Hifz al-Nafs), particularly regarding preserving human life. The Qur'an describes killing one person as equivalent to killing all of humanity, highlighting the sanctity of life and the responsibility of individuals and communities to protect it.

(1) Sahih Muslim

Roadmap to the Twins

Part II of Surah Al-Baqarah discusses several means to safeguard the self/soul, including seeking knowledge, performing regular Salawat, avoiding sins, and consuming lawful provisions.

In Islam, seeking knowledge is crucial as it enables individuals to better understand themselves, others, and the world around them. By expanding their knowledge, individuals can make informed decisions, avoid harmful situations, and contribute positively to society. Thus, seeking knowledge is seen as safeguarding the self/soul and promoting well-being.

The Islamic teachings highlight the importance of safeguarding the self/soul (Hifz al-Nafs) as it can lead individuals towards actions against Islamic principles. Therefore, Islam emphasizes the need for individuals to purify their souls and control their desires through self-discipline and spiritual practices such as Salah, Sawm, and Sadaqah/Zakah.

In addition to spiritual practices, safeguarding the self/soul involves avoiding harmful behaviors and sins that can negatively affect oneself and others. Islam stresses the importance of taking responsibility for one's actions and seeking forgiveness to rectify mistakes. By prioritizing protecting the self/soul through these practices, individuals can contribute towards their well-being and the preservation of human life and society.

In Islamic teachings, consuming lawful provisions is emphasized to maintain physical and mental health. This involves avoiding harmful substances, such as intoxicants and drugs, that can damage the body and mind. Individuals can safeguard their well-being and promote a healthy lifestyle by consuming lawful provisions. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ } [سورة البقرة: 172]

“O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah if it is indeed, He Whom you worship.”⁽¹⁾

The above verse reminds Muslims of the importance of ethical consumption and gratitude in Islamic teachings. It highlights the concept of permissible (halal) and impermissible (haram), and the importance of adhering to ethical principles in all aspects of life. It reinforces the concept of worship as encompassing all aspects of life and the need to express gratitude to Allah **سُبْحَانَهُ وَتَعَالَى** for His blessings. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ

(1) Qur'an (2:172)

Roadmap to the Twins

رَحِيمٌ {سورة البقرة: 173}

“He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.”⁽¹⁾

The above verse reminds believers what is permissible (halal) and impermissible (haram) in Islamic dietary laws. It lists four categories of forbidden foods:

- Dead animals.
- Blood.
- The flesh of swine.
- Animals have been slaughtered for other than Allah **سُبْحَانَهُ وَتَعَالَى** or in the name of idols.

The verse emphasizes the importance of adhering to these dietary restrictions to demonstrate obedience and devotion to Allah **سُبْحَانَهُ وَتَعَالَى**. Furthermore, it highlights the seriousness of consuming forbidden foods and the need to adhere to ethical principles in all aspects of life.

At the same time, the verse acknowledges the concept of necessity (dharura) in Islamic teachings. It permits the consumption of forbidden foods under certain circumstances, such as in cases of extreme hunger or danger to one's health, as long as there is no willful disobedience or transgression of limits.

Part II also explores the concept of retribution (qisas) in Islamic law, which promotes justice and discourages violence by providing a proportional punishment for crimes committed. The Qur'an encourages forgiveness and reconciliation but recognizes the need for justice and discipline to maintain order and protect society. Allah **سُبْحَانَهُ وَتَعَالَى** said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأِيبَاعًا بِالْمَعْرُوفِ وَأَدَاءً إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ [سورة البقرة: 178]

“O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir

⁽¹⁾ Qur'an (2:173)

Roadmap to the Twins

should be made in fairness. This is an alleviation and a mercy from your Lord. So, after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.”⁽¹⁾

The above verse deals with the Islamic principle of Qisas, or retribution, in cases of murder. It emphasizes the importance of fairness and justice in Islamic teachings and the need to adhere to the laws and principles of Qisas to maintain social order and prevent further bloodshed.

The verse outlines the principle of equal punishment in cases of murder, emphasizing that the punishment should be commensurate with the crime committed. It also highlights the possibility of forgiveness and the payment of blood money to resolve disputes and prevent further violence.

Overall, this verse serves as a reminder to Muslims of the importance of justice and fairness in Islamic teachings and the need to adhere to the laws and principles of Qisas to maintain social order and prevent further violence. In addition, it underscores the Islamic concept of mercy and forgiveness while emphasizing the need for accountability and responsibility in cases of murder. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ } [سورة البقرة: 179]

“And there is (a saving of) life for you in *Al-Qisas* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqun* (the pious - see V.2:2).”⁽²⁾

The above verse emphasizes the importance of the Islamic principle of Qisas, or retribution, to preserve life and maintain social order. Furthermore, it highlights the concept of justice and fairness in Islamic teachings and the need to adhere to the laws and principles of Qisas to prevent further bloodshed and promote peace.

The verse addresses "men of understanding," emphasizing the importance of wisdom and intellect in Islamic teachings. In addition, it underscores the idea that adherence to the laws and principles of Qisas promotes piety and righteousness (taqwa) in believers.

Overall, the article aims to inspire and motivate readers to prioritize daily protecting life, health, and well-being. By seeking knowledge, performing regular Salawat, avoiding sins, and consuming lawful provisions, individuals can protect themselves and contribute to the preservation of human life and the well-being of society.

(1) Qur'an (2:178)

(2) Qur'an (2:179)

Roadmap to the Twins

The Means to Protect the Progeny: Guidance from Surah Al-Baqarah

Islamic teachings consider safeguarding one's progeny or family lineage (Hifz-ul-Nasl) as one of the five necessities (ad-Dharuriyat-ul-Khamsah). It is a fundamental aspect of protecting the family's honor, dignity, and lineage, which is essential for the well-being and stability of the community. This includes ensuring children's proper upbringing and education, protecting their physical and emotional well-being, and safeguarding their rights and inheritance. In addition, the Islamic law (Shari'ah) implements an intense defense of the next generation, the progeny, and guides various topics related to marriage, divorce, intimacy, breastfeeding, and widowhood. By following these laws and principles, we can ensure the preservation and protection of our progeny and their future generations.

Part II of Surah Al-Baqarah offers various legislations and guidance on how to protect the progeny through means such as:

Marriage

Surah Al-Baqarah outlines the guidelines for marriage and divorce in Islam, designed to protect the family lineage and progeny. The chapter emphasizes the importance of selecting a spouse based on purity, good character, and compatibility and discourages marriages based solely on materialistic gains. Islamic laws regarding marriage and divorce ensure the proper establishment of families, protect the rights of spouses and children, and safeguard the legitimacy and honor of the family lineage. Allah سُبْحَانَهُ وَتَعَالَى said:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَا أُمَّةٌ مُّؤْمِنَةٌ حَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبْتُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ
وَلَعَبْدٌ مُّؤْمِنٌ حَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ ۚ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَبَيِّنُ عَآيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿۲۲۱﴾ [سورة البقرة: 221]

“And do not marry Al-Mushrikat (idolatresses, etc.) till they believe (worship Allah Alone). And indeed, a servant woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikun till they believe (in Allah Alone) and verily, a believing servant is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikun) invite you to the Fire, but Allah invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayat (proofs, evidence, verses, lessons, signs, Revelations, etc.) clear to mankind that they may remember.”⁽¹⁾

(1) Qur'an (2:221)

Roadmap to the Twins

The above verse emphasizes the importance of marrying only believers and not marrying those who associate partners with Allah **سُبْحَانَهُ وَتَعَالَى**. Furthermore, it highlights the fundamental Islamic principle of monotheism (Tawheed), or the belief in the oneness and unity of Allah **سُبْحَانَهُ وَتَعَالَى**, and the need to adhere to this principle in all aspects of life, including marriage.

The verse explicitly prohibits Muslim men from marrying idolaters and urges them only to marry women who believe in Allah **سُبْحَانَهُ وَتَعَالَى**. Similarly, Muslim women are forbidden from marrying idolaters and urged only to marry men who believe in Allah **سُبْحَانَهُ وَتَعَالَى**.

The verse underscores the importance of adhering to Islamic principles and avoiding the temptation of worldly desires and attractions. Furthermore, it highlights the stark contrast between the invitation of idolaters to the Fire and the invitation of Allah **سُبْحَانَهُ وَتَعَالَى** to Paradise and forgiveness. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ، وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ
وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ } [سورة البقرة: 235]

“And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honorable saying according to the Islamic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.”⁽¹⁾

The above verse deals with the issue of weddings and marriage in Islam. It allows for hints of wedding or concealed intentions to marry but cautions against making secret promises of contract except following Islamic law.

The verse emphasizes the importance of fulfilling the contract's prescribed term before consummating the marriage. It also reminds believers that Allah **سُبْحَانَهُ وَتَعَالَى** knows what is in their minds and urges them to fear Him and seek His forgiveness.

Divorce

Islam recognizes divorce as a way to resolve irreconcilable differences and protect the welfare of the family and progeny. Surah Al-Baqarah guides the conditions and procedures for divorce,

(1) Qur'an (2:235)

Roadmap to the Twins

emphasizing fairness and compassion toward all parties involved. The Qur'anic approach encourages reconciliation and mediation before divorce, emphasizing dialogue and mutual understanding between spouses. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٣٦﴾ وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٣٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيُعْلِنَنَّ أَحَقُّ بِرِيضَةٍ فِي ذَلِكَ إِن أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٣٨﴾ الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمُ أَن تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِن خِفْتُمُ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٩﴾ فَإِن طَلَقَهَا فَلَا يَحِلُّ لَهُ مِن بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِن طَلَقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظَنَّا أَن يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٤٠﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُم وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظَمَ بِهِ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤١﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَصُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُم يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمُ آيَاتُ اللَّهِ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٤٢﴾ [سورة البقرة: 226-232]

“Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful. And if they decide upon divorce, then Allah is All-Hearer, All-Knower. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr, or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrong doers, etc.). And if he has

Roadmap to the Twins

divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the verses (Laws) of Allah as a jest, but remember Allah's Favors on you (i.e., Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's *Sunnah* - legal ways - Islamic jurisprudence, etc.) whereby He instructs you. And fear Allah and know that Allah is All-Aware of everything. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.”⁽¹⁾

These verses outline the guidelines for divorce and remarriage in Islam. They emphasize the importance of fulfilling the prescribed waiting periods and treating divorced women with kindness and fairness. The verses also remind believers not to take the verses of Allah **سُبْحَانَكَ وَتَعَالَى** as a jest and to fear Him. Overall, the verses emphasize the importance of upholding the laws and guidelines prescribed by Allah **سُبْحَانَكَ وَتَعَالَى** and treating others with compassion and respect.

Financial Rights of Divorced Women in Islam

Surah Al-Baqarah outlines the financial rights of divorced women in Islam. According to Shariah law, the husband is responsible for providing financial support to his ex-wife during the iddah period. He may also be required to provide for her future needs if necessary. Allah **سُبْحَانَكَ وَتَعَالَى** said:

{ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَقَرَّبُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَّعَابًا بِالْمَعْرُوفِ حَقًّا

[سورة البقرة: 236] عَلَى الْمُحْسِنِينَ

“There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.”⁽²⁾

(1) Qur'an (2:226-232)

(2) Qur'an (2:236)

Roadmap to the Twins

The above verse discusses the scenario where a man has not yet consummated his marriage with a woman and decides to divorce her. In this case, there is no sin on him, but he must still give her a suitable gift. The gift amount should be based on the man's means, whether he is rich or poor. This verse emphasizes the importance of fairness and justice, even in divorce cases. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ نَجْحَ نَجْمِ نِي { [سورة البقرة: 237]

“And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness, etc.). And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do.”⁽¹⁾

The above verse discusses the payment of Mahr (bridal money) in case of divorce before the consummation of the marriage. If the Mahr has been appointed, but no sexual relations have occurred, the husband must pay half the Mahr unless the woman agrees to forego it or the husband decides to forego and pay the full Mahr. The verse emphasizes the importance of piety and generosity in marital relationships, reminding believers that Allah **سُبْحَانَهُ وَتَعَالَى** is aware of their actions. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ } [سورة البقرة: 241]

“And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqun (the pious - see V.2:2).”⁽²⁾

The above verse emphasizes the importance of providing maintenance for divorced women, emphasizing that it is the duty of the pious. This means that divorced women should not be left to fend for themselves, and their former husbands must meet their basic needs. This is essential to maintaining justice and compassion towards women, who may face financial hardship and difficulties after divorce. The verse also implies that those who do not fulfill this duty are not considered pious or righteous in the Sight of Allah **سُبْحَانَهُ وَتَعَالَى**. Overall, the verse highlights the importance of treating divorced women with dignity and fairness and providing for their needs.

(1) Qur'an (2:237)

(2) Qur'an (2:241)

Roadmap to the Twins

The Qur'anic verses emphasize the husband's responsibility to provide his divorced wife with acceptable and fair financial support. The support should be given in a righteous and just manner, as expected of a Muslim.

The financial support for a divorced woman may consist of a lump sum payment or regular allowance to sustain her during and after the Iddah period. It aims to help her maintain her living standards and cover her basic needs.

Inheritance

Surah Al-Baqarah also provides guidance on inheritance laws in Islam, which aim to protect the rights of heirs and ensure the fair distribution of wealth and assets among family members. These laws are crucial for safeguarding the family lineage and preventing disputes arising over inheritance. By following the Islamic laws related to inheritance, families can ensure that their progeny's legitimacy is recognized and protected. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ
بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْرَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿١٨٢﴾ } [البقرة: 180-182]

“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqun* (the pious - see V.2:2). * Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower. *But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.”⁽¹⁾

The above verse emphasizes the importance of making a bequest before death and the need for fair and reasonable distribution of wealth among family members. It also highlights the importance of avoiding unjust acts or wrongdoing and encourages peace between parties to avoid sin.

Intimacy

Islam greatly emphasizes modesty and morality in all aspects of life, including intimacy between spouses. Surah Al-Baqarah provides guidelines on maintaining proper boundaries between spouses to protect the family's honor and lineage. The chapter prohibits any form of extramarital

(1) Qur'an (180-182)

Roadmap to the Twins

affairs and emphasizes the importance of maintaining modesty and morality in all interactions between men and women. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ } [سورة البقرة: 222]

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner if it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their Salahs, etc.).”⁽¹⁾

Overall, this verse guides on the importance of respecting the natural biological process of menstruation and avoiding sexual intercourse during this time. It also emphasizes the importance of repentance and purification in Islam, highlighting that cleanliness and purity are essential aspects of one's faith.

{ نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِمُوا لِأَنفُسِكُمْ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ } [سورة البقرة: 223]

“Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner if it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your own selves. And fear Allah and know that you are to meet Him (in the hereafter) and give good tidings to the believers (O Muhammad).”⁽²⁾

The above verse guides the importance of sexual relations within marriage and encourages husbands to approach it with respect and consideration for their wives. It also reminds the believers to fear Allah **سُبْحَانَهُ وَتَعَالَى** and strive for good deeds in all aspects of their lives.

Breastfeeding

Surah Al-Baqarah highlights the importance of breastfeeding for a child's physical, emotional, and spiritual development. The chapter emphasizes that it is the mother's fundamental right to

(1) Qur'an (2:222)

(2) Qur'an (2:223)

Roadmap to the Twins

breastfeed her child and that breastfeeding is essential to protecting the child's well-being and lineage. By following the Islamic principles related to breastfeeding, families can ensure that their progeny receives proper nourishment and is protected from harm. Allah ﷻ said:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَشَاوِرًا فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَأَنْفَقُوا لِلَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴾ [البقرة: 233]

“The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seeing of what you do.”⁽¹⁾

The above verse provides guidance on the responsibilities of both parents towards their child, emphasizing the importance of breastfeeding and providing for the child's needs. It also acknowledges the possibility of alternative arrangements for breastfeeding and emphasizes fairness and mutual consent in all matters related to parenting.

Widowhood

Surah Al-Baqarah guides how to care for widows who are often vulnerable and in need of support. The chapter emphasizes that it is the responsibility of the family and community to ensure that widows are provided for and protected. Following the Islamic principles related to widowhood, families can ensure that their progeny's dignity and honor are protected and that they are not mistreated or abandoned. Allah ﷻ said:

﴿ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴾ [سورة البقرة: 234]

(1) Qur'an (2:233)

Roadmap to the Twins

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner (i.e., they can marry). And Allah is Well-Acquainted with what you do.”⁽¹⁾

The above verse from Surah Al-Baqarah guides on the waiting period (Iddah) for widows after their husbands pass away. It outlines that they should wait for four months and ten days before remarrying, during which they are not allowed to enter into a new marriage or engage in any form of intimacy.

However, after fulfilling their waiting period, widows are free to marry again and find a new spouse, provided that they do so just and honorably. The verse emphasizes the importance of treating widows with compassion and fairness and acknowledges that Allah **سُبْحَانَهُ وَتَعَالَى** knows our actions.

In conclusion, Surah Al-Baqarah offers comprehensive guidance and legislation to protect progeny through marriage, divorce, inheritance, intimacy, breastfeeding, and widowhood. By following these principles and laws, families can ensure the preservation and protection of their progeny and future generations.

The Importance of Safeguarding the Intellect (Hifz-ul-Aql) in Islam

Hifz-ul-Aql, or safeguarding the intellect, is considered one of the five necessities in Islamic jurisprudence. It recognizes the importance of the intellect as a gift from Allah **سُبْحَانَهُ وَتَعَالَى** and emphasizes the need to protect and preserve it.

Part II of Surah Al-Baqarah emphasizes the significance of seeking knowledge and using one's intellect for righteous purposes are encouraged. Additionally, the harmful consumption of intoxicants is prohibited as it can impair judgment, reduce cognitive function, and lead to addiction and other negative consequences. Allah **سُبْحَانَهُ وَتَعَالَى** reminds us in Surah Al-Baqarah that while there may be some benefits to alcohol and gambling, their sins are more significant than their benefits. Therefore, Islam aims to safeguard the intellect by promoting knowledge acquisition and prohibiting harmful substances. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ

الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ } [سورة البقرة: 219]

“They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a

(1) Qur'an (2:234)

Roadmap to the Twins

great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus, Allah makes clear to you His Laws in order that you may give thought."⁽¹⁾

The above verse from Surah Al-Baqarah highlights the Islamic prohibition of consuming alcohol and engaging in gambling. It acknowledges that while these activities may have some perceived benefits, the harm they cause is much more significant. The verse also emphasizes the importance of seeking knowledge and understanding the laws of Allah **سُبْحَانَ وَتَعَالَى** to make informed decisions. Overall, this verse serves as a reminder of the importance of protecting the intellect and making choices that align with Islam's principles.

Safeguarding Wealth in Islamic Jurisprudence: Means of Protection and Preserving Ownership

Safeguarding one's wealth (Hifz-ul-Maal) is an essential aspect of Islamic jurisprudence (Fiqh) and is one of the five necessities (ad-Dharuriyat-ul-Khamsah).

Part II of Surah Al-Baqarah guides how to protect and preserve one's wealth through a few conditions governing wealth gains, holdings, and trade. Legitimate wealth accumulation is not prohibited in Islam, but it must be obtained through lawful means and managed responsibly.

Islam requires that a mandatory charity (Zakat-ul-Maal) be paid on excess wealth, thus promoting social welfare and poverty alleviation. In addition, the Islamic law (Shari'ah) establishes means of protecting individual ownership from fraud, manipulation, cheating, stealing, bribery, and other violations by outlawing wealth consumption unlawfully and usury (Riba) and instead promoting charity and creating a lending system.

Overall, safeguarding one's wealth is a responsibility in Islam and must be managed to align with the principles of justice, fairness, and compassion toward others. The means which are legislated in Islamic law (Shari'ah) to protect individual ownership from fraud, manipulation, cheating, stealing, bribery, and other violations are:

1. Protecting One's Wealth in Islam: Outlawing Unlawful Consumption and Bribery
2. The Prohibition of Usury in Islam: Safeguarding Wealth and Promoting Justice
3. The Importance of Charity as an Alternative to Usury
4. Establishing a Legal Lending System in Islamic Finance: Principles and Guidelines

(1) Qur'an (2:219)

Roadmap to the Twins

Outlawing Unlawful Consumption and Bribery

In Islam, protecting one's wealth (Hifz ul-Maal) is considered a fundamental necessity. One of how Islam seeks to protect individual ownership is by unlawfully outlawing the consumption of wealth. This includes stealing, robbing, deceiving, or any other illegal way of acquiring wealth. The Qur'an explicitly prohibits such actions, which are sinful and lead to property loss.

Another form of unlawful wealth consumption is bribery, exchanging money or gifts for preferential treatment. This practice can lead to corruption and injustice, as it allows people to gain unfair advantages and benefits at the expense of others. The Qur'an also prohibits giving bribes to those in power for preferential treatment.

Islam emphasizes the importance of honesty and fairness in all financial transactions and interactions. Furthermore, it promotes the principle of justice in wealth distribution and emphasizes giving to charity. By doing so, Muslims can fulfill their obligation to protect their wealth and contribute to a just and equitable society. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ }
[سورة البقرة: 188]

And eat up not one another's property unjustly (in any illegal way e.g., stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.⁽¹⁾

The above verse from Surah Al-Baqarah prohibits the unjust consumption of another person's property through illegal means such as stealing, robbing, and deceiving. It also forbids giving bribes to those in power to gain an unfair advantage in legal proceedings or other matters related to property rights. The verse emphasizes that such actions are sinful and can lead to the loss of wealth and the spread of corruption and injustice. It promotes fairness and honesty in all economic transactions and interactions with others.

The Prohibition of Usury in Islam: Safeguarding Wealth and Promoting Justice

Part II of Surah Al-Baqarah discusses the Islamic prohibition of usury (Riba) to safeguard one's wealth (Hifz ul-Maal). Usury refers to charging or paying interest on loans or debts, which can lead to exploitation and wealth accumulation by the rich at the expense of the poor. The article cites Qur'anic verses highlighting the gravity of this sin and emphasizing the distinction between usury and trade. It concludes with a call to believers to give up any remaining usury and uphold this important aspect of Islamic finance.

(1) Qur'an (2:188)

Roadmap to the Twins

Usury, or Riba in Islamic terminology, is considered a form of injustice in societies because it involves exploiting the financial vulnerability of others for personal gain. It is a practice that can cause harm and damage to individuals, families, and communities. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ - [البقرة: 275]

“Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury).”⁽¹⁾

This verse highlights the gravity of the sin of usury (Riba) and emphasizes that those who engage in this practice will face severe consequences on the Day of Resurrection. The verse also distinguishes between trade, which is permissible, and usury, which is forbidden. The metaphor of a person beaten by Shaytan (Satan), leading him to insanity, highlights the destructive nature of usury and its impact on individuals and society. Overall, the verse underscores the importance of upholding the prohibition of usury in Islamic finance. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ } [سورة البقرة: 278]

“O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers.”⁽²⁾

The above verse emphasizes the importance of abstaining from usury (Riba) and giving it up completely. It is a call to action for believers to be mindful of Allah **سُبْحَانَهُ وَتَعَالَى** and to uphold the principles of justice and fairness in their financial transactions. The verse also implies that true belief in Allah **سُبْحَانَهُ وَتَعَالَى** requires abstaining from usury (Riba) and engaging in ethical financial practices. By giving up usury (Riba), believers can strive to create a just and equitable society where all members share economic prosperity fairly.

Usury (Riba) creates a system where the wealthy can accumulate more wealth at the expense of the poor. Those who cannot repay their loans with interest are pushed deeper into debt, while those who can lend at high-interest rates reap the benefits. This leads to an unequal distribution of wealth, where the rich get richer, and the poor get poorer.

(1) Qur'an (2:275)

(2) Qur'an (2:278)

Roadmap to the Twins

Furthermore, the burden of usury can be weighty on vulnerable individuals such as the elderly, the disabled, or those who have suffered financial setbacks due to unforeseen circumstances. They may be forced to take on high-interest loans to make ends meet, only to find themselves unable to pay them back, thus falling deeper into debt and poverty.

In Islamic finance, the prohibition of usury (Riba) is one of the fundamental principles. It aims to promote fairness, justice, and equality in economic transactions and prevent the exploitation of vulnerable individuals by those with economic power.

The Importance of Charity as an Alternative to Usury (Riba)

In Islamic teachings, giving charity is highly encouraged to promote the well-being of society as a whole. Part II of Surah Al-Baqarah emphasizes the importance of being generous and charitable with one's wealth, especially towards those in need, as an alternative to the exploitative practice of usury (Riba).

The following verse cited highlights that Allah **سُبْحَانَهُ وَتَعَالَى** will reward believers who engage in righteous deeds and give Zakah and will have no fear or grief. In this way, promoting charity helps promote social justice and economic equality while encouraging believers to prioritize the well-being of others over their own interests. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }
[سورة البقرة: 277]

“Truly those who believe, and do deeds of righteousness, and perform As-Salah (Iqamat-as-Salah), and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.”⁽¹⁾

Developing a Legal Lending System in Islamic Finance: Principles and Guidelines for Action

Islamic finance emphasizes the creation of a legal lending system that prioritizes fairness, justice, and accountability. This aligns with the teachings of Surah Al-Baqarah, which encourages Muslims to engage in transactions that prioritize mutual benefit and consent while avoiding exploitative and unfair practices. One of the fundamental principles of Islamic finance is the prohibition of usury (Riba), which is replaced with the concept of profit and loss sharing (PLS).

Islamic finance emphasizes the creation of a legal lending system based on fairness, justice, and accountability. Surah Al-Baqarah encourages Muslims to engage in transactions that prioritize mutual benefit and consent and avoid exploitative and unfair practices. The prohibition of usury

(1) Qur'an (2:277)

Roadmap to the Twins

(Riba) is one of Islamic finance's fundamental principles; instead, the concept of profit and loss sharing (PLS) is emphasized. The Qur'an provides:

- Guidelines for lending and borrowing money
- Emphasizing the importance of clear documentation
- Witnesses
- Compassion in financial dealings.

In cases where lenders may have a lien on collateral, it must be done according to the principles of safeguarding one's wealth (Hifz-ul-Maal) and Islamic law (Shari'ah). In addition, the collateral should be valued fairly, and the lender must ensure it is not used to exploit or oppress the borrower. By following these principles, Islamic finance aims to create a fair, just, and beneficial system for all parties involved. Allah سُبْحَانَهُ وَتَعَالَى said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ
 كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ
 ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ
 مِمَّن رَضَوْنَ مِنَ الشَّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْب الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَن تَكْتُمُوهُ صَغِيرًا أَوْ
 كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْقُ الْأَلَا تَرْتَابُوا إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ
 عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُمُوهُمَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفَعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ
 وَيَعْلَمْكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ [البقرة: 282]

“O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be

Roadmap to the Twins

afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and every thing.”⁽¹⁾

The above verse from Surah Al-Baqarah is the longest in the Qur’an and highlights the importance of clear documentation and witnesses in business transactions. It emphasizes the need for lenders and borrowers to have a written agreement with clearly defined terms and conditions, witnessed by at least two individuals.

The verse also encourages fairness and compassion in financial dealings, reminding lenders to consider the ability of the borrower to repay the debt and to be lenient in cases of hardship. Furthermore, the verse emphasizes the importance of accountability and transparency in financial transactions and discourages any harm toward the scribe or witnesses. Overall, this verse provides guidelines for organizing business transactions just and transparently. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ. وَلْيَتَّقِ اللَّهَ رَبَّهُ. وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ. وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴾ [سورة البقرة: 283]

“And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do.”⁽²⁾

The above verse emphasizes the significance of collateral in Islamic finance. It guides what to do when a scribe cannot document a transaction, emphasizing the importance of taking a pledge as collateral.

The verse also highlights the need for trust and accountability in financial transactions, emphasizing the importance of discharging one's responsibilities faithfully and being mindful of Allah **سُبْحَانَهُ وَتَعَالَى**. It warns against concealing evidence or failing to fulfill one's obligations, reminding Muslims that Allah **سُبْحَانَهُ وَتَعَالَى** is an All-Knower of what they do.

In Islamic finance, collateral is essential for managing risk and ensuring responsible borrowing and lending. Using collateral provides lenders security and helps ensure borrowers are held accountable for repaying their debts. However, the verse also warns against using collateral to exploit or oppress borrowers, emphasizing the importance of fairness and compassion in financial dealings.

(1) Qur’an (2:282)

(2) Qur’an (2:283)

Roadmap to the Twins

Overall, this verse highlights the importance of responsible lending and borrowing practices in Islam, emphasizing the significance of collateral and the need for trust, accountability, and fairness in financial transactions.



Part II: Verses 142-283

Section III: The Power of Storytelling in Part II of Surah Al-Baqarah



Part II of Surah Al-Baqarah employs the power of storytelling to convey essential messages to the witnesses who must comply with the Revelation. One of the concerns Muslims may have when following Allah's **سُبْحَانَهُ وَتَعَالَى** commands is that it could have negative consequences for their livelihoods or make it challenging to face opponents.

The five stories and Ayatul Kursi in Part II of Surah Al-Baqarah provide comfort and assurance to believers who struggle to follow Allah's **سُبْحَانَهُ وَتَعَالَى** commands, particularly when difficult. These stories were included in the Qur'an to guide believers in understanding the importance of having faith in Allah **سُبْحَانَهُ وَتَعَالَى** and obeying His commands, even in the face of challenges or opposition.

The stories are powerful examples of how previous Prophets and believers remained steadfast in their faith and trust in Allah **سُبْحَانَهُ وَتَعَالَى**, even in the most challenging circumstances. For example, the story of Taloot and Jaloot emphasizes the importance of following Allah's **سُبْحَانَهُ وَتَعَالَى** commands, even if it means facing seemingly insurmountable challenges. Similarly, the story of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and Nimrod shows that believers should not compromise their faith even when facing persecution.

Overall, the stories in Part II of Surah Al-Baqarah reinforce the idea that Allah **سُبْحَانَهُ وَتَعَالَى** is always present to guide and support believers in times of hardship. These stories offer powerful examples of how believers can remain steadfast in their faith and trust in Allah **سُبْحَانَهُ وَتَعَالَى**, regardless of the obstacles they may face. Furthermore, they inspire and guide believers who may struggle to follow Allah's **سُبْحَانَهُ وَتَعَالَى** commands, even when it is difficult. By offering comfort and assurance, these stories emphasize the importance of having faith in Allah **سُبْحَانَهُ وَتَعَالَى** and obeying His commands, even in the face of adversity.

The First Story: Embracing the Inevitability of Death

The story in these verses is about a group of Israelites who fled their homeland after a plague hit it. They left their homes and traveled in thousands, fearing Death. Allah **سُبْحَانَهُ وَتَعَالَى** then

Roadmap to the Twins

commanded them to die, and they did, after which Allah **سُبْحَانَهُ وَتَعَالَى** restored them to life after eight days or more due to the supplication of their Prophet Hizqeel **عَلَيْهِ السَّلَام** (Ezekiel). Nevertheless, they lived on with the effects of death still upon them, to the extent that when they wore garments, these turned into shrouds for the deceased, and this phenomenon remained with their descendants. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾ [سورة البقرة: 243]

“Did you (O Muhammad) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿ وَفَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾ [سورة البقرة: 244]

“And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.”⁽²⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿ مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴾ [سورة البقرة: 245]

“Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.”⁽³⁾

This story is a powerful reminder of Allah's **سُبْحَانَهُ وَتَعَالَى** bounties and mercy towards His creation. Despite the Israelites fleeing their homeland and fearing death, Allah **سُبْحَانَهُ وَتَعَالَى** still showed them His mercy by reviving them back to life. However, it also highlights the ingratitude and lack of thankfulness of most people towards Allah's **سُبْحَانَهُ وَتَعَالَى** blessings, as the Qur'anic verse mentions, "but most men thank not."

(1) Qur'an (2:243)

(2) Qur'an (2:244)

(3) Qur'an (2:245)

Roadmap to the Twins

The story of the Israelites also serves as a reminder for believers to strive for the cause of Allah **سُبْحَانَهُ وَتَعَالَى** with their selves and wealth, as mentioned in the following verses. Allah **سُبْحَانَهُ وَتَعَالَى** commands believers to fight in His way and to know that Allah **سُبْحَانَهُ وَتَعَالَى** is All-Hearer, All-Knower. The second verse encourages believers to lend Allah **سُبْحَانَهُ وَتَعَالَى** a goodly loan, as Allah **سُبْحَانَهُ وَتَعَالَى** is the one who decreases or increases their provisions, and unto Him, they shall return.⁽¹⁾

Overall, the story and the accompanying verses remind believers to have faith and trust in Allah **سُبْحَانَهُ وَتَعَالَى**, to be grateful for His blessings, and to strive in His way with their selves and wealth. It also highlights the importance of lending Allah **سُبْحَانَهُ وَتَعَالَى** a goodly loan, which can have many benefits and rewards in this world and the hereafter.

The Second Story: Bani Israel — It is Never About Numbers

The second story in this series narrates how the Children of Israel once again questioned Allah's **سُبْحَانَهُ وَتَعَالَى** wisdom when He chose Taloot (Saul) as their leader. This story also emphasizes that the believers can only achieve victory through Allah's **سُبْحَانَهُ وَتَعَالَى** help, irrespective of their numbers.

This story invites believers to trust in Allah's **سُبْحَانَهُ وَتَعَالَى** Divine wisdom and knowledge and adhere to His commandments. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ آلِهِمْ أُنَبِّئْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [سورة البقرة: 246]

“Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said: "Would you then refrain from fighting, if fighting was prescribed for you?" They said: "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong doers).”⁽²⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Tafsir Al-Jalalayn, with abridgment

(2) Qur'an (2:246)

Roadmap to the Twins

} وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ

وَسِعَ عَلَيْهِمُ ﴿٢٤٧﴾ [سورة البقرة: 247]

“And their Prophet [Shammil (Samuel)] said to them, "Indeed Allah has appointed Taloot (Saul) as a king over you." They said: "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."”⁽¹⁾

Allah سُبْحَانَهُ وَتَعَالَى said:

} فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّكُم مَّبْتَلِيكُمْ بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَّفُوا بِاللَّهِ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَت فِئْتَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾ [سورة البقرة: 249]

“Then when Taloot (Saul) set out with the army, he said: "Verily! Allah will try you by a river. So, whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So, when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jaloot (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's Leave?" And Allah is with As-Sabirin (the patient ones, etc.).”⁽²⁾

Allah سُبْحَانَهُ وَتَعَالَى said:

} وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَأَنْصِرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ [سورة البقرة: 250]

“And when they advanced to meet Jaloot (Goliath) and his forces, they invoked: "Our Lord!

(1) Qur'an (2:247)

(2) Qur'an (2:249)

Roadmap to the Twins

Pour forth on us patience and make us victorious over the disbelieving people.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ } [سورة البقرة: 251]

“So, they routed them by Allah’s Leave, and Dawud (David) killed Jaloot (Goliath), and Allah gave him [Dawud (David)] the kingdom [after the death of Taloot (Saul) and Samuel] and Al-Hikmah (Prophethood) and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, Jinn and all that exists).”⁽²⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ } [سورة البقرة: 252]

“These are the verses of Allah, We recite them to you (O Muhammad) in truth, and surely, you are one of the Messengers (of Allah).”⁽³⁾

In the first verse cited, Allah **سُبْحَانَهُ وَتَعَالَى** mentions how the Children of Israel had asked their Prophet to appoint a king so that they could fight in Allah's **سُبْحَانَهُ وَتَعَالَى** way. However, they turned away when they were ordered to fight, except for a few. Next, Allah **سُبْحَانَهُ وَتَعَالَى** mentions He is All-Aware of the Zalimun (polytheists and wrongdoers).

In the second verse, Allah **سُبْحَانَهُ وَتَعَالَى** tells the Children of Israel that He has appointed Taloot as their king because He has chosen him above them and increased him abundantly in knowledge and stature. Allah **سُبْحَانَهُ وَتَعَالَى** grants His Kingdom to whom He wills. In the third verse, Taloot sets out with the army, and Allah **سُبْحَانَهُ وَتَعَالَى** tells them that a river will try them. Those who drink from it are not of him, and those who don't are with him, except for those who take a little. Most drank from the river, and only a few did not.

When Taloot and the believers crossed the river, they said they had no power against Jaloot (Goliath) and his army. However, those particular that they would meet their Lord said that a small group could overcome a mighty host by Allah's **سُبْحَانَهُ وَتَعَالَى** leave. Therefore, in the fourth verse, they

(1) Qur'an (2:250)

(2) Qur'an (2:251)

(3) Qur'an (2:252)

Roadmap to the Twins

invoke Allah **سُبْحَانَهُ وَتَعَالَى** to pour forth patience on them and make them victorious over the disbelieving people.

In the fifth verse, Allah **سُبْحَانَهُ وَتَعَالَى** mentions that they routed Jaloot (Goliath) and his army by His leave, and Prophet Dawud **عَلَيْهِ السَّلَام** (David) killed Jaloot (Goliath). Allah **سُبْحَانَهُ وَتَعَالَى** then gave Prophet Dawud **عَلَيْهِ السَّلَام** (David) the kingdom, Prophethood, and taught him what He willed. If Allah **سُبْحَانَهُ وَتَعَالَى** did not check one set of people employing another, the earth would be full of mischief. The last verse tells us that these verses are from Allah **سُبْحَانَهُ وَتَعَالَى** and are recited to Muhammad **ﷺ** in truth, and Muhammad **ﷺ** is one of the Messengers of Allah **سُبْحَانَهُ وَتَعَالَى**.

Ayat Al-Kursi: A Detailed Account of Allah's **سُبْحَانَهُ وَتَعَالَى** Majesty and Power

Ayat Al-Kursi is considered one of the most essential and powerful verses in the Qur'an. It contains a concise but comprehensive description of Allah's **سُبْحَانَهُ وَتَعَالَى** attributes and qualities, emphasizing His absolute sovereignty and power over all creation.

Ubayy ibn Ka'b **رضي الله عنه** reported: The Messenger of Allah **ﷺ** said, "O Abu Mundhir, do you know which verse in the Book of Allah with you is greatest?" I recited the verse of the throne, "Allah, there is no God but him, the Living, the Sustainer" (2:255). The Prophet struck me on the chest, and he said, "By Allah, Abu Mundhir, rejoice in this knowledge!"⁽¹⁾

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ }
 [سورة البقرة: 255]

“Allah La ilaha illa Huwa (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Highest, the Greatest.”⁽²⁾

¹ Ṣaḥīḥ Muslim 810

(2) Qur'an (2:255)

Roadmap to the Twins

The verse starts with a declaration of faith, "Allah La ilaha illa Huwa" (none has the right to be worshiped but He), affirming the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** and the exclusive right to be worshiped by all of His creation. A description of Allah **سُبْحَانَهُ وَتَعَالَى** follows this declaration as "the Ever-Living," indicating His eternal and everlasting nature, and "the One Who sustains and protects all that exists," emphasizing His role as the provider and sustainer of all creation.

The verse also highlights Allah's **سُبْحَانَهُ وَتَعَالَى** knowledge, power, and control over the universe. It states that Allah **سُبْحَانَهُ وَتَعَالَى** neither slumbers nor sleeps, meaning He is always vigilant and in control and that nothing happens in the universe without His knowledge and permission. Allah **سُبْحَانَهُ وَتَعَالَى** knows everything that has happened, is happening, and will happen to His creatures in this world and the hereafter, and nothing can escape His knowledge and control.

Furthermore, Ayat Al-Kursi describes Allah's **سُبْحَانَهُ وَتَعَالَى** throne (Kursi) as extending over the heavens and the earth, indicating His vastness and omnipresence. And it states that Allah **سُبْحَانَهُ وَتَعَالَى** feels no fatigue in guarding and preserving the universe, emphasizing His infinite power and energy.

Finally, the verse concludes by emphasizing Allah's **سُبْحَانَهُ وَتَعَالَى** greatness and supremacy over all things, indicating that He is the highest and the greatest and that no one can intercede with Him except with His permission.

Overall, Ayat Al-Kursi reminds believers of Allah's **سُبْحَانَهُ وَتَعَالَى** attributes and qualities and invites them to contemplate and reflect on His greatness and majesty. It is often recited as a form of protection and blessing and is believed to have immense spiritual and physical benefits for those who recite it with sincerity and devotion.

The Third Story: The Power of Allah **سُبْحَانَهُ وَتَعَالَى** — The Story of Nimrod and Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham)

The third story in the Qur'an highlights an encounter between Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and Nimrod, the king at the time. Nimrod disputed with Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) about his Lord (Allah **سُبْحَانَهُ وَتَعَالَى**) and claimed that he was the one who gave life and caused death. However, Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) responded by affirming that only Allah **سُبْحَانَهُ وَتَعَالَى** has the power to give life and cause death.

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ

Roadmap to the Twins

إِبْرَاهِيمَ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ ﴿٢٥٨﴾
[سورة البقرة: 258]

“Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said: "I give life and cause death." Ibrahim (Abraham) said: "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So, the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong doers, etc.).”⁽¹⁾

This story reminds believers that Allah **سُبْحَانَهُ وَتَعَالَى** is the ultimate source of all power and that all beings are subject to His will. It also emphasizes the importance of recognizing and submitting to Allah's **سُبْحَانَهُ وَتَعَالَى** sovereignty and not allowing our power or wealth to deceive us into thinking that we are equal to or greater than Allah **سُبْحَانَهُ وَتَعَالَى**.

Additionally, this story highlights the importance of understanding Allah's **سُبْحَانَهُ وَتَعَالَى** attributes and qualities and recognizing His power and control over all things. Finally, it teaches us that Allah **سُبْحَانَهُ وَتَعَالَى** is the ultimate source of life and death and that we should never take His power for granted or attempt to challenge it.

Overall, the third story reminds us of the importance of humility and submission to Allah **سُبْحَانَهُ وَتَعَالَى** and the recognition that all power and authority ultimately come from Him. It is a powerful reminder of the ultimate reality of our existence and the importance of living our lives following Allah's **سُبْحَانَهُ وَتَعَالَى** Will.

The Fourth Story of Uzayr — Allah's **سُبْحَانَهُ وَتَعَالَى** Power to Raise the Dead

Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ. قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ. قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ. وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ. وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ. قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿٢٥٩﴾ [البقرة: 259]

(1) Qur'an (2:258)

Roadmap to the Twins

“Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So, Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus, we have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said: "I know (now) that Allah is Able to do all things."”⁽¹⁾

The story is about a man who passed by a town that had been destroyed. He questioned how Allah **سُبْحَانَهُ وَتَعَالَى** could bring it back to life after its demise. Allah **سُبْحَانَهُ وَتَعَالَى** caused the man to die for a hundred years and resurrected him. When he awoke, the man was asked how long he had been dead, and he replied that he had only been dead for a day or part of a day.

However, Allah **سُبْحَانَهُ وَتَعَالَى** revealed that it had been a hundred years. The man was amazed that his food and drink had not changed, and his donkey was still present. Allah **سُبْحَانَهُ وَتَعَالَى** showed him how He brings bones together and clothes them with flesh as a sign of His power to raise the dead. After witnessing this incredible display of Allah's **سُبْحَانَهُ وَتَعَالَى** power, the man declared his faith and acknowledged that Allah **سُبْحَانَهُ وَتَعَالَى** could do everything.

Believing in Allah's **سُبْحَانَهُ وَتَعَالَى** Power to Give Life: The Inspirational Story of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and the Birds

Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ {سورة البقرة: 260}

“And (remember) when Ibrahim (Abraham) said: "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."”⁽²⁾

(1) Qur'an (2:259)

(2) Qur'an (2:260)

Roadmap to the Twins

The story of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and the miraculous birds is recounted in the Qur'an. In this story, he asks Allah سُبْحَانَهُ وَتَعَالَى to show how He gives life to the dead. Allah سُبْحَانَهُ وَتَعَالَى asks him if he believes. He replies that he does, but he wants to be even stronger in faith.

Allah سُبْحَانَهُ وَتَعَالَى then instructs Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) to take four birds, slaughter them, cut them into pieces, and put a portion of them on every hill. Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) is then told to call the birds, and they will come to him in haste. He follows Allah's سُبْحَانَهُ وَتَعَالَى instructions, and the birds return to life, reassembled from their scattered parts, and fly back to him.

This story is a powerful reminder of Allah's سُبْحَانَهُ وَتَعَالَى ability to bring the dead back to life and demonstrate the power of faith. It shows that even the most challenging and seemingly impossible tasks are possible through belief in Allah's سُبْحَانَهُ وَتَعَالَى power and wisdom.

Conclusion

Part II of Surah Al-Baqarah serves as a comprehensive guide for Muslims to follow the teachings of Islam and lead a fulfilling life. It begins by establishing the belief in Allah's سُبْحَانَهُ وَتَعَالَى Oneness and the importance of following His guidance in all aspects of life. Then, the appointment verse and Qiblah emphasize the significance of Islamic rituals and unity among believers while highlighting the role of Prophet Muhammad ﷺ as a guide and leader.

The introduction to Part II prepares believers for challenges and stresses the importance of patience, perseverance, and reliance on Allah سُبْحَانَهُ وَتَعَالَى during difficult times. Furthermore, it establishes Allah's سُبْحَانَهُ وَتَعَالَى exclusive rights in religious matters and the importance of following His commandments.

Part II then emphasizes the significance of protecting the five essentials of religion, life, progeny, intellect, and wealth and provides practical guidance on leading a healthy and balanced life while safeguarding one's physical, emotional, and spiritual well-being. In addition, this section teaches Muslims how to live in harmony with Allah's سُبْحَانَهُ وَتَعَالَى laws and avoid sinful behavior.

Finally, Part II concludes with five powerful stories and Ayatul Kursi that serve as reminders of Allah's سُبْحَانَهُ وَتَعَالَى power and majesty. These stories demonstrate Allah's سُبْحَانَهُ وَتَعَالَى ability to create, give life, cause death, and provide sustenance. They also highlight the importance of faith, trust, and submission to Allah سُبْحَانَهُ وَتَعَالَى and how turning to Him can lead to guidance, success, and blessings.

Overall, Part II of Surah Al-Baqarah provides a comprehensive framework for Muslims to live a fulfilling and righteous life according to the teachings of Islam. It covers various aspects of faith,

Roadmap to the Twins

worship, ethics, and personal development. It serves as a guide for Muslims to lead a life that is pleasing to Allah **سُبْحَانَكَ وَتَعَالَى** and beneficial to themselves and society.



The Final Message of Surah Al-Baqarah

Verses 283-286



The final message of the Surah Al-Baqarah serves to reinforce the entire contents of the chapter. It urges believers to emulate the example Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family set in attesting to and complying with the Revelation. This entails attesting to Allah سُبْحَانَهُ وَتَعَالَى, His Angels, His Books, and His Messengers and complying with Allah's سُبْحَانَهُ وَتَعَالَى commandments.

The message also cautions against adopting the People of the Book manner in dealing with the guidance. The message is conveyed through an actual situation where the companions of the Messenger ﷺ were initially distressed by a difficult religious ruling. Still, they were reminded to say, "We hear, and we obey," and immediately modified their behavior. Surah Al-Baqarah is a comprehensive guide for Muslims, offering timeless lessons and guidance for all aspects of their lives, emphasizing the importance of faith (Iman), attestation (Tasdeeq), compliance (Inqiyad), and preparation for the Day of Judgment.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated: When Allah revealed the following verse, the companions of the Messenger ﷺ were distressed by that.⁽¹⁾

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ وَاللَّهُ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [سورة البقرة: 284]

“To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.”⁽²⁾

So, they came to the Messenger ﷺ and knelt and said: “O Messenger of Allah, we have been enjoined to do deeds that we can do, such as Salah, fasting, Jihad, and charity. But now this verse has been revealed to you, and we cannot bear [the weight of] its burden.”

So, the Messenger ﷺ rebuked them for not saying “we hear, and we obey” even to this very difficult religious ruling, and he reminded them of the cautionary tale in which the People of the

(1) Sahih Muslim

(2) Qur'an (2:284)

Roadmap to the Twins

Book would normally say “we hear, and we disobey.” He commanded them to follow the path to success exemplified by Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family. He urged them to say “we hear, and we obey.” Since the companions did not intend any ill intention by questioning this Revelation, as soon as they were reminded of the code of conduct of the first category of mankind, the believers immediately modified their behavior and adhered to the commandment. They were rewarded with the abrogation of the ruling to one which was less demanding—believers will only be held accountable for what they do, not what they may think about but never reveal.

When the companions started saying that, it flowed easily upon their tongues. Allah سُبْحَانَهُ وَتَعَالَى said:

{ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ } [سورة البقرة: 285]

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”⁽¹⁾

So, the Messenger ﷺ said: “Do you mean to say what the People of the two Revealed Books before you said: “We hear, and we disobey?” Instead, you should say:

{سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ } [سورة البقرة: 285]

“We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.”

When they did that, Allah سُبْحَانَهُ وَتَعَالَى abrogated the ruling, and so revealed:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ } [سورة البقرة: 286]

“Allah burdens not a person beyond his scope. He gets reward for that (good) which he has

(1) Qur'an (2:285)

Roadmap to the Twins

earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians), our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."⁽¹⁾⁽²⁾

There is another narration regarding the Revelation of the abrogation. Ibn Abbas رضي الله عنه narrated, "While Jibreel (Gabriel) was sitting with the Prophet ﷺ, he heard the opening of a gate above him. So, he raised his head and said: 'This is a gate from the skies that has opened today, which has never opened before this day.' So, an Angel descended from it (the gate). So, Jibreel (Gabriel) said: 'This is an Angel that has descended to the earth, which has never descended except today. He gave Salam and said: 'Receive glad tidings (Oh Muhammad!) with two lights which have been given to you, that have never been given to a Prophet before you: The Opening of the Book [i.e., Surah Al-Fatihah] and the end of Surah Al-Baqarah. Never do you read a letter from either of the two Surahs except that you are given it. (Which means that you are given its reward (i.e., the reward of recitation)).⁽³⁾

Surah Al-Baqarah is a significant chapter in the Qur'an in terms of its length and content. It covers many topics, including the categories of humanity and how to deal with the Revelation as witnesses. In addition, the stories and examples in the chapter provide guidance and inspiration for believers and illustrate the consequences of obedience and disobedience to Allah سُبْحَانَهُ وَتَعَالَى.

Throughout the chapter, Allah سُبْحَانَهُ وَتَعَالَى emphasizes the importance of faith (Iman) and urges believers to trust Him and follow His guidance. He also warns against arrogance, hypocrisy, and disobedience, encouraging believers to strive for righteousness and seek forgiveness for their sins.

One of the central themes of Surah Al-Baqarah is the importance of attestation (Tasdeeq) and compliance (Inqiyad) with Allah's سُبْحَانَهُ وَتَعَالَى commandments. This theme is symbolized by the story of the cow, which emphasizes the concepts of attestation (Tasdeeq) and compliance (Inqiyad).

By emphasizing these principles, Surah Al-Baqarah provides guidance and direction for Muslims in their daily lives. Its comprehensive guide offers instruction in all aspects of life, and its teachings inspire and guide believers today.

In the conclusion of the chapter, Allah سُبْحَانَهُ وَتَعَالَى reiterates the importance of faith and reminds believers of the Day of Judgment and the need to prepare for it through good deeds and righteous conduct. Surah Al-Baqarah is a timeless and relevant guide for Muslims, offering them guidance

(1) Qur'an (2:286)

(2) Ibn Kathir 2/521-528

(3) Sahih Muslim – Al-Albani's editing, p. 553, Hadith no. 2094.

Roadmap to the Twins

and instruction in all aspects of their lives.





Surah Al-Imran (The Family of Imran) Sustaining Witness Protection through Steadfastness

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ }
[سورة آل عمران: 200]

“O you who believe! Endure and be more patient and guard your territory, and fear Allah, so that you may be successful.”
Al-Imran (3:200)



Introduction



It is essential to emphasize the connection between "The Twins," namely Al-Baqarah and Al-Imran. These two chapters are among the longest in the Qur'an and are closely related in their content and themes.

The first Twin, Al-Baqarah, outlined the Muslims' duty and responsibility at both the individual and communal levels, which is to bear witness to the truth of monotheism (Tawheed) to other nations through their words, actions, and the established Islamic state (Khilafah). Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ } [سورة البقرة: 143]

“And so, We have made you (believers) an upright community so that you may be witnesses over humanity.”⁽¹⁾

However, Muslims responsible for conveying the truth to other nations should be prepared for challenges and difficulties. They invite people to a way of life that may differ from their beliefs and practices. Islam is not just a religion but a complete way of life that covers all aspects of human life, including social, political, and economic factors.

Those who invite others to Islam may encounter rejection, ridicule, or persecution. Nevertheless, Muslims must not abandon or compromise their faith (Iman). Instead, they should remain steadfast in their beliefs and continue to communicate the message of Islam with wisdom, compassion, and patience.

The Prophet Muhammad ﷺ and his companions faced many challenges and difficulties while spreading the message of Islam. They were ridiculed, ostracized, and even physically assaulted. However, they remained committed to their faith (Iman) and continued to spread the message of Islam until it became one of the world's major religions.

Muslims should anticipate liabilities and obstacles when conveying the message of Islam, but they should not be discouraged. Instead, they should rely on Allah's سُبْحَانَهُ وَتَعَالَى help and guidance and strive to communicate the message of Islam with sincerity, compassion, and wisdom. Allah سُبْحَانَهُ وَتَعَالَى said:

(1) Qur'an (2:143)

Roadmap to the Twins

{ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزَلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا

مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ الْإِنَّا نَصْرُ اللَّهِ قَرِيبٌ } [سورة البقرة: 214]

“Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said: "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!”⁽¹⁾

Allah *سُبْحَانَهُ وَتَعَالَى* also said:

{ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ } [سورة البقرة: 155]

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sabirin* (the patient ones, etc.).⁽²⁾

How can Muslims protect themselves while witnessing the truth of monotheism (Tawheed) to others?

Surah Al-Imran comprehensively responds to the above question. However, before delving into Al-Imran's detailed explanation, let us first present a similar non-religious model and distinguish their resemblances and disparities.

Understanding Witness Protection — A Comparison of Muslim and Non-Religious Models

The term "Witness Protection" refers to a program established by the United States Judiciary System in 1971, which provides security to individuals providing testimonial evidence to the justice system before, during, and after a trial. While the non-Muslim Witness Protection Program offers physical protection to witnesses against organized crime, war crimes, espionage, and national security issues trials, the protection Muslims receive from Allah *سُبْحَانَهُ وَتَعَالَى* is primarily spiritual. Muslims seek Allah's *سُبْحَانَهُ وَتَعَالَى* protection and help when they face challenges or difficulties in their lives, including when they convey the message of Islam.

(1) Qur'an (2:214)

(2) Qur'an (2:155)

Roadmap to the Twins

Differences Between the Programs

The Muslim witness protection program differs from the non-Muslim Witness Protection Program in various ways. Muslims are involuntarily enrolled in the program before they come into existence through the covenant Allah **سُبْحَانَهُ وَتَعَالَى** took from all of Prophet Adam's **عَلَيْهِ السَّلَام** children. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ عَلٰى اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ قَالُوا بَلٰى شَهِدْنَا اَنْ تَقُولُوا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ } [سورة الاعراف: 172]

“And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this.”⁽¹⁾

The above verse from Surah Al-A'raf reminds us of the covenant Allah **سُبْحَانَهُ وَتَعَالَى** made with humanity before we came into existence. First, Allah **سُبْحَانَهُ وَتَعَالَى** created all human beings from the exact origin, the progeny of Prophet Adam **عَلَيْهِ السَّلَام**. Allah **سُبْحَانَهُ وَتَعَالَى** then made all humanity bear witness to His lordship, asking them if He is their Lord. The response was unanimous, as humanity testified that Allah **سُبْحَانَهُ وَتَعَالَى** is their Lord. This covenant reminds every human being of their innate inclination towards monotheism and their fundamental purpose in life, which is to worship Allah **سُبْحَانَهُ وَتَعَالَى** alone. It also serves as a warning that no one can claim ignorance of this covenant on the Day of Resurrection, as we have already witnessed it.

Furthermore, Every Muslim must aspire to be counted among those who fulfill the obligation of witnessing. One way to achieve this is through supplication to Allah **سُبْحَانَهُ وَتَعَالَى**, asking to be included among the witnesses. As stated in the following verse:

{رَبَّنَا ءَاْمَنَّا بِمَا اَنْزَلْتَ وَاَتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشَّٰهِيْدِيْنَ } [سورة آل عمران: 53]

“Our Lord! We believe in what You have sent down, and we follow the Messenger [Isa (Jesus)]; so, write us down among those who bear witness (to the truth i.e., *La ilaha ill-Allah* - none has the right to be worshiped but Allah).”⁽²⁾

The above verse from Surah Al-Imran is a supplication to Allah **سُبْحَانَهُ وَتَعَالَى**, where Muslims ask

(1) Qur'an (7:172)

(2) Qur'an (3:53)

Roadmap to the Twins

Him to include them among the witnesses of the truth. The verse highlights the importance of bearing witness to the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** (La ilaha ill-Allah) and acknowledges the role of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) as a Messenger of Allah **سُبْحَانَهُ وَتَعَالَى**. It also emphasizes the importance of following the Prophet Muhammad **ﷺ** as the final Messenger of Allah **سُبْحَانَهُ وَتَعَالَى**. This verse reminds Muslims of their duty to convey the message of Islam and witness the truth in their words and deeds. It is a reminder that true belief in Allah **سُبْحَانَهُ وَتَعَالَى** involves actively spreading His message and positively influencing the world.

A noteworthy distinction between the Muslim and non-Muslim witness protection programs is that the latter may require anonymity, alteration of identity, and relocation. However, when Muslims witness monotheism (Tawheed), they are visible and easily recognizable. Allah **سُبْحَانَهُ وَتَعَالَى** said:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ [سورة آل عمران: 64]

“Say (O Muhammad “O People of the Book: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."”⁽¹⁾

The above verse from Surah Al-Imran invites the People of the Book (Jews and Christians) to come to a common understanding with Muslims by accepting the belief in one God (Tawheed) and rejecting the association of partners with Him. It emphasizes the importance of monotheism (Tawheed) and the rejection of polytheism in Islam.

Furthermore, the verse instructs Muslims to bear witness to their faith in case the People of the Book reject this invitation. It highlights the importance of openly proclaiming one's faith and not being ashamed, even in the face of opposition or rejection.

The verse also emphasizes the need for justice and fairness in inviting others to Islam. It encourages Muslims to present the message of Islam in a kind and just manner and to seek common ground with other faiths.

In contrast to the non-Muslim witness protection program, which may encourage lying, distorting facts, and exaggerating, Muslim witnesses must avoid bearing false testimony or exaggerating the truth. Instead, they must witness the reality, even against themselves or their families. The Qur'an instructs believers to persistently stand firm in justice, even in the face of

(1) Qur'an (3:64)

Roadmap to the Twins

personal inclination or familial pressure. Allah **سُبْحَانَهُ وَتَعَالَى** warns against distorting testimony or refusing to give it, reminding Muslims that He is always aware of their actions. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ءَوِ الْوَالِدِينَ ءَوِ الْآقْرَبِينَ ءِن يَكُنْ غَنِيًّا ءَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ءَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ءَوِ ءِن تَلَوُّا ءَوْ تَعَرَّضُوا ءَفِإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾﴾ [سورة النساء: 135]

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, of what you do, aware.”⁽¹⁾

The above verse from Surah An-Nisa emphasizes the importance of standing firmly for justice and truth, even if it goes against oneself, one's family, or interests. It reminds believers that Allah **سُبْحَانَهُ وَتَعَالَى** is more worthy of their loyalty and obedience than anyone or anything else. It cautions against following personal biases or desires, which can lead to injustice and falsehood. The verse also warns against distorting or withholding testimony, as Allah **سُبْحَانَهُ وَتَعَالَى** knows our deeds and intentions. This verse encourages Muslims to be truthful, just, and reliable witnesses to Allah **سُبْحَانَهُ وَتَعَالَى** and His message.

Forms of Protection

The Witness Protection Program is a government initiative intended to safeguard witnesses at risk of harm or retaliation from dangerous individuals, providing them with a new identity, relocation, and other assistance to help them start anew and stay safe.

In contrast, Muslims receive protection from Allah **سُبْحَانَهُ وَتَعَالَى** when they spread the message of Islam, which is primarily spiritual. Muslims believe that Allah **سُبْحَانَهُ وَتَعَالَى** is the ultimate protector and thus seek His aid and protection when faced with challenges or difficulties, including when conveying the message of Islam.

This protection is not physical or material but provides Muslims with strength, guidance, and solace in their hearts and minds. Muslims believe Allah **سُبْحَانَهُ وَتَعَالَى** is always with them, watching over and guiding them toward what is best for themselves and those around them.

(1) Qur'an (4:135)

Roadmap to the Twins

Maintaining Belief and Protection

To maintain their belief and protection, Muslims must safeguard their attestation (Tasdeeq) and compliance (Inqiyad) as they drive genuine, chaste, and righteous witnessing. Therefore, Muslims must actively combat any doubts (shubuhaat) or desires (shahawaat) that may threaten their attestation (Tasdeeq) and compliance (Inqiyad), and they must also exhibit patience and perseverance in the face of afflictions.

It is noteworthy that Al-Baqarah and Al-Imran are twin chapters, as Al-Baqarah emphasizes the significance of developing effective witnessing by establishing attestation (Tasdeeq) and compliance (Inqiyad). In contrast, Al-Imran protects against doubts (shubuhaat) that can jeopardize attestation and desires (shahawaat) that can threaten compliance by encouraging steadfastness in fulfilling the provisions of both attestation (Tasdeeq) and compliance (Inqiyad) to help Muslims remain resolute in their beliefs and practices.

Moreover, Al-Imran directs Muslims to be steadfast in the face of harm, trials, and tests posed by those who may not support their witnessing efforts. Overall, the twin chapters of Al-Baqarah and Al-Imran provide essential guidance and support for Muslims as they strive to maintain their beliefs and fulfill their duty of witnessing to others. Before we dive into the roadmap to Al-Imran, it is essential to shed some light on the concept of steadfastness or Istiqamah.

Steadfastness: Upholding Attestation and Compliance

Remaining consistent and steadfast in one's faith is a challenging task for Muslims in today's society. The societal systems in place often sway and deter Muslims from following their religion, making it even more challenging to maintain a firm conviction.

However, this steadfastness is essential for Muslims to become the leaders they are meant to be, as emphasized in Surah Al-Baqarah. A companion⁽¹⁾ came to the Prophet ﷺ and asked: “Tell me something about Islam for which I will need no one else. The Prophet ﷺ responded, “Say I believe in Allah and be steadfast.”⁽²⁾

Durability is crucial in maintaining one's faith, but it can be difficult due to the challenges of attestation (Tasdeeq) and compliance (Inqiyad). Al-Baqarah and Al-Imran are twin chapters that reinforce the importance of these two elements of steadfastness and provide a roadmap for Muslims to follow to remain firm in their beliefs and practices. In the next section, we will delve deeper into the concept of steadfastness and explore the insights provided by Al-Imran.

(1) Sufyan ibn Abdullah (Abi Amr) – and it also said Abi Amrah.

(2) Sahih Muslim

Roadmap to the Twins

Steadfastness: Cultivating Trust, Gratitude, and Humility to Strengthen Faith

Steadfastness is a fundamental concept in Islam that refers to a believer's unwavering commitment to their faith (Iman) and principles. It requires Muslims to remain committed even in the face of adversity, challenges, and trials. This active commitment involves striving in the way of Allah **سُبْحَانَهُ وَتَعَالَى** and remaining steadfast regardless of the obstacles that may arise. Trust in Allah **سُبْحَانَهُ وَتَعَالَى**, gratitude, and humility are closely linked to steadfastness in Islam because they help a person to remain committed to their faith and principles, even during challenging times. By cultivating these virtues, Muslims can strengthen their faith and remain steadfast in their beliefs and practices.

Trust in Allah **سُبْحَانَهُ وَتَعَالَى** (Tawakkul), gratitude, and humility are closely linked to steadfastness in Islam. Trust in Allah **سُبْحَانَهُ وَتَعَالَى** involves trusting and relying on Allah **سُبْحَانَهُ وَتَعَالَى** and accepting that He is the ultimate planner and provider. When people trust Allah **سُبْحَانَهُ وَتَعَالَى**, they are more likely to remain steadfast in their faith and principles, even during challenging times.

Gratitude is the act of recognizing and being thankful for the blessings that Allah **سُبْحَانَهُ وَتَعَالَى** has given. When people are grateful, they are more likely to remain steadfast in their faith because they acknowledge that Allah **سُبْحَانَهُ وَتَعَالَى** has given them many blessings and has provided for them in the past. This recognition of Allah's **سُبْحَانَهُ وَتَعَالَى** blessings can help people remain committed to their faith even during difficult times.

Humility is the quality of humility and recognizing one's weaknesses and limitations. When a person is humble, they are more likely to remain steadfast in their faith because they acknowledge that they depend on Allah **سُبْحَانَهُ وَتَعَالَى** for guidance and help. Recognizing one's dependence on Allah **سُبْحَانَهُ وَتَعَالَى** can help one remain committed to their faith even during difficult times.

The Three Areas of Steadfastness in Islam

Steadfastness is a fundamental concept in Islam that emphasizes the importance of remaining committed to one's faith and principles, even in challenging times. While the concept of steadfastness applies to various areas of life, chapters Al-Baqarah and Al-Imran highlight the need for steadfastness in three primary areas.

Firstly, steadfastness in attestation (Tasdeeq) involves remaining firm in one's belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** and the Prophethood of Muhammad ﷺ, even in the face of opposition. This includes having faith in the Qur'an as Allah's **سُبْحَانَهُ وَتَعَالَى** final, complete, and prevailing Revelation and accepting its teachings as the ultimate source of guidance. Additionally, it entails having certainty regarding Islam as the only true religion and holding the correct belief about the

Roadmap to the Twins

Prophets. Finally, Muslims are encouraged to defend their beliefs with wisdom, kindness, and patience.

Secondly, steadfastness in compliance (Inqiyad) refers to remaining committed to obeying Allah's **سُبْحَانَ وَتَعَالَى** commandments and following the teachings of Prophet Muhammad ﷺ, even in complex or challenging circumstances. This includes performing daily Salawat, giving charity, fasting, and performing the annual pilgrimage to Makkah if able. Muslims are encouraged to remain steadfast in their practice of Islam, even if it means sacrificing worldly pleasures or facing opposition from others.

Lastly, steadfastness in enduring hardships refers to remaining committed to spreading the message of Islam to others, even in the face of challenges or persecution. This includes remaining patient and steadfast in the face of rejection, ridicule, or physical harm and continuing to convey the message of Islam with wisdom, compassion, and persistence. Muslims are encouraged to remain committed to their mission of sharing the beauty and truth of Islam with others, regardless of the difficulties that may arise.

In summary, steadfastness in these three areas is a crucial aspect of Islamic religion and practice, which Muslims strive to cultivate in their personal and communal lives. Through attestation, compliance, and patience, Muslims seek to embody the example of Prophet Muhammad ﷺ and fulfill their duty to Allah **سُبْحَانَ وَتَعَالَى** and their fellow human beings.

The Wisdom Behind the Name Al-Imran — Refuting False Claims and Emphasizing Virtues of Steadfastness and Humility in Worship

The chapter in the Qur'an called "Al-Imran" has a significant name that holds great wisdom. The reason why Allah **سُبْحَانَ وَتَعَالَى** named this Surah after the family of Al-Imran was due to the delegation of Najran's debate with Prophet Muhammad ﷺ regarding Prophet Isa **عَلَيْهِ السَّلَام** (Jesus). They believed that he was the son of God (Subhan Allah).⁽¹⁾ To refute this claim, Allah **سُبْحَانَ وَتَعَالَى** revealed in this chapter that Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) was a human with an earthly lineage.

Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) was unique in that he did not have a father, but other individuals in history have come into the world without parents. For example, Allah **سُبْحَانَ وَتَعَالَى** created Prophet Adam **عَلَيْهِ السَّلَام** without a mother or father, and Prophet Adam **عَلَيْهِ السَّلَام** created Hawaa (Eve) without a mother. Therefore, if we apply this analogy, Prophet Adam **عَلَيْهِ السَّلَام** is the one who qualifies more for

(1) Subhan Allah (سبحان الله): means Allah **سُبْحَانَ وَتَعَالَى** is above what they say. In general it means Allah **سُبْحَانَ وَتَعَالَى** is perfect in an absolute sense without any defects or imperfections of any kind. Usually translated as Glory be to Allah **سُبْحَانَ وَتَعَالَى**.

Roadmap to the Twins

the false label of being the son of God, as he was created without a man or woman. Allah ﷻ said:

{ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ } [سورة آل عمران: 59]

“Verily, the likeness of Isa (Jesus) before Allah is the likeness of Adam. First, he created him from dust, then (He) said: "Be!" - and he was.”⁽¹⁾

Furthermore, the entire family members of Imran were exemplary in their steadfastness. They displayed the primary means to maintain steadfastness: trusting Allah ﷻ, being grateful to Him, and humbling themselves in worship - Khushu. Therefore, the name "Al-Imran" not only refutes the false claims made by Christians but also highlights the importance of steadfastness, trust in Allah ﷻ, gratitude, and humility in worship. The chapter serves as a reminder for Muslims to follow the example of the family of Imran in maintaining steadfastness and reliance upon Allah ﷻ, just as Maryam (Mary) did in her tests and trials.

In addition to refuting the false claims of Christians, Allah ﷻ named this Surah after the family of Imran to honor Maryam (Mary) and display Muslims' reverence for her. Her steadfast dedication and reliance upon Allah ﷻ during her complex tests and trials exemplify the importance and value of dedicated women and mothers in the family and society.

Furthermore, the family members of Imran were outstanding in their steadfastness. They displayed the primary means of maintaining it - trusting Allah ﷻ, being grateful to Him, and humbling themselves in worship - Khushu.

As such, the name "Al-Imran" not only refutes false claims but also highlights the virtues of steadfastness, trust in Allah ﷻ, gratitude, and humility in worship. This chapter reminds Muslims to follow the example of the family of Imran in maintaining steadfastness and reliance upon Allah ﷻ, just as Maryam (Mary) did during her tests and trials.



(1) Qur'an (3:59)

A Roadmap for Navigating Through Surah Al-Imran



Overview

Surah Al-Imran serves as a guide for protecting the fundamental qualities of attestation (Tasdeeq) and compliance (Inqiyad) that are essential to the monotheistic witnessing character. It provides strategies to avoid defects that can compromise or nullify these qualities. It helps maintain steadfastness in the face of adversity while conveying the message of Islam to others.

The chapter highlights two essential verses for believers. The first verse emphasizes the role of believers in enjoining what is good, which is Islamic monotheism (Tawheed), and forbidding what is evil, which is polytheism. Allah سُبْحَانَهُ وَتَعَالَى said:

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ } [سورة آل عمران: 110]

“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the People of the Book believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fasiqun* (disobedient to Allah - and rebellious against Allah's command).”⁽¹⁾

In the above verse, Allah سُبْحَانَهُ وَتَعَالَى regards the believers as the best of peoples ever raised for mankind, and their responsibility is to believe in Allah سُبْحَانَهُ وَتَعَالَى, enjoin what is right, and forbid what is wrong. If the People of the Book had believed in Allah سُبْحَانَهُ وَتَعَالَى, it would have been better for them, but most are disobedient to Allah سُبْحَانَهُ وَتَعَالَى and rebellious against Allah's سُبْحَانَهُ وَتَعَالَى command.

The second verse, which is the last verse of the chapter, emphasizes the importance of patience in attestation (Tasdeeq) and compliance (Inqiyad). Allah سُبْحَانَهُ وَتَعَالَى said:

(1) Qur'an (3:110)

Roadmap to the Twins

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ } [سورة آل عمران: 200]

“O you who believe! Endure and be more patient (than your enemy) and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”⁽¹⁾

In the above verse, believers are urged to endure, be more patient than their enemies, and guard their territory by permanently stationing army units where the enemy can attack them. They are also reminded to fear Allah **سُبْحَانَهُ وَتَعَالَى** so that they may be successful.

In summary, Surah Al-Imran provides a roadmap for believers to protect their monotheistic witnessing character, enjoin what is good, forbid what is evil, maintain steadfastness in the face of adversity, and guard their territories against enemies. Through the guidance of this chapter, believers can remain steadfast in their attestation (Tasdeeq) and compliance (Inqiyad) and fulfill their responsibilities as true followers of Islam.

A Roadmap for Believers to Protect their Monotheistic Witnessing Character

To effectively navigate Surah Al-Imran in the Qur'an, reading the chapter in small sections and reflecting on the themes and lessons within each area is recommended. This lengthy chapter consists of 200 verses. It revolves around the central theme of steadfastness in various areas, including attestation (Tasdeeq), compliance (Inqiyad), and facing hardships from conveying Islam to others.

The chapter is structured into an introduction, two parts that delve into the themes of attestation (Tasdeeq) and compliance (Inqiyad), and a conclusion, which includes final reminders to remain steadfast in one's faith.

Roadmap to Al-Imran's Introduction (Verses 1-17)

The first seventeen verses of Al-Imran introduce the Surah's central theme, which is steadfastness. The introduction aims to install certainty in the hearts of believers through powerful messages that emphasize the importance of holding firm to one's faith (Iman), even in adversity or persecution. It comprises three sections as follows: -

(1) Qur'an (3:200)

Roadmap to the Twins

Introduction: Section I: Strengthening Faith through Assertive Tone and Knowledge Enrichment – Verses (1-6)

To strengthen our faith, we can use an assertive tone and enrich our knowledge of Allah's **سُبْحَانَهُ وَتَعَالَى** attributes. Surah Al-Imran establishes faith by instilling attestation and filling hearts with conviction. The first six verses combine both approaches to instill conviction and provide knowledge of Allah's **سُبْحَانَهُ وَتَعَالَى** attributes.

Introduction: Section II: Alerting Against the First Defect of Doubts – (7-13)

- Seeking Knowledge and Guidance in Understanding the Revelation: Verse 7
- The Importance of Supplication: Verse 8
- Recognizing the Consequences of Misguidance: Verses 10-13
- Certainty in Allah's **سُبْحَانَهُ وَتَعَالَى** Support: Verse 13

Introduction: Section III: Caution Against the Dangers of Chasing Desires - Verses (7-17)

In the Islamic faith, there is an emphasis on the danger of giving in to one's whims and desires (shahawaat), which is rooted in the belief that humans have an inherent inclination towards seeking pleasure and material possessions. However, this tendency can cause individuals to deviate from compliance (Inqiyad) with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, resulting in spiritual harm.

Means of Overcoming Whims and Desires in Islam

- The importance of cherishing the delights of paradise in Islam
- Supplication as a means to overcome whims and desires in Islam
- Essential characteristics for Muslims to earn the hereafter: such patience, truthfulness, to devout, seeking forgiveness, and spending in the cause of Allah **سُبْحَانَهُ وَتَعَالَى** involves

Roadmap to Part I: The Power of Attestation and Steadfastness

The Qur'an is a comprehensive guide for Muslims that provides guidance for all aspects of life. Part I of Surah Al-Imran, which spans from verses 18-120, provides a detailed account of the debate between the Prophet ﷺ and the Christian delegation of Najran over the status of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus). This story emphasizes the importance of attestation (Tasdeeq) or bearing witness to the truth of Islam, as it presents a distinct narrative of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) that differs from Christianity's perspective. The structure of Part I is as follows:

Introduction: Building a Foundation for the Three Prefaces: Verses 18-32

- Preface I: Strengthening Faith (Verses 18-20)
- Preface II: Preparedness against Opposition (Verses 21-22)

Roadmap to the Twins

- Preface III: Resistance against Disbelief and Hypocrisy (Verses 23-32)

Section I: Prophet Isa عَلَيْهِ السَّلَام (Jesus): A Source of Inspiration for Monotheism and Morality (Verses 33-58)

- The Inspiring Story of Maryam (Mary) and Prophet Isa عَلَيْهِ السَّلَام (Jesus) (Verses 33-41)
- The Miracle of Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Birth: Qur'anic Account (Verses 42-47)
- Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Message: Monotheism, Morality, and Hope (Verses 48-51)
- The Temporary Pause in Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Mission: Lessons for Believers (Verses 52-57)

Section II: Theological Clash: Prophet Isa عَلَيْهِ السَّلَام (Jesus) in Islam (Verses 59-78)

- Al-Mubalah: A Powerful Symbol of Truth in the Heated Theological Debate (Verses 59-63)
- Exploring Jewish Perspectives on Prophet Isa عَلَيْهِ السَّلَام (Jesus) and Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) in Surah Al-Imran (Verses 64-68)
- Navigating Religious Pluralism: Lessons on Tolerance and Debate (Verses 69-78)

Section III: Guidelines for Standing Against Misleading Tactics of the People of the Book- (Verses 79-99)

- Logical Refutations: Using Reason to Prove the Truth of Islam
- The Prophets' Covenant: A Reminder from Allah سُبْحَانَهُ وَتَعَالَى
- Exposing the Worldly Temptations of the People of the Book
- Challenging the Persistence of Disbelief

Section IV: Defending Monotheism: An Action Plan for Preserving the Roots and Purity of Faith (Verses 100-120)

- Embarking on the Journey of Hajj: Fulfilling the Sacred Duty
- Inviting the People of the Book to Embrace Islam with Kindness and Firmness
- Holding Firm to Islamic Monotheism and Trusting in Allah سُبْحَانَهُ وَتَعَالَى
- Attaining Paradise: The Ultimate Goal for Muslims
- Unifying Muslims: The Power of Holding Fast to the Qur'an
- Enjoining Good and Forbidding Evil for a Just Society in Islam
- Promoting Truth through Unity Among Believers
- Trusting Allah's سُبْحَانَهُ وَتَعَالَى Aid in Resisting Opposing Forces Against Islamic Monotheism
- Supporting Truthful Diversity Among People of the Book in Islamic Monotheism
- Promoting Truth: Standing Firm and Assertive

Roadmap to the Twins

Roadmap to Part II: Verses 121-180

Introduction

Part II of Surah Al-Imran starts with the introduction to the Battle of Uhud, which is a significant event in Islamic history. The verses from 121 to 129 introduce the concept of compliance and provide valuable lessons for believers.

These verses lay the foundation for the story that continues instructing and guiding Muslims until the end. The Battle of Uhud occurred a year after the Battle of Badr, and after the death of many leaders of the polytheists of Makkah, Abu Sufyan led an army of three thousand men toward Madinah to seek revenge.

The introduction highlights the events leading to the Battle of Uhud and teaches the importance of preparation, obedience to the Prophet's ﷺ commands, and the power of patience and Taqwa. It also emphasizes the significance of trusting in Allah **سُبْحَانَهُ وَتَعَالَى** for victory and understanding the concept of Divine decision-making. The breach of the covenant during the Battle of Uhud provides lessons for believers to learn from and reflect upon.

Section I — Qualifying for Allah's **سُبْحَانَهُ وَتَعَالَى** Help: Means to Achieve Victory (Verses 130-151)

In this section of Part II of Surah Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** advises the believers on how to qualify for His help and attain success in this life and the hereafter. This section covers the means of achieving victory, including:

1. The Importance of Avoiding Usury (Riba) in the Ummah: Allah's **سُبْحَانَهُ وَتَعَالَى** Guidance for Financial Well-Being (Verses 130-132)
2. Embracing the Attributes of the People of Paradise: A Proactive Pathway to Paradise (Verses 133-136)
3. Drawing Inspiration from History (Verses 137-151)
 - **Moving Forward After Defeat:** Strategies for Acceptance and Progress (Verses 139-142)
 - **The Power of Patience:** Navigating Forced Confrontation in Islam (Verse 143)
 - **Committed to the Cause:** The Importance of Persevering in Allah's **سُبْحَانَهُ وَتَعَالَى** Service (Verse 144)
 - **Developing a Positive Perception:** Death and Embracing the Afterlife: Lessons from the righteous predecessors and the Hazards of Unholy Alliances (Verses 145-151)

Section II — Extracting Wisdom from Scenes in Uhud (Verses 152-163)

Part II of Section II of Al-Imran, which contains valuable lessons learned from the scenes in the Battle of Uhud (verses 152-163):

Roadmap to the Twins

1. Qualifying for Allah's **سُبْحَانَهُ وَتَعَالَى** Support: Lessons from the Battle of Uhud
2. The Consequences of Disobedience: Lessons from the Battle of Uhud for Muslims
3. Lessons from the Chaos of Uhud
4. Two groups of Muslims during the Battle of Uhud
5. Sin begets sin: Lessons from the Battle of Uhud
6. The Islamic Perspective on Death and Destiny
7. The Merit of Martyrdom in Islam
8. How a leader should respond to defeat, and the importance of relying on Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and guidance.
9. The Importance of Honesty and Integrity: Lessons from the Revelation of Ayah 161 of Surah Al-Imran.

Section III — Discovering Key Insights: Lessons from the Battle of Uhud

Section III of Part II of Surah Al-Imran covers the lessons learned from the defeat in the Battle of Uhud. The section highlights the following:

1. Cultivating a Positive Mindset to Overcome Defeat
2. Embracing the Rewards of Martyrdom
3. Building Resilience: The Test of Faith in Times of Trial
4. Differentiating Between Righteousness and Evil: A Vital Reminder
5. Promoting Selflessness and Generosity: Lessons on the Importance of Zakat

The teachings in this section are considered important in guiding believers toward leading a righteous life and preparing for the hereafter. It emphasizes the value of faith, wisdom, and perseverance in overcoming life's challenges and remaining steadfast in the face of adversity.

Roadmap to the Conclusion

The conclusion of Surah Al-Imran, spanning from verses 181-200, serves as a powerful reminder to believers of the importance of remaining steadfast in their attestation (Tasdeeq) and compliance (Inqiyad) to Allah's **سُبْحَانَهُ وَتَعَالَى** commandments.

The conclusion emphasizes the power of supplication and the need for Muslims to rely on Allah's **سُبْحَانَهُ وَتَعَالَى** mighty power to help them stay on the straight path.

Furthermore, **the conclusion** urges Muslims to pursue means consistent with their faith and values while remaining mindful of Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and commands. The section highlights the ultimate goal of earning an everlasting abode in Paradise, reminding Muslims of the importance of staying true to their faith and remaining steadfast in their beliefs, even in challenging circumstances.

Roadmap to the Twins

Overall, Surah Al-Imran is a comprehensive and profound chapter in the Qur'an that emphasizes the importance of steadfastness in various areas of our lives, including attestation (Tasdeeq), compliance (Inqiyad), and facing hardships from conveying Islam to others. In addition, the chapter offers practical guidance and wisdom on how Muslims can strengthen their faith and remain steadfast in the face of adversity and challenges, reminding them of the ultimate goal of earning the pleasure of Allah **سُبْحَانَهُ وَتَعَالَى** and the reward of Paradise. The conclusion comprises the followings:

1. Remaining Firm in Belief: A Reminder of Attestation (Verses 181-184)
2. Staying Patient in the Face of Adversity: A Reminder of Sabr (Verses 185-186)
3. Obeying Allah's **سُبْحَانَهُ وَتَعَالَى** Commands: A Reminder of Compliance (Verses 187-188)
4. Pursuing Means of Steadfastness: A Reminder of Istiqamah (Verses 189-200)
 - Learn Allah's **سُبْحَانَهُ وَتَعَالَى** names and attributes: (Verse 189)
 - Reflect, remember, and perform Supplication: (Verses 190-194)
 - Seek the primary means such as Hijrah, and Jihad: (Verse 195)
 - Don't be intimidated: (Verses 196-197)
 - Consciousness of Allah **سُبْحَانَهُ وَتَعَالَى** (Taqwa), and steadfastness: (Verses 198-200)



Introduction



Roadmap to Al-Imran's Introduction (Verses 1-17)

The first seventeen verses of Al-Imran introduce the Surah's central theme, which is steadfastness. The introduction aims to install certainty in the hearts of believers through powerful messages that emphasize the importance of holding firm to one's faith (Iman), even in adversity or persecution. It comprises three sections as follows: -

Introduction: Section I: Strengthening Faith through Assertive Tone and Knowledge Enrichment (Verses 1-6)

To strengthen our faith, we can use an assertive tone and enrich our knowledge of Allah's **سُبْحَانَهُ وَتَعَالَى** attributes. Surah Al-Imran establishes faith by instilling attestation and filling hearts with conviction. The first six verses combine both approaches to instill conviction and provide knowledge of Allah's **سُبْحَانَهُ وَتَعَالَى** attributes.

Introduction: Section II: Alerting Against the First Defect of Doubts (Verses 7-13)

- Seeking Knowledge and Guidance in Understanding the Revelation: Verse 7
- The Importance of Supplication: Verse 8
- Recognizing the Consequences of Misguidance: Verses 10-13
- Certainty in Allah's Support: Verse 13

Introduction: Section III: Caution Against the Dangers of Chasing Desires (Verses 7-17)

In the Islamic faith, there is an emphasis on the danger of giving in to one's whims and desires (shahawaat), which is rooted in the belief that humans have an inherent inclination towards seeking pleasure and material possessions. However, this tendency can cause individuals to deviate from compliance (Inqiyad) with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, resulting in spiritual harm.

Means of Overcoming Whims and Desires in Islam

- The Importance of Cherishing the Delights of Paradise in Islam
- Supplication as a Means to Overcome Whims and Desires in Islam
- Essential Characteristics for Muslims to Earn the Hereafter: Such Patience, Truthfulness, To Devout, Seeking forgiveness, and Spending in the cause of Allah involves

Roadmap to the Twins

The first seventeen verses of Al-Imran introduce the Surah's central theme, which is steadfastness. The introduction aims to install certainty in the hearts of believers through powerful messages that emphasize the importance of holding firm to one's faith (Iman), even in adversity or persecution.

The introduction highlights two severe warnings against two defects that could undermine one's attestation (Tasdeeq) and compliance (Inqiyad). The first warning is against holding religious misconceptions and doubts (shubuhaat) regarding the Unseen (Al-Ghayb). The introduction offers means to shield our hearts against these doubts, such as seeking knowledge, reciting the Qur'an, and turning to Allah **سُبْحَانَهُ وَتَعَالَى** in supplication.

The second warning is against chasing and craving for fleeting desires and whims (shahawaat), which may weaken our compliance (Inqiyad). Therefore, the introduction offers means to overcome these temptations, such as being mindful of Allah's **سُبْحَانَهُ وَتَعَالَى** presence and remembering the fleeting nature of worldly pleasures. The introduction of Surah Al-Imran can be broken down into three main sections:

1. The First Section: Strengthening Faith through Assertive Tone and Knowledge Enrichment - Verses 1-6
2. The Second Section: Alerting Against the First Defect of Doubts - Verses 7-13
3. The Third Section: Caution Against the Dangers of Chasing Desires - Verses 14-17

Introduction: Section I: Strengthening Faith through Assertive Tone and Knowledge Enrichment (Verses 1-6)

Strengthening our faith requires effort and dedication; there are two primary ways to achieve this. Firstly, we can use an assertive and confident tone, emphasizing the importance of firmly holding our faith and trusting Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and protection. This approach reminds us to remain steadfast in our beliefs, even in times of adversity or doubt. Secondly, we can enrich our knowledge of Allah **سُبْحَانَهُ وَتَعَالَى** by understanding His names, attributes, and actions, deepening our connection with Him, and better understanding His role in our lives.

Surah Al-Imran lays the foundation of faith by instilling attestation (Tasdeeq) in the hearts of Muslims, leaving no room for doubts, suspicions, and religious misconceptions. The chapter is specifically designed to fill the hearts of Muslims with conviction, providing them with a shield against worldly whims and desires that may affect their compliance. The first six verses exemplify both approaches, with an assertive and confident tone instilling a strong sense of conviction in our hearts and providing a wealth of knowledge about Allah's **سُبْحَانَهُ وَتَعَالَى** names and attributes, further deepening our understanding of His greatness, and strengthening our faith. Allah **سُبْحَانَهُ وَتَعَالَى** said:

Roadmap to the Twins

﴿الْم ۱﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ ﴿٣﴾ مِنْ قَبْلُ هَدَى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

[سورة الفاتحة: 2-6]

“Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. Allah! La ilaha illa Huwa (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it. And he sent down the Torah (Old Testament) and the Injeel (Gospel). Aforetime, as a guidance to mankind, And He sent down the criterion [of judgment between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayat (proofs, evidence, verses, lessons, signs, Revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution. Truly, nothing is hidden from Allah, in the earth or in the heavens. He it is Who shapes you in the wombs as He pleases. La ilaha illa Huwa (none has the right to be worshiped but He), the All-Mighty, the All-Wise.”⁽¹⁾

The opening verses of Surah Al-Imran reaffirm the core Islamic belief in the Oneness of Allah *سُبْحَانَهُ وَتَعَالَى* and the importance of recognizing and submitting to His authority. They emphasize the Divine origin and significance of the Qur'an and its message, reminding us of the greatness of Allah *سُبْحَانَهُ وَتَعَالَى* and His unmatched power and authority over all things. The mention of the Torah and Injeel reinforces the continuity and unity of the message of Allah *سُبْحَانَهُ وَتَعَالَى* throughout history, confirming the truth of the Qur'an as a continuation and finalization of that message.

These verses provide a strong foundation for pouring faith, confidence, conviction, and submission into the hearts of believers, reaffirming core Islamic beliefs, emphasizing the unity and continuity of Allah's *سُبْحَانَهُ وَتَعَالَى* message, and warning against disbelief and rejection of His guidance. They remind us of the consequences of rejecting the truth and motivate us to continue seeking knowledge and understanding of Allah's *سُبْحَانَهُ وَتَعَالَى* message while remaining committed to our faith and submission to His will.

Introduction: Section II: Alerting Against the First Defect of Doubts (Verses 7-13)

In Surah Al-Imran, verses 7-13, the Qur'an highlights the significance of avoiding doubts and misconceptions about one's beliefs and faith (Iman). Doubts, or shubuhaat, can be a significant

(1) Qur'an (3:1-6)

Roadmap to the Twins

obstacle to a Muslim's spiritual development and growth. When people harbor doubts about their faith, it weakens their commitment and loyalty to Islam, leading to confusion and uncertainty.

To maintain a steadfast faith, the Qur'an encourages believers to have a firm belief in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ without any doubts. This involves cultivating a deep understanding and trust in the teachings of Islam and the Qur'an and following the guidance of scholars and knowledgeable individuals who are well-grounded in knowledge.

Furthermore, the Qur'an encourages Muslims to strive for the cause of Allah **سُبْحَانَهُ وَتَعَالَى** with their resources and lives. This means taking action to support and promote Islam in one's community and society, whether through acts of charity, promoting justice, or spreading knowledge about Islam.

To avoid doubts and strengthen one's belief system, the Qur'an encourages Muslims to adopt the proper approach to learning and understanding the Qur'an. This includes seeking knowledge from reliable sources, reflecting on the teachings of the Qur'an, and asking questions to clarify any uncertainties. By doing so, Muslims can deepen their faith and cultivate a strong connection with Allah **سُبْحَانَهُ وَتَعَالَى**, ultimately leading to spiritual growth and fulfillment. Allah **سُبْحَانَهُ وَتَعَالَى** states:

{ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ
الصَّادِقُونَ ﴿١٥﴾ [الحُجُرَات: 15]

“Indeed, the believers are those who have believed in Allah and His Messenger and then doubt not but strive with their properties and lives in the cause of Allah. It is those who are truthful.”⁽¹⁾

The verse from Surah Al-Hujurat emphasizes the importance of firm belief and action for believers. It highlights that true believers have complete faith in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger without any doubts and are willing to strive for His cause with their resources and lives. Furthermore, the verse indicates that such believers are the ones who are truthful and sincere in their faith. This verse serves as a reminder for Muslims to avoid any doubts or misconceptions (shubuhaat) that can weaken their faith and to strive for the cause of Allah **سُبْحَانَهُ وَتَعَالَى** with sincerity and devotion. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

(1) Qur'an (49:15)

Roadmap to the Twins

[سورة آل عمران:7]

“It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are verses that are entirely clear, they are the foundations of the Book [and those are the verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari).”⁽¹⁾

The above verse highlights the importance of proper understanding and interpretation of the Qur'an to guard one's attestation (Tasdeeq) and prevent doubts (shubuhaat). The Qur'an contains clear verses that are the book's foundation and other verses that may not be entirely clear. Those who deviate from the truth may follow the unclear verses and seek hidden meanings, leading to confusion and fitnah (trials).

However, those firmly grounded in knowledge and understanding say they believe in the Qur'an, both the explicit and unclear verses, as they are from their Lord. The Qur'an encourages Muslims to seek knowledge and understanding and rely on knowledgeable people to avoid misunderstandings and misconceptions about their faith. By adopting the proper approach to learning and understanding the Qur'an, Muslims can dispel doubts and strengthen their belief system, thereby guarding their attestation and protecting themselves from deviation.

Allah **سُبْحَانَهُ وَتَعَالَى** has equipped Muslims with tools to protect themselves from religious misconceptions, doubts, and misunderstandings (shubuhaat). These tools include seeking knowledge and guidance in understanding the Revelation, emphasizing the importance of supplication, recognizing the consequences of misguidance, and having certainty in Allah's **سُبْحَانَهُ وَتَعَالَى** support:-

Seeking Knowledge and Guidance in Understanding the Revelation (Verse 7)

Unlocking the secrets of the Divine Revelation is a journey that requires guidance, wisdom, and steadfastness. Allah **سُبْحَانَهُ وَتَعَالَى** has provided us with the means to protect ourselves from the pitfalls of religious misconceptions, doubts, and misunderstandings. One of the most important ways to do so is by following in the footsteps of the knowledgeable and seeking guidance from those who are well-grounded in understanding the Qur'an.

(1) Qur'an (3:7)

Roadmap to the Twins

By adopting the proper approach to the Revelation, we can unlock its true meaning and apply it in our daily lives. It requires us to act upon the clear verses with conviction and to have faith in the verses that may not be entirely clear, for they are all from Allah **سُبْحَانَهُ وَتَعَالَى**.

Allah **سُبْحَانَهُ وَتَعَالَى** reminds us that the path to wisdom and understanding requires us to seek knowledge from those who possess it. Through their guidance, we can avoid the pitfalls of doubt and misconceptions and maintain steadfast faith. Let us embrace the journey of seeking knowledge and understanding the Qur'an, so that we may guard ourselves against doubt and misconceptions and strengthen our faith in Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ } [سورة آل عمران:7]

“And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari).”⁽¹⁾

The above verse emphasizes the importance of seeking guidance and knowledge from those who are firmly grounded in understanding the Qur'an. It encourages Muslims to have faith in all the verses of the Qur'an, including those that may be unclear or difficult to comprehend.

By following the guidance of those who are knowledgeable and understand the Qur'an in the proper way, one can avoid falling into the traps of doubts and misconceptions. The verse also highlights the importance of wisdom and understanding, as admonition and guidance are only received by those who possess it. Therefore, seeking knowledge from those who are well-grounded in understanding the Qur'an is crucial for guarding one's faith and attestation.

The Importance of Supplication (Verses 8-9)

Supplication, or Du'a in Arabic, is a fundamental practice in Islam that involves praying to Allah **سُبْحَانَهُ وَتَعَالَى** as our only true God, and seeking His guidance and support. Supplication is a powerful means of protection against religious misconceptions and doubts because it allows believers to establish a direct connection with Allah **سُبْحَانَهُ وَتَعَالَى** and seek His guidance and protection.

One of the main benefits of supplication is that it helps believers to develop a more profound sense of humility and dependence on Allah **سُبْحَانَهُ وَتَعَالَى**. By acknowledging our limitations and shortcomings and seeking Allah's **سُبْحَانَهُ وَتَعَالَى** help, we are reminded of our vulnerability and need for guidance and support. This, in turn, can help us to avoid arrogance and overconfidence, which can be a significant source of religious misconceptions and doubts.

(1) Qur'an (3:7)

Roadmap to the Twins

Supplication can also help us develop a more vital trust and faith in Allah **سُبْحَانَهُ وَتَعَالَى**. By turning to Allah **سُبْحَانَهُ وَتَعَالَى** in times of difficulty and uncertainty, we demonstrate our faith in His power and wisdom and reaffirm our belief that He is the ultimate source of guidance and protection. This can help us overcome doubts and misconceptions that may arise due to external influences or personal struggles.

Moreover, supplication can help us to gain a deeper understanding of the Revelation and to avoid misunderstandings and misinterpretations. By seeking Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and wisdom, we can develop a more nuanced and insightful account of the teachings of the Qur'an and the Sunnah, and we can avoid falling prey to simplistic or superficial interpretations that may lead to misconceptions and doubts. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ رَبَّنَا لَا تُغِخْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا

يُخْلِفُ الْمِيعَادَ ﴿٩﴾ } [سورة آل عمران: 8-9]

“(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us and grant us mercy from You. Truly, you are the Bestower." Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.”⁽¹⁾

The above verse expresses a supplication to Allah **سُبْحَانَهُ وَتَعَالَى** to maintain guidance and seek His mercy, followed by a recognition of Allah's **سُبْحَانَهُ وَتَعَالَى** power to gather all of humanity on the Day of Judgment, reaffirming Allah's **سُبْحَانَهُ وَتَعَالَى** promise never to break His word.

Recognizing the Consequences of Misguidance (Verses 10-13)

It is essential to understand the consequences of misguidance to prevent religious misconceptions. The verse warns that those who do not follow the guidance of the well-grounded in knowledge will face defeat in this world, just as Pharaoh and the disbelievers of Quraish did. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَةِ الْقُرْآنِ فَتَنَّا فَمَنْ تَقَاتَلَ فِي

سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي

الْأَبْصَارِ } [سورة آل عمران: 12-13]

(1) Qur'an (3:8-9)

Roadmap to the Twins

“Say (O Muhammad) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." There has already been a sign for you (O Jews) in the two armies that met (in combat i.e., the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They [the believers] saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. (See verse 8:44). (Tafsir At-Tabari).”⁽¹⁾

The above verse warns disbelievers of their fate in the hereafter and highlights the importance of striving for the cause of Allah **سُبْحَانَهُ وَتَعَالَى**. It uses the example of the Battle of Badr to show that victory comes from Allah **سُبْحَانَهُ وَتَعَالَى** and those who fight for His cause. The verse concludes by emphasizing the lesson to be learned from this example: understanding and following Allah's **سُبْحَانَهُ وَتَعَالَى** guidance is crucial for success.

In the hereafter, they will face the punishment of Hellfire, and their children or wealth will not avail them. This is emphasized by Allah's **سُبْحَانَهُ وَتَعَالَى** statement that disbelievers will be gathered in Hell and that it is the worst place to rest. Allah **سُبْحَانَهُ وَتَعَالَى** said:

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾ كَذَّبُوا بِآيَاتِنَا فَاحْذَرُوا ﴿١١﴾
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَاحْذَرُوا ﴿١١﴾ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ {سورة آل عمران: 10-11}

“Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayat (proofs, evidence, verses, lessons, signs, Revelations, etc.), so Allah seized (destroyed) them for their sins. And Allah is Severe in punishment.”⁽²⁾

The above verse reminds the disbelievers of the consequences of their actions and their ultimate fate in this world. It highlights the importance of striving for Allah's **سُبْحَانَهُ وَتَعَالَى** cause and standing up against disbelief. The reference to the Battle of Badr serves as an example of how Allah **سُبْحَانَهُ وَتَعَالَى** supports those who fight for His cause, and how believers can overcome seemingly insurmountable odds with His help. The verse concludes by emphasizing the importance of understanding this example's lesson: victory comes from Allah **سُبْحَانَهُ وَتَعَالَى** and those who strive for His cause.

Therefore, it is crucial to seek knowledge and adhere to the guidance of those who are well-grounded in knowledge to avoid the consequences of misguidance.

⁽¹⁾ Qur'an (3:12-13)

⁽²⁾ Qur'an (3:10-11)

Roadmap to the Twins

Certainty in Allah's **سُبْحَانَهُ وَتَعَالَى** Support (Verse 13)

Witnesses of Islam need to have absolute faith in Allah's **سُبْحَانَهُ وَتَعَالَى** support and help. Those weak in their faith and resolve may be undermined by their enemies and lose confidence in Allah's **سُبْحَانَهُ وَتَعَالَى** aid. Therefore, Muslims should remain steadfast in their faith and obedience, even in the face of more significant numbers or resources of non-believers. The verse from Surah Al-Imran mentions the Battle of Badr, where the Muslims were outnumbered, yet Allah **سُبْحَانَهُ وَتَعَالَى** granted them victory because of their steadfastness. The Messenger of Allah ﷺ reminded his companions to remain steadfast and have hope for the future of Islam. Narrations like these are essential to strengthen Muslims' faith and identity. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ } [سورة آل عمران: 13]

“There has already been a sign for you (O Jews) in the two armies that met (in combat i.e., the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They [the believers] saw them [the disbelievers] with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. (See verse 8:44). (Tafsir At-Tabari).”⁽¹⁾

The above verse refers to the Battle of Badr, where the Muslims were outnumbered and ill-equipped, but Allah **سُبْحَانَهُ وَتَعَالَى** granted them victory because of their steadfastness and faith in His support. The verse serves as a reminder that Allah **سُبْحَانَهُ وَتَعَالَى** supports those who fight for His cause, and victory ultimately comes from Him. The lesson to be learned from the Battle of Badr is that Allah **سُبْحَانَهُ وَتَعَالَى** supports whom He pleases, regardless of their numbers or resources. It emphasizes the importance of understanding and following Allah's **سُبْحَانَهُ وَتَعَالَى** guidance to succeed in this life and the hereafter.

In times of delayed victory, Muslims must remain steadfast and not lose their resolve. The Messenger of Allah ﷺ reminded his companions that the future belonged to Islam to keep them calm during difficult times of persecution and trials. Khabbab Ibn Al-Arrat رضي الله عنه narrated that the Prophet ﷺ said: "Allah will certainly complete this matter (i.e., Islam), until a traveler will be able to go from San'a to Hadramawt⁽²⁾ fearing nothing except Allah and the wolf that may attack his sheep."⁽³⁾

(1) Qur'an (3:13)

(2) Two cities in Yemen

(3) Sahih Al-Bukhari

Roadmap to the Twins

Narrations like this are essential in shaping a solid Muslim identity and reinforcing one's conviction in Islam.

Introduction: Section III: Caution Against the Dangers of Chasing Desires (Verses 7-17)

In the Islamic faith, there is an emphasis on the danger of giving in to one's whims and desires (shahawaat), which is rooted in the belief that humans have an inherent inclination towards seeking pleasure and material possessions. However, this tendency can cause individuals to deviate from compliance (Inqiyad) with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, resulting in spiritual harm.

As such, Muslims must be mindful of this peril and seek guidance from Allah **سُبْحَانَهُ وَتَعَالَى** to resist the allure of their whims and desires. Following one's desires without the guidance of Allah **سُبْحَانَهُ وَتَعَالَى** can lead to wrongdoing and sin, causing spiritual harm and distancing a person from Allah **سُبْحَانَهُ وَتَعَالَى**. In addition, blindly following one's desires can lead to disobedience and sin, ultimately causing further harm to one's spiritual well-being. Muslims are therefore encouraged to prioritize the pursuit of good deeds and the pleasure of Allah **سُبْحَانَهُ وَتَعَالَى**, even if it involves sacrifice or is challenging.

Muslims should develop steadfastness and turn to Allah **سُبْحَانَهُ وَتَعَالَى** in supplication to safeguard themselves from the detrimental effects of desires (shahawaat). This can help them resist the temptation of desires (shahawaat) and strengthen their compliance (Inqiyad) with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. By following Allah's **سُبْحَانَهُ وَتَعَالَى** guidance as outlined in the Qur'an and the teachings of Prophet Muhammad ﷺ, Muslims can strive towards spiritual well-being and the reward of Paradise.

Following one's desires (shahawaat) in Islam can jeopardize one's compliance (Inqiyad) with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, leading to spiritual harm. Muslims are thus encouraged to seek guidance from Allah **سُبْحَانَهُ وَتَعَالَى** and resist the temptation of following their whims and desires (shahawaat) by prioritizing the pursuit of good deeds and the pleasure of Allah **سُبْحَانَهُ وَتَعَالَى**.

Moreover, Muslims are encouraged to be steadfast in their compliance (Inqiyad) and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. However, succumbing to the allure of desires (shahawaat) can nullify one's compliance (Inqiyad), leading to spiritual harm. Hence, Muslims must remain vigilant and resist such temptations, turning to Allah **سُبْحَانَهُ وَتَعَالَى** in supplication and seeking guidance to maintain steadfastness.

Allah **سُبْحَانَهُ وَتَعَالَى** has listed the types of whims and desires (shahawaat) in order of the magnitude of their harmful effects, starting with the fitnah of women on men, followed by the fitnah of children, wealth, luxuries, fancy cars, and accumulation of livestock or stocks. This serves

Roadmap to the Twins

as a reminder for Muslims to be wary of such temptations and strive to resist them to maintain their compliance (Inqiyad) with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرِّثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَعَآبِ } [سورة آل عمران: 14]

“Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle, and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.”⁽¹⁾

The above verse highlights the natural inclination of humans towards material possessions and worldly pleasures. It mentions several things people covet and desire, such as wealth, beautiful horses, cattle, and well-tilled land. The verse suggests that these things may bring temporary pleasure, but ultimately, they are fleeting and not worth pursuing at the expense of one's spiritual well-being and the afterlife.

The verse also reminds us that there is a better and more lasting reward with Allah **سُبْحَانَهُ وَتَعَالَى** in the hereafter, Paradise, with its blessings and eternal delights. Therefore, Muslims are encouraged to prioritize the pursuit of good deeds and the pleasure of Allah **سُبْحَانَهُ وَتَعَالَى** over the love of worldly things. They should also remember that everything in this world, including their possessions and loved ones, is temporary and will eventually fade away, whereas the reward of Paradise is everlasting.

In conclusion, the danger of following one's desires (shahawaat) in Islam underscores the importance of complying with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments and avoiding the potential harm that can arise from indulging in one's desires. Therefore, Muslims must seek guidance from Allah **سُبْحَانَهُ وَتَعَالَى**, resist the temptation of their whims and desires, and remain steadfast in their compliance and submission to Allah's **سُبْحَانَهُ وَتَعَالَى** commandments.

Means of Overcoming Whims and Desires in Islam

Allah **سُبْحَانَهُ وَتَعَالَى** has provided Muslims with the means to overcome the pitfalls of following their whims and desires (shahawaat). These include cherishing the delights of Paradise, making supplications, and developing characteristics of steadfastness.

(1) Qur'an (3:14)

Roadmap to the Twins

The Importance of Cherishing the Delights of Paradise in Islam

Cherishing the delights of Paradise is a means of steadfastness in Islam. The concept of the hereafter is central to Islamic belief. It is a powerful motivator for believers to remain steadfast in their faith (Iman) and strive towards righteous deeds. By focusing on attaining Paradise, believers can remain steadfast in their faith and commitment to righteous deeds. Likewise, the Prophet ﷺ used to inspire and motivate his companions by mentioning Paradise to encourage them to stand firm. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
 وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْبُ الْمَآبِ ﴿١٤﴾ } [آل عمران: 14]

“Beautiful for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return [i.e., Paradise].”⁽¹⁾

The above verse is a reminder that the attractions and pleasures of this world are temporary and ultimately unsatisfying. Allah **سُبْحَانَهُ وَتَعَالَى** lists the lures humans are naturally prone to, including the love of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. However, right after listing these temptations, Allah **سُبْحَانَهُ وَتَعَالَى** reminds us that the enjoyment of worldly life is fleeting, and ultimately the best return is with Him in Paradise.

This verse warns that blindly following these desires, without guidance and control, can lead to spiritual harm. Therefore, Muslims are encouraged to seek guidance from Allah **سُبْحَانَهُ وَتَعَالَى** and resist the temptation of following their whims and desires. One way to do this is by cherishing the delayed gratification of Paradise, focusing on attaining it and remaining steadfast in faith and commitment to righteous deeds. By doing so, Muslims can remain steadfast in the face of temptation and achieve spiritual well-being and the ultimate reward of Paradise. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ
 مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ } [سورة آل عمران: 15]

“Say: "Shall I inform you of things far better than those? For Al-Muttaqun (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives) [i.e., they will

⁽¹⁾ Qur'an (3:14)

Roadmap to the Twins

have no menses, urine, or stool, etc.], And Allah will be pleased with them. And Allah is All-
Seer of the (His) servants.”⁽¹⁾

The above verse reminds believers that the true and everlasting reward for their steadfastness and piety will be in the hereafter, specifically Paradise. The mention of purified mates or wives without the impurities of menses, urine, or stool depicts Paradise's pure and perfect nature. Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes that He sees and knows all His servants and will reward them accordingly.

Supplication as a Means to Overcome Whims and Desires in Islam

Supplication is a form of worship that involves calling upon Allah **سُبْحَانَهُ وَتَعَالَى** and asking Him for guidance, help, and protection. It is an essential aspect of spirituality and a powerful means of strengthening one's faith (Iman) and resolve. By making supplications and seeking Allah's **سُبْحَانَهُ وَتَعَالَى** guidance and protection, believers can strengthen their faith, resolve, and remain steadfast in the face of adversity. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ} [سورة آل عمران: 16]

“Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.”⁽²⁾

The above verse highlights the importance of supplication to seek Allah's **سُبْحَانَهُ وَتَعَالَى** help and protection from falling into the pitfalls of whims and desires. It emphasizes the need to turn to Allah **سُبْحَانَهُ وَتَعَالَى** and seek His forgiveness and guidance to overcome weaknesses and shortcomings. By acknowledging one's faith in Allah **سُبْحَانَهُ وَتَعَالَى** and seeking His mercy and forgiveness, one can strengthen their resolve and remain steadfast in their commitment to righteousness. Ultimately, Allah **سُبْحَانَهُ وَتَعَالَى** is the One who can help us overcome our whims and desires, and supplication is a powerful means of seeking His help and protection.

Developing steadfastness characteristics is essential for Muslims to earn the hereafter. One must develop the qualities of patience, truthfulness, enduring Allah's **سُبْحَانَهُ وَتَعَالَى** worship, seeking forgiveness, and spending in the cause of Allah **سُبْحَانَهُ وَتَعَالَى**. Believers who articulate their faith, immediately seek forgiveness, are patient, truthful, engaged in Allah's **سُبْحَانَهُ وَتَعَالَى** worship, spend in the cause of Allah **سُبْحَانَهُ وَتَعَالَى**, and seek forgiveness are expected to remain steadfast.

In summary, Allah **سُبْحَانَهُ وَتَعَالَى** has provided Muslims with the means to overcome the pitfalls of following their whims and desires (shahawaat). These include cherishing the delights of Paradise,

(1) Qur'an (8:15)

(2) Qur'an (3:16)

Roadmap to the Twins

making supplications, and developing characteristics of steadfastness. By utilizing these means, believers can strengthen their faith, remain steadfast, and earn the hereafter.

Essential Characteristics for Muslims to Earn the Hereafter

Developing steadfastness characteristics is crucial for Muslims to earn the hereafter. This requires cultivating qualities such as patience, truthfulness, enduring Allah's **سُبْحَانَهُ وَتَعَالَى** worship, seeking forgiveness, and spending in the cause of Allah **سُبْحَانَهُ وَتَعَالَى**. Muslims who articulate their faith, seek forgiveness, demonstrate patience, speak the truth, engage in Allah's **سُبْحَانَهُ وَتَعَالَى** worship, spend in the cause of Allah **سُبْحَانَهُ وَتَعَالَى**, and seek forgiveness are expected to remain steadfast in their faith.

In the previous verse, after Allah **سُبْحَانَهُ وَتَعَالَى** mentioned the fleeting desires that human beings are prone to and how they distract us from the ultimate goal of attaining Paradise. However, Allah **سُبْحَانَهُ وَتَعَالَى** reminds us that He is aware of those seeking Paradise through steadfastness. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَاللَّهُ بَصِيرٌ بِالْعِبَادِ} [سورة آل عمران:15]

“And Allah is All-Seer of the (His) servant.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** knows and sees the genuine seekers of Paradise, and how they are striving to acquire it through steadfastness. Hence, they are working hard to develop the characteristics of adherence. These individuals are genuine in their faith (Iman), seek forgiveness for their sins, and strive to protect themselves from the Hellfire. They are patient, truthful, devoted in their worship of Allah **سُبْحَانَهُ وَتَعَالَى**, spend in His cause, and seek His forgiveness. These are the qualities of the people of Paradise, and Allah **سُبْحَانَهُ وَتَعَالَى** knows and sees those who strive to develop them. The verses highlight the importance of developing these characteristics to remain steadfast in our pursuit of the hereafter and earn the ultimate reward of Paradise. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ} (١٦) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ

{وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ} [سورة آل عمران:16-17]

“(They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend [give the *Zakah* and alms in the Way of Allah] and those who pray and beg Allah's Pardon in the last hours of the

(1) Qur'an (8:15)

Roadmap to the Twins

night.”⁽¹⁾

Patience is a vital characteristic that Muslims need to develop. It is the ability to endure hardships and trials with fortitude and without complaining, recognizing that these difficulties are part of Allah's **سُبْحَانَهُ وَتَعَالَى** plan for them.

Truthfulness is another essential characteristic, as Muslims are required to be honest and truthful in all their dealings. It is through truthfulness that trust is built between individuals and communities, allowing for cooperation and mutual support.

To be Devout: A Muslim must consistently fulfill the obligations of Islam, which include performing the five daily Salawat, fasting during Ramadan, giving charity, and performing the pilgrimage to Makkah. By carrying out these acts of worship, Muslims can strengthen their connection with Allah **سُبْحَانَهُ وَتَعَالَى** and find a sense of direction and purpose in life.

Seeking forgiveness is an essential part of Islamic belief and practice. Muslims are encouraged to seek forgiveness for their sins and shortcomings, recognizing that they are imperfect beings in need of Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and forgiveness. By seeking forgiveness, Muslims can purify their souls and strengthen their relationship with Allah **سُبْحَانَهُ وَتَعَالَى**.

Spending in the cause of Allah **سُبْحَانَهُ وَتَعَالَى** involves giving generously to those in need, such as the poor and the less fortunate. This act of charity is a means of purifying one's wealth and demonstrating gratitude to Allah **سُبْحَانَهُ وَتَعَالَى** for the blessings He has bestowed. It also helps to build a strong sense of community and solidarity among believers.

In summary, developing steadfastness characteristics is essential for Muslims to earn the hereafter. By cultivating qualities such as patience, truthfulness, enduring Allah's **سُبْحَانَهُ وَتَعَالَى** worship, seeking forgiveness, and spending in the cause of Allah **سُبْحَانَهُ وَتَعَالَى**, Muslims can strengthen their faith and remain steadfast in the face of adversity.



(1) Qur'an (3:15)

Part I: Verses 18-120

The Power of Attestation & Steadfastness



Overview

The Qur'an is a comprehensive guide for Muslims that guides all aspects of life. Part I of Surah Al-Imran, which spans from verses 18-120, provides a detailed account of the debate between the Prophet ﷺ and the Christian delegation of Najran over the status of Prophet Isa عَلَيْهِ السَّلَام (Jesus). This story emphasizes the importance of attestation (Tasdeeq) or bearing witness to the truth of Islam, as it presents a distinct narrative of Prophet Isa عَلَيْهِ السَّلَام (Jesus) that differs from Christianity's perspective.

Part I of Surah Al-Imran highlights the significance of attestation in Islam and the need for Muslims to hold a steadfast belief in Prophet Isa عَلَيْهِ السَّلَام (Jesus) as a Prophet and Messenger of Allah ﷻ while negating false beliefs about him, such as his divinity, crucifixion, and return before the Day of Judgment. It provides an action plan for Muslims to strengthen their faith and remain committed to the truth of Islam, even in the face of opposition or doubt.

Each section of Part I of Surah Al-Imran uniquely emphasizes the importance of attestation and steadfastness in Islam. The introduction sets the stage for the story, while the story of Prophet Isa عَلَيْهِ السَّلَام (Jesus) narrates his role as a Prophet and Messenger of Allah ﷻ and refutes false beliefs about him. The heated debate between the Christian delegation and the Prophet ﷺ shows the importance of being prepared to defend one's beliefs, and the section on standing up for one's agenda encourages Muslims to remain committed to the truth of Islam, even in the face of opposition. Finally, the action plan provides practical steps for Muslims to deepen their faith and remain steadfast in adversity.

Overall, Part I of Surah Al-Imran underscores the critical nature of attestation and steadfastness in Islam, encouraging Muslims to deepen their understanding of the faith, stand up for their beliefs, and remain committed to the truth, even in the face of opposition.

The Delegation of Najran: A Lesson in Steadfastness and Attestation

As narrated in Surah Al-Imran, the story of the delegation of Najran serves as a lesson in the importance of staying steadfast in our attestation (Tasdeeq) of the Unseen (Al-Ghayb) and holding firm to our beliefs, even in the face of opposition. The delegation, made up of 60 well-educated

Roadmap to the Twins

Christians, traveled to Madinah to debate the nature of the Revelations Prophet Muhammad ﷺ was receiving and questioning his views on Prophet Isa عَلَيْهِ السَّلَام (Jesus).

The discussions between the Prophet ﷺ and the delegation of Najran lasted for two to three days and revealed the resolve of the Prophet ﷺ, who held his ground and did not compromise his belief system (Aqeedah). Nevertheless, the delegation questioned the Prophet ﷺ regarding who Prophet Isa عَلَيْهِ السَّلَام (Jesus) was, and when the Prophet ﷺ expressed his certainty and attestation regarding Prophet Isa's عَلَيْهِ السَّلَام (Jesus) status in Islam, they relayed their false claims regarding Prophet Isa's عَلَيْهِ السَّلَام (Jesus) status according to their belief in the Trinity.

The Prophet ﷺ received fresh Qur'anic Revelations that affirmed the status of Prophet Isa عَلَيْهِ السَّلَام (Jesus) as a servant of Allah *سُبْحَانَهُ وَتَعَالَى* and refuted the Christian belief in his divinity. When the Najran delegation refused to accept this information, the Prophet ﷺ challenged them to Salah and invoked the curse of Allah *سُبْحَانَهُ وَتَعَالَى* upon those who lied.

At the end of the exchanges, the Najran Christians decided to leave the Prophet ﷺ and his followers as they were, and the Prophet ﷺ granted their request for a man to adjudicate things on their properties. The Prophet ﷺ provided a written assurance ﷺ that their lives, property, and religion would be protected, and witnesses signed this undertaking.

This encounter between the Prophet ﷺ and the delegation of Najran highlights the importance of staying true to our beliefs, even when others challenge them. The Prophet ﷺ demonstrated tolerance by interacting with non-Muslims who were non-combatants respectfully. Still, he held firm to his belief system and did not compromise his attestation (Tasdeeq) of the Unseen (Al-Ghayb). Likewise, the delegation of Najran reminds us of all to stay steadfast in our beliefs and attestation (Tasdeeq) of the truth, even in challenging circumstances. Part I includes the following subsections:

- Part I: Introduction: Building a Foundation for the Three Prefaces (Verses 18-32)
- Part I - Section I: Prophet Isa عَلَيْهِ السَّلَام (Jesus): A Source of Inspiration for Monotheism and Morality (Verses 33-58)
- Part I - Section II: Theological Clash: Prophet Isa عَلَيْهِ السَّلَام (Jesus) in Islam (Verses 59-78)
- Part I - Section III: Guidelines for Standing Against Misleading Tactics of the People of the Book (Verses 79-99)
- Part I - Section IV: Defending Monotheism: An Action Plan for Preserving the Roots and Purity of Faith (Verses 100-120)

Roadmap to the Twins

Roadmap to Part I: The Power of Attestation and Steadfastness

The Qur'an is a comprehensive guide for Muslims that provides guidance for all aspects of life. Part I of Surah Al-Imran, which spans from verses 18-120, provides a detailed account of the debate between the Prophet ﷺ and the Christian delegation of Najran over the status of Prophet Isa عَلَيْهِ السَّلَام (Jesus). This story emphasizes the importance of attestation (Tasdeeq) or bearing witness to the truth of Islam, as it presents a distinct narrative of Prophet Isa عَلَيْهِ السَّلَام (Jesus) that differs from Christianity's perspective. The structure of Part I is as follows:

Introduction: Building a Foundation for the Three Prefaces (Verses 18-32)

- Preface I: Strengthening Faith (18-20)
- Preface II: Preparedness against Opposition (21-22)
- Preface III: Resistance against Disbelief and Hypocrisy (23-32)

Section I: Prophet Isa عَلَيْهِ السَّلَام (Jesus): A Source of Inspiration for Monotheism and Morality (Verses 33-58)

- The Inspiring Story of Maryam (Mary) and Prophet Isa عَلَيْهِ السَّلَام (Jesus) (Verses 33-41)
- The Miracle of Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Birth: Qur'anic Account (Verses 42-47)
- Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Message: Monotheism, Morality, and Hope (Verses 48-51)
- The Temporary Pause in Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Mission: Lessons for Believers (Verses 52-57)

Section II: Theological Clash: Prophet Isa عَلَيْهِ السَّلَام (Jesus) in Islam (Verses 59-78)

- Al-Mubalah: A Powerful Symbol of Truth in the Heated Theological Debate
- Exploring Jewish Perspectives on Prophet Isa عَلَيْهِ السَّلَام (Jesus) and Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) in Surah Al-Imran (Verses 64-68)
- Navigating Religious Pluralism: Lessons on Tolerance and Debate (Verses 69-78)

Section III: Guidelines for Standing Against Misleading Tactics of the People of the Book (Verses 79-99)

- Logical Refutations: Using Reason to Prove the Truth of Islam
- The Prophets' Covenant: A Reminder from Allah سُبْحَانَهُ وَتَعَالَى
- Exposing the Worldly Temptations of the People of the Book
- Challenging the Persistence of Disbelief

Roadmap to the Twins

Section IV: Defending Monotheism: An Action Plan for Preserving the Roots and Purity of Faith-(100-120)

- Embarking on the Journey of Hajj: Fulfilling the Sacred Duty
- Inviting the People of the Book to Embrace Islam with Kindness and Firmness
- Holding Firm to Islamic Monotheism and Trusting in Allah **سُبْحَانَهُ وَتَعَالَى**
- Attaining Paradise: The Ultimate Goal for Muslims
- Unifying Muslims: The Power of Holding Fast to the Qur'an
- Enjoining Good and Forbidding Evil for a Just Society in Islam
- Promoting Truth through Unity Among Believers
- Trusting Allah's **سُبْحَانَهُ وَتَعَالَى** Aid in Resisting Opposing Forces Against Islamic Monotheism
- Supporting Truthful Diversity Among People of the Book in Islamic Monotheism
- Promoting Truth: Standing Firm and Assertive



Introduction: Building a Foundation for the Three Prefaces (Verses 18-32)



The introduction to Part I of the Qur'an is crucial for building a foundation to help believers prepare for the challenges. Verses 18-32 serve as a roadmap to the following three prefaces, which aim to strengthen the faith of Muslims and help them overcome doubts and challenges.

In Preface I, Allah **سُبْحَانَهُ وَتَعَالَى** provides three assertive messages to help believers be firm in their faith. These include:

The first assertive message is the testimony of Allah **سُبْحَانَهُ وَتَعَالَى**, the Angels, and the knowledge of His Oneness. This testimony affirms the belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, which is the foundation of the Islamic faith. It reinforces the idea that there is no god but Allah **سُبْحَانَهُ وَتَعَالَى**, and that He is the only deity worthy of worship. This message reminds Muslims that they should never waver in their belief in Allah's **سُبْحَانَهُ وَتَعَالَى** Oneness, no matter their challenges.

The second assertive message in Preface I is the truth of Islam as the only religion with Allah **سُبْحَانَهُ وَتَعَالَى**. This message affirms the belief that Islam is Allah's **سُبْحَانَهُ وَتَعَالَى** final and complete Revelation and that it is the only religion that can lead humanity to salvation. It emphasizes the importance of adhering to the teachings of Islam and living a righteous life following its principles. By reminding Muslims of the truth of Islam, this message encourages them to remain steadfast in their faith and resist any doubts or temptations that may arise.

The third assertive message in Preface I emphasizes the importance of conveying the message of Allah **سُبْحَانَهُ وَتَعَالَى** in the face of doubts and disputes. This message acknowledges that doubts and conflicts may arise but encourages Muslims to remain steadfast in their belief in Allah **سُبْحَانَهُ وَتَعَالَى** and to continue spreading His message. Furthermore, it emphasizes the importance of conveying the message of Islam with wisdom, patience, and understanding, even in the face of opposition or hostility. By sharing the message of Allah **سُبْحَانَهُ وَتَعَالَى**, Muslims can help others find the truth and lead them toward salvation.

In Preface II, Allah **سُبْحَانَهُ وَتَعَالَى** reminds believers of the power of preparedness in the face of opposition from those who turn away from the message of Islam. This preface emphasizes the importance of being prepared to face challenges and opposition from those who reject the message of Islam. It warns that those who turn away from the message of Islam may form alliances against the believers, including disbelievers, hypocrites, and the People of the Book. The message encourages Muslims to be ready to face these challenges and to remain steadfast in their faith in the

Roadmap to the Twins

face of opposition. By being prepared and firm in their faith, Muslims can resist the alliance of disbelief and hypocrisy and continue to spread the message of Islam to those who are willing to listen.

Preface III emphasizes the means to resist disbelief and hypocrisy against the believers. Muslims are encouraged to embrace the Al-Wala' Wal Bara' doctrine, which refers to the principles of loyalty and disavowal to Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. This doctrine reinforces the importance of being sincere and honest in all aspects of life. Muslims are also reminded to acknowledge Allah's **سُبْحَانَهُ وَتَعَالَى** absolute knowledge of what is concealed and revealed, encouraging them to avoid sin and seek forgiveness for their mistakes. Moreover, firm belief in the hereafter reinforces the importance of leading a righteous life and being mindful of one's actions and intentions. Finally, Muslims are reminded to remember the path to success through obedience to Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ, which serves as a guide for leading a meaningful and fulfilling life. By following these prefaces, Muslims can build a strong foundation for their faith and be prepared to face the challenges that come their way.

Preface I: Strengthening Faith (Verses 18-20)

The first step to overcoming doubts and challenges is to be firm in your faith. This preface emphasizes the importance of establishing and strengthening your heart on your beliefs to stand firm when challenges arise. The story of the delegation of Najran serves as a powerful introduction to this message. Here are three assertive messages from Allah **سُبْحَانَهُ وَتَعَالَى** to help you be firm:

Testimony of Oneness: Allah **سُبْحَانَهُ وَتَعَالَى**, Angels, and the Knowledgeable (Verse 18)

The first message's primary objective is to reinforce believers' faith by reminding them about the essential belief in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى** and the significance of surrendering oneself to Him. This verse serves as a potent reminder of this conviction and highlights that Allah **سُبْحَانَهُ وَتَعَالَى** always maintains justice in His actions towards His creation. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ } [سورة آل عمران: 18]

“Allah bears witness that La ilaha illa Huwa (none has the right to be worshiped but He), and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshiped but He), the All-Mighty, the All-Wise.”⁽¹⁾

In the above verse, Allah **سُبْحَانَهُ وَتَعَالَى** is testifying to the oneness of His being and His sole right

(1) Qur'an (3:18)

Roadmap to the Twins

to be worshiped. This testimony is from Allah **سُبْحَانَهُ وَتَعَالَى** Himself, the Angels, and those who have knowledge. This is significant because it establishes the truth of this testimony and its importance for all believers.

Furthermore, the fact that this testimony is given by Allah **سُبْحَانَهُ وَتَعَالَى**, the Angels, and those with knowledge reinforces the importance of seeking knowledge in Islam. Pursuing knowledge is not only a means of attaining a deeper understanding of the religion but also strengthens one's faith and belief in Allah **سُبْحَانَهُ وَتَعَالَى**.

The Truth of Islam: Allah's **سُبْحَانَهُ وَتَعَالَى** Only Religion (Verse 19)

The second assertive message highlights the truth that the religion with Allah **سُبْحَانَهُ وَتَعَالَى** is Islam. As believers, it's essential to understand the delegation's religion, Christianity. Is it an independent religion, or was it once a part of a larger faith that split? Through this message, Allah **سُبْحَانَهُ وَتَعَالَى** wants us to realize that Islam has always been the true religion, from the time of Prophet Adam **عَلَيْهِ السَّلَام** to the final Messenger, Muhammad **ﷺ**.

However, the People of the Book, the Jews, and Christians, have gone astray from the path of truth. They deviated from the straight path by rejecting the message of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) and by refusing the call of Prophet Muhammad **ﷺ**, who came to restore and rectify their distorted faith (Iman).

As Muslims, we must convey the message of Allah **سُبْحَانَهُ وَتَعَالَى** to everyone, including those who differ from us. The delegation of Najran came to Madinah to defend their position, but our role is to remind them of Allah's **سُبْحَانَهُ وَتَعَالَى** truth and the oneness. This message serves as a reminder that Islam is the true path, and it's our responsibility to hold on to it firmly and convey it to others with love, compassion, and understanding. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَسْلَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ

اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ } [سورة آل عمران: 19]

“Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidence, verses, signs, Revelations, etc.) of Allah, then surely, Allah is Swift in calling to account.”⁽¹⁾

(1) Qur'an (3:19)

Roadmap to the Twins

In the above verse, Allah **سُبْحَانَهُ وَتَعَالَى** affirms that Islam is the true religion with Him. He then explains that the People of the Book, the Jews, and the Christians, did not differ until after knowledge had come to them, indicating that they had deviated from the proper path. This deviation was caused by mutual jealousy, which caused them to split apart.

The verse also serves as a warning to those who disbelieve in the signs and Revelations of Allah **سُبْحَانَهُ وَتَعَالَى**, as Allah **سُبْحَانَهُ وَتَعَالَى** is swift in holding them accountable. This highlights the importance of seeking knowledge and understanding the true religion, as deviation from the path can lead to severe consequences.

Overall, this verse emphasizes the importance of adhering to the true religion of Islam and avoiding deviation. It also highlights the consequences of disbelieving in Allah's **سُبْحَانَهُ وَتَعَالَى** signs and Revelations, underscoring the importance of seeking knowledge and guidance in Islam.

Strengthening Faith: Spreading Allah's **سُبْحَانَهُ وَتَعَالَى** Message Amid Doubts and Disputes (Verse 20)

The third assertive message emphasizes the importance of remaining firm in the faith, even in doubts and disputes. Believers are encouraged to submit to Allah **سُبْحَانَهُ وَتَعَالَى** and stay steadfast in their beliefs. If others also submit themselves to Allah **سُبْحَانَهُ وَتَعَالَى**, they are rightly guided, but believers must still convey the message even if they turn away. Allah **سُبْحَانَهُ وَتَعَالَى** is the All-Seer of His servants and will guide those who remain firm in their faith.

In addition, the verse 20 guides how Muslims should react when faced with disputes or disagreements about their faith. The answer is right here. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَكَدُوا وَإِنْ تَوَلَّوْا }
فَاتِّمَامًا عَلَيْكَ الْبَلَّغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ { [سورة آل عمران: 20]

“So, if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) servants.”⁽¹⁾

The above verse guides Prophet Muhammad ﷺ on how to respond to those who dispute with him about Islam. First, the verse instructs him to say that he and those who follow him have

(1) Qur'an (3:20)

Roadmap to the Twins

submitted themselves to Allah **سُبْحَانَهُ وَتَعَالَى** through Islam. Then, he is advised to ask the People of the Book (Jews and Christians) and the illiterates (Arab pagans) if they also submit themselves to Allah **سُبْحَانَهُ وَتَعَالَى** through Islam. If they do, they are rightly guided. However, if they turn away, the Prophet **ﷺ** must only convey the Message of Allah **سُبْحَانَهُ وَتَعَالَى**.

This verse emphasizes the importance of submission to Allah **سُبْحَانَهُ وَتَعَالَى** through Islam as the right path for humanity. It also highlights the role of the Prophet Muhammad **ﷺ** as a Messenger of Allah **سُبْحَانَهُ وَتَعَالَى**, whose duty is to convey the message of Islam to all people. The verse also stresses that Allah **سُبْحَانَهُ وَتَعَالَى** is the All-Seer of His servants, meaning He knows everything and will reward or punish based on one's actions.

Furthermore, this verse can provide guidance for Muslims when faced with disputes or doubts about their faith. They are reminded to stay firm in their submission to Allah **سُبْحَانَهُ وَتَعَالَى** and to convey the message of Islam to others, even if they face rejection or opposition. Overall, this verse serves as a reminder of the importance of submitting oneself to Allah **سُبْحَانَهُ وَتَعَالَى** through Islam and conveying the message of Islam to others.

The response is to submit oneself to Allah **سُبْحَانَهُ وَتَعَالَى** in Islam and invite others to do the same. If they choose to submit themselves to Allah **سُبْحَانَهُ وَتَعَالَى**, they are rightly guided, but if they turn away, the duty of Muslims is to convey the message of Islam. Finally, the verse emphasizes that Allah **سُبْحَانَهُ وَتَعَالَى** is the All-Seer of His servants and will guide those who sincerely seek the truth.

Overall, the third assertive message highlights the importance of staying firm in faith and fulfilling the duty of conveying the message of Islam to others. It also guides how Muslims react to disputes and disagreements about their faith.

Preface II: The Power of Preparedness

As stated in Surah Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** commanded the Prophet **ﷺ** to call upon the disbelievers and People of the Book to accept Islam. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ} [سورة آل عمران: 20]

“And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)?"”⁽¹⁾

(1) Qur'an (3:20)

Roadmap to the Twins

Those who respond to the call will become part of believers and contribute to spreading the message of Islam. However, those who refuse will ally with the disbelievers, the People of the Book, and hypocrites. Together, they will try to defeat Islam and halt its spread. As a result, Muslims must be prepared to face this alliance.

The Disbelievers

Allah سُبْحَانَهُ وَتَعَالَى said:

{ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾ }

[سورة آل عمران: 21-22]

“Verily! Those who disbelieve in the Ayat (proofs, evidence, verses, lessons, signs, Revelations, etc.) of Allah and kill the Prophets without right and kill those men who order just dealings... announce to them a painful torment. They are those whose works will be lost in this world and in the hereafter, and they will have no helpers.”⁽¹⁾

The above verse from Surah Al-Imran reminds us that disbelief in Allah's سُبْحَانَهُ وَتَعَالَى signs and Revelations, as well as the unjust killing of Prophets and those who uphold justice, will result in painful punishment for the disbelievers. Additionally, their actions will lead to the loss of their works in this world and the hereafter, and they will have no helpers to come to their aid.

This verse highlights the severity of disbelief and the importance of upholding justice. It serves as a warning to those who reject Allah's سُبْحَانَهُ وَتَعَالَى signs and Revelations and engage in acts of injustice. It also reminds us of the consequences of our actions and the importance of striving to do good deeds pleasing to Allah سُبْحَانَهُ وَتَعَالَى.

The People of the Book

Despite being aware of the truth, the People of the Book, specifically the Jews, have rejected the message of Islam. They delude themselves into thinking that they will only be punished in Hellfire for a limited time, which is when they worshiped the calf. Their false beliefs about their fate in the hereafter have led them astray, and Allah سُبْحَانَهُ وَتَعَالَى reminds them that every person will be rewarded or punished in full for their deeds on the Day of Resurrection. Allah سُبْحَانَهُ وَتَعَالَى said:

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ

(1) Qur'an (3:21-22)

Roadmap to the Twins

تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتُرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ

مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ { سورة آل عمران: 23-25 }

“Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. How (will it be) when We gather them together on the Day about which there is no doubt (i.e., the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.”⁽¹⁾

In the above verse, Allah **سُبْحَانَهُ وَتَعَالَى** reminds believers of the stubbornness and arrogance of some of the People of the Book, particularly the Jews, who have denied the message of Islam despite knowing the truth. As a result, they refuse to accept the invitation to the Book of Allah **سُبْحَانَهُ وَتَعَالَى** and turn away from it, even when it is presented to them to settle their disputes.

Their wishful thinking regarding their fate in the hereafter has deceived them, as they claim that the Fire will only touch them for a limited time. However, Allah **سُبْحَانَهُ وَتَعَالَى** reminds them that each person will be paid in full what they have earned in the hereafter, and they will not be dealt with unjustly. This serves as a warning to those who deny the truth and turn away from Allah's **سُبْحَانَهُ وَتَعَالَى** guidance.

The verse highlights the importance of accepting Allah's **سُبْحَانَهُ وَتَعَالَى** truth and guidance when presented to us instead of being stubborn and refusing to accept it. It also emphasizes that our actions in this life will have consequences in the hereafter, and we will be held accountable for them.

In the context of these verses, the hypocrites were among those who allied with the Jews and disbelievers to defeat Islam, planting doubts in the believers' minds through weapons, arguments, and plots. Nonetheless, Allah **سُبْحَانَهُ وَتَعَالَى** bestowed power upon the believers and Islam, overcoming their adversaries' plans. The following incidents substantiate that.

The hypocrites

Jabir Ibn Abdullah **رضي الله عنه** narrated that while the Muslims were digging the trench outside Madinah to stop the approaching army of the alliance (Al-Ahzab), a massive boulder obstructed them so that no axe would break.

(1) Qur'an (3:23-25)

Roadmap to the Twins

With time running out, and with people's fears and hunger eating away at them, the Prophet ﷺ walked over and picked up the axe. He said: "Bismillah (In Allah's name)," and hammered the boulder, reducing a chunk of it to rubble. He said: "Allāhu Akbar (God is Great)! I have been given the keys to Shām (Syria); I can see its red palaces at this very moment." Then he shattered another chunk and said: "Allāhu Akbar (God is Great)! I have been given the keys to Persia; I can see Madain's white palace." Then he shattered the last chunk and said: "Allāhu Akbar (God is Great)! I have been given the keys to Yemen. By Allah, I can see the gates of Sana (Yemen) at this very moment from here."⁽¹⁾

Allah ﷻ revealed the following verses in response to them:

{ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ نُورِيُّ الْمَلِكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذَلِّعُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ }
 { تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ } (٢٧) { ٢٦ }

[سورة آل عمران: 26-27]

“Say (O Muhammad): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. * You make the night to enter into the day, and You make the day to enter into the night (i.e., increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).”⁽²⁾

The above verse is a response from Allah ﷻ to those who doubted the power of the Muslims and their ability to face their enemies during the Battle of the Alliance. The members of the alliance commented that the Muslims could not even face their current enemies, yet they were talking about defeating the Persian and Roman empires. In response, Allah ﷻ revealed these verses to remind them that He is the Possessor of the kingdom, and He gives it to whomever He wills. Allah ﷻ has control over all things, including life and death, and He gives wealth and sustenance without measure. The verse emphasizes that victory comes from Allah ﷻ alone and that Muslims should put their trust in Him. This verse also highlights the importance of fulfilling the three conditions for empowerment, which are faith, preparation, and taking practical steps to defend Islam.

To empower the believers and Islam, Muslims must fulfill three conditions. Firstly, they must have faith and certainty in Allah ﷻ. Secondly, they must prepare themselves by increasing

(1) Aḥmad (14249, 18716) - ḥasan by Ibn Ḥajar in Faṭḥ al-Bāri (7/458)

(2) Qur'an (3:26-27)

Roadmap to the Twins

their knowledge and skills. Thirdly, they must take practical steps to defend themselves and their religion. With these three conditions, Allah **سُبْحَانَهُ وَتَعَالَى** will empower the believers and Islam, and their enemies will never succeed in their plots and schemes.

In conclusion, Allah **سُبْحَانَهُ وَتَعَالَى** reminds believers of the plots and schemes of their enemies and emphasizes the importance of being prepared. Allah **سُبْحَانَهُ وَتَعَالَى** will empower the believers and Islam through faith, knowledge, and practical steps, and their enemies will never succeed in their plots and schemes.

Preface III: The Means to Resist Disbelief and Hypocrisy

To resist the alliance of disbelief and hypocrisy against the believers, Allah **سُبْحَانَهُ وَتَعَالَى** has provided Muslims with the necessary means, which include:

Embracing the Doctrine of Al-Wala' Wal-Bara' (Verse 28)

Al-Wala' Wal-Bara' doctrine is an essential aspect of Islamic faith and practice, emphasizing the importance of loyalty to Allah **سُبْحَانَهُ وَتَعَالَى** and His Messengers, His religion, Islam's adherents and followers, and the repudiation of those who oppose Islam.

The Ummah must embrace this doctrine to face the challenges imposed by the non-Muslim alliance of the disbelievers, the hypocrites, and the People of the Book. This includes standing up for their rights, promoting justice, and resisting oppression while maintaining a strong connection with Allah **سُبْحَانَهُ وَتَعَالَى** and the Ummah. By adhering to Al-Wala' Wal-Bara', Muslims can unite and defend themselves against discrimination, hatred, and Islamophobia, promoting unity, strength, and resilience in the face of adversity. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْلَةً وَيَحْذَرُكُمْ

اللَّهُ نَفْسَهُ، وَإِلَى اللَّهِ الْمَصِيرُ} [سورة آل عمران: 28]

“Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return.”⁽¹⁾

The above verse from Surah Al-Imran emphasizes the importance of Al-Wala' Wal-Bara' in Islam, which means loyalty and disavowal. Al-Wala' Wal-Bara' doctrine teaches Muslims that they should have loyalty only to fellow Muslims and disavowal from disbelievers. The verse explicitly

(1) Qur'an (3:28)

Roadmap to the Twins

warns the believers not to take disbelievers as their supporters, helpers, or allies instead of believers. It also states that whoever does so will not receive any help from Allah **سُبْحَانَهُ وَتَعَالَى**, except if they fear danger from them. The verse serves as a reminder to Muslims to remain steadfast in their faith and not compromise their beliefs for temporary benefits or worldly gains. It also highlights the importance of being cautious in one's alliances and relationships and not aligning oneself with those who oppose the message of Islam.

Acknowledging that Allah **سُبْحَانَهُ وَتَعَالَى** knows both what we conceal and reveal (Verse 29)

Acknowledging Allah's **سُبْحَانَهُ وَتَعَالَى** absolute knowledge of what we conceal, and reveal is closely linked with the Islamic principles of loyalty and disavowal. Al-Wala', or loyalty, is rooted in love and refers to the affection and support Muslims should have for Allah **سُبْحَانَهُ وَتَعَالَى**, his Prophets, and their fellow believers. Al-Bara', or disavowal, is rooted in hate and refers to rejecting those who oppose Islam and its teachings. These principles are essential for maintaining a solid and unified Ummah, and Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes their importance in the Qur'an.

By acknowledging Allah's **سُبْحَانَهُ وَتَعَالَى** absolute knowledge, Muslims understand that their loyalty and disavowal must be genuine and sincere, coming from the heart rather than mere lip service. This reinforces the importance of living a righteous life, avoiding sin, and striving to please Allah **سُبْحَانَهُ وَتَعَالَى** in all aspects of life. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ }
[سورة آل عمران: 29]

“Say (O Muhammad): "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things."”⁽¹⁾

The above verse reminds the believers that Allah **سُبْحَانَهُ وَتَعَالَى** knows everything they keep hidden within themselves and what they reveal to others. Even the secrets buried deep within their hearts are known to Allah **سُبْحَانَهُ وَتَعَالَى**, as He is the All-Knowing and All-Seeing.

The above verse also emphasizes Allah's **سُبْحَانَهُ وَتَعَالَى** omnipotence, that He can do all things, and nothing is hidden from Him. This knowledge should encourage the believers to be truthful and sincere in their actions, knowing that they will be held accountable for their hidden and public deeds on the Day of Judgment.

(1) Qur'an (3:29)

Roadmap to the Twins

Firmly believing in the hereafter (Verse 30)

Allah **سُبْحَانَهُ وَتَعَالَى** reminds Muslims of the hereafter, emphasizing embracing loyalty and disavowal. This life is temporary, and the true reward is in the afterlife. Muslims may have to sacrifice and give up worldly comforts to prioritize their loyalty to Allah **سُبْحَانَهُ وَتَعَالَى**. This may sometimes place boundaries between the circles of power, but believers must strive to please Allah **سُبْحَانَهُ وَتَعَالَى** above all else. The reminder of the hereafter reinforces the importance of living a righteous life and being mindful of one's actions and intentions. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ، وَاللَّهُ رَءُوفٌ بِالْعِبَادِ} [سورة آل عمران: 30]

“On the Day when every person will be confronted with all the good, he has done, and all the evil he has done, he will wish that there was a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) servants.”⁽¹⁾

This verse serves as a reminder to believers that their actions in this life will have consequences in the hereafter and that they should strive to do good and avoid evil. The Day of Judgment is when everyone will be held accountable for their deeds, and Allah's **سُبْحَانَهُ وَتَعَالَى** warnings remind them to stay on the straight path and seek His forgiveness and mercy.

Remembering the Path to Success through obedience to Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ (Verses 31-32)

Indeed, Allah's **سُبْحَانَهُ وَتَعَالَى** words highlight the importance of loving Allah **سُبْحَانَهُ وَتَعَالَى** and following His Messenger, Prophet Muhammad ﷺ, as the path to success and forgiveness of sins. By obeying Allah **سُبْحَانَهُ وَتَعَالَى** and His Prophet ﷺ, Muslims can demonstrate their love and loyalty to Allah **سُبْحَانَهُ وَتَعَالَى** and earn His love and forgiveness.

However, those who reject this path of obedience and disbelieve in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ are not favored by Allah **سُبْحَانَهُ وَتَعَالَى**. Therefore, this reminder emphasizes the significance of following the Qur'an and the Sunnah and cherishing love and obedience to Allah **سُبْحَانَهُ وَتَعَالَى** as the key to success and forgiveness. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ط فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا

(1) Qur'an (3:30)

Roadmap to the Twins

يُحِبُّ الْكٰفِرِيْنَ ﴿٣٢﴾ { سورة آل عمران: 31-32 }

“Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur’an and the *Sunnah*), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." Say (O Muhammad): "Obey Allah and the Messenger (Muhammad). But if they turn away, then Allah does not like the disbelievers.””⁽¹⁾

The above verse from the Qur’an emphasizes the importance of loving Allah **سُبْحٰنَهُ وَتَعَالٰى** and following His Messenger, Prophet Muhammad ﷺ, as a path to earning Allah's **سُبْحٰنَهُ وَتَعَالٰى** love and forgiveness. By accepting Islamic monotheism (Tawheed), following the teachings of the Qur’an and the Sunnah, and obeying Allah **سُبْحٰنَهُ وَتَعَالٰى** and the Prophet ﷺ, Muslims demonstrate their love and loyalty to Allah **سُبْحٰنَهُ وَتَعَالٰى**.

In turn, Allah **سُبْحٰنَهُ وَتَعَالٰى** promises to love them and forgive their sins. The verse also reminds Muslims that Allah **سُبْحٰنَهُ وَتَعَالٰى** is most forgiving and merciful. However, those who turn away from this path of obedience and disbelief in Allah **سُبْحٰنَهُ وَتَعَالٰى** and His Messenger ﷺ will not be favored by Allah **سُبْحٰنَهُ وَتَعَالٰى**. This verse underscores the significance of following the teachings of the Qur’an and the Sunnah and cherishing love and obedience to Allah **سُبْحٰنَهُ وَتَعَالٰى** as the key to success and forgiveness.



(1) Qur’an (3:31-32)

Section I: Prophet Isa عَلَيْهِ السَّلَام (Jesus)

A Source of Inspiration for Monotheism and Morality (Verses 33-58)



The first section of Part I of Surah Al-Imran focuses on the story of Prophet Isa عَلَيْهِ السَّلَام (Jesus), one of the most revered Prophets in Islam. This section covers verses 33-58 and is dedicated to establishing the lineage and family background of Prophet Isa عَلَيْهِ السَّلَام (Jesus), recounting the miraculous story of his birth, highlighting the central message of his mission, and describing the opposition he faced from the Children of Israel.

In addition, the section emphasizes the unique status of Prophet Isa عَلَيْهِ السَّلَام (Jesus) as a Prophet of Allah سُبْحَانَهُ وَتَعَالَى. It addresses the Christian claims about his divinity, stressing that he was a human Prophet of Allah سُبْحَانَهُ وَتَعَالَى sent to guide humanity toward worshiping Allah سُبْحَانَهُ وَتَعَالَى alone. Through this section, readers can gain a deeper understanding of the life and teachings of Prophet Isa عَلَيْهِ السَّلَام (Jesus) and the central message of his mission, which continues to inspire Muslims worldwide.

1. Prophet Isa's عَلَيْهِ السَّلَام (Jesus) family and lineage (verses 33-41): This section establishes Prophet Isa's عَلَيْهِ السَّلَام (Jesus) lineage and family background, highlighting his noble descent from the Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his close relationship with Allah سُبْحَانَهُ وَتَعَالَى. It emphasizes that Prophet Isa عَلَيْهِ السَّلَام (Jesus) was a Prophet of Allah سُبْحَانَهُ وَتَعَالَى and not His son, as some Christians claimed.
2. Prophet Isa's عَلَيْهِ السَّلَام (Jesus) story of nativity (verses 42-47): This section recounts the story of the miraculous birth of Prophet Isa عَلَيْهِ السَّلَام (Jesus), highlighting his unique status as a Prophet of Allah سُبْحَانَهُ وَتَعَالَى. It emphasizes that Prophet Isa عَلَيْهِ السَّلَام (Jesus) was born of a virgin birth, without a human father, and that this miracle was a sign of Allah's سُبْحَانَهُ وَتَعَالَى power and mercy.
3. Prophet Isa's عَلَيْهِ السَّلَام (Jesus) central message (verses 48-51): This section highlights the main message of Prophet Isa عَلَيْهِ السَّلَام (Jesus): to worship Allah سُبْحَانَهُ وَتَعَالَى alone and avoid associating partners with Him. It emphasizes that Prophet Isa عَلَيْهِ السَّلَام (Jesus) was sent to the Children of

Roadmap to the Twins

Israel as a Messenger of Allah **سُبْحَانَهُ وَتَعَالَى** and conveyed the same message as the previous Prophets.

4. Prophet Isa's **عَلَيْهِ السَّلَام** (Jesus) mission pauses (verses 52-58): This section describes the opposition that Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) faced from the Children of Israel and how his mission was temporarily paused. It emphasizes that Allah **سُبْحَانَهُ وَتَعَالَى** raised Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) to Himself and that he will return at the end of time to fulfill his mission.

Overall, this second section of Part I emphasizes the unique status of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) as a Prophet of Allah **سُبْحَانَهُ وَتَعَالَى** and highlights the central message of his mission. It also addresses the Christian claims about his divinity and emphasizes that he was a human Prophet of Allah **سُبْحَانَهُ وَتَعَالَى**, sent to guide humanity towards worshiping Allah alone.

The Inspiring Story of Maryam (Mary) and Prophet Isa **عَلَيْهِ السَّلَام** (Verses 33-41)

The story of Maryam (Mary) and Prophet Isa's **عَلَيْهِ السَّلَام** (Jesus) family lineage is a historical account and a source of inspiration and lessons for all of us. The unwavering faith and dedication of Maryam's (Mary) mother, grandmother, Zakariah, and Yahyah **عَلَيْهِ السَّلَام** (John) towards Allah **سُبْحَانَهُ وَتَعَالَى**, and their willingness to submit to His will, is something we can all learn from.

Maryam's (Mary) mother had long been barren but never lost hope in Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and blessings. She made countless supplications and promised to dedicate her future child to serving the religion of Allah **سُبْحَانَهُ وَتَعَالَى**. Her Salawat were eventually answered, and Maryam (Mary) was born. Her grandmother, Hannah, also vowed to Allah **سُبْحَانَهُ وَتَعَالَى** and remained steadfast in her devotion.

Zakariah, a leading religious figure, was concerned about corruption among the scholars teaching the Book of Allah **سُبْحَانَهُ وَتَعَالَى**. So, he, too, made numerous supplications, and Allah **سُبْحَانَهُ وَتَعَالَى** blessed him with a child, Yahyah **عَلَيْهِ السَّلَام** (John), who would carry on his legacy of serving the religion of Allah **سُبْحَانَهُ وَتَعَالَى**.

Despite the tragic loss of her parents, Maryam (Mary) continued to live a life of purity, piety, and devotion to Allah **سُبْحَانَهُ وَتَعَالَى**. She spent her days and nights in solitary worship of Allah **سُبْحَانَهُ وَتَعَالَى**, and her presence in the Al-Aqsa Mosque reminded her of Allah's **سُبْحَانَهُ وَتَعَالَى** blessings and provisions.

Roadmap to the Twins

Prophet Yahyah عَلَيْهِ السَّلَام, also a Prophet of Allah سُبْحَانَهُ وَتَعَالَى, played an essential role in the life of Prophet Isa عَلَيْهِ السَّلَام. This is because their family lineage was blessed by Allah سُبْحَانَهُ وَتَعَالَى and chosen to serve Him, just like the families of other Prophets like Adam عَلَيْهِ السَّلَام, Nuh عَلَيْهِ السَّلَام (Noah), and Ibrahim عَلَيْهِ السَّلَام (Abraham). Below is the narrative of the lineage of Prophet Isa عَلَيْهِ السَّلَام (Jesus) in light of Surah Al-Imran:

{ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ }

[سورة آل عمران: 33-34]

“Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and Jinns) (of their times). Offspring, one of the other, and Allah is the All-Hearer, All-Knower.”⁽¹⁾

The above powerful verse reminds us that Prophet Isa’s عَلَيْهِ السَّلَام (Jesus) noble lineage can be traced back to the earliest Prophets of Allah, including Adam عَلَيْهِ السَّلَام, Nuh عَلَيْهِ السَّلَام (Noah), and Ibrahim عَلَيْهِ السَّلَام (Abraham). It highlights that Allah سُبْحَانَهُ وَتَعَالَى chose the family of Imran, which includes Maryam (Mary) and Prophet Isa عَلَيْهِ السَّلَام (Jesus), as the best among mankind and Jinns of their times, just like He chose Adam عَلَيْهِ السَّلَام, Nuh عَلَيْهِ السَّلَام (Noah), and Ibrahim عَلَيْهِ السَّلَام (Abraham). This verse emphasizes that all these Prophets had a special connection with Allah سُبْحَانَهُ وَتَعَالَى, and he chose them. Moreover, the verse reminds us that Allah سُبْحَانَهُ وَتَعَالَى is the All-Hearer and All-Knower and knows everything we say and do. Allah سُبْحَانَهُ وَتَعَالَى said:

{ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ } [سورة آل عمران: 35]

“(Remember) when the wife of Imran said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing.”⁽²⁾

The above verse highlights the lineage and background of Prophet Isa عَلَيْهِ السَّلَام (Jesus) in Islam. It emphasizes that Prophet Isa عَلَيْهِ السَّلَام (Jesus), who some claim to be a son of God, has a human ancestry that can be traced back to his grandparents, Imran, and Hannah, who were the parents of Maryam (Mary), the mother of Prophet Isa عَلَيْهِ السَّلَام (Jesus).

The verse also emphasizes the piousness and dedication of Hannah, who was barren for a long

⁽¹⁾ Qur’an (3:33-34)

⁽²⁾ Qur’an (3:35)

Roadmap to the Twins

time but never gave up hope. Instead, she vowed to dedicate her child to serving Allah's **سُبْحَانَهُ وَتَعَالَى** religion and place the child inside Bait al-Maqdis (the Sacred House) to learn and teach the Revelation.

Hannah's supplication to Allah **سُبْحَانَهُ وَتَعَالَى** demonstrates her trust in Him and submission to His will. She recognizes Allah's **سُبْحَانَهُ وَتَعَالَى** attributes as the All-Hearer and the All-Knowing and trusts that He will accept her vow.

This verse teaches us the importance of dedication and devotion to Allah **سُبْحَانَهُ وَتَعَالَى**, despite challenges and difficulties. It reminds us that Allah **سُبْحَانَهُ وَتَعَالَى** hears our supplications and knows what is best for us. Therefore, we should trust Him and submit to His will, just as Hannah did. The verse also emphasizes the importance of family and lineage in Islam. It connects the Prophet Isa's **عَلَيْهِ السَّلَام** (Jesus) ancestry to the lineage of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and other noble Prophets of Allah. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعْبِدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ } [سورة آل عمران: 36]

“Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child" – and Allah knew better what she delivered, – "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaytan (Satan), the outcast.”⁽¹⁾

Hannah's disappointment at not being able to fulfill her vow to dedicate her child to the service of Bait Al-Maqdis is a testament to her strong faith and dedication to Allah **سُبْحَانَهُ وَتَعَالَى**. Despite the circumstances, she remained committed to her vow and named her daughter Maryam (Mary) "the worshiper of Allah **سُبْحَانَهُ وَتَعَالَى**."

The verse highlights Hannah's deep trust in Allah **سُبْحَانَهُ وَتَعَالَى** as she seeks His refuge for Maryam (Mary) and her offspring from the whispers and temptations of Shaytan (Satan), the outcast. It emphasizes the importance of seeking protection from Allah **سُبْحَانَهُ وَتَعَالَى** in all aspects of our lives, especially regarding the well-being of our children and future generations.

Furthermore, the verse suggests that the male and female are not the same but complementary and are valued and essential in their way. This serves as a reminder that Allah **سُبْحَانَهُ وَتَعَالَى** created us with unique qualities and strengths and that we should embrace and celebrate our differences.

(1) Qur'an (3:36)

Roadmap to the Twins

Additionally, in the verse, it is stated that after giving birth, Hannah turned to Allah **سُبْحَانَهُ وَتَعَالَى** and said:

{ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أَعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ } [سورة آل عمران: 36]

“And I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaytan (Satan), the outcast.”⁽¹⁾

This supplication by Hannah is a powerful reminder that, as parents, we should always pray for the protection and guidance of our children and their future generations. Hannah's supplication also teaches us that Shaytan (Satan) is an enemy of humanity, and we should seek refuge with Allah **سُبْحَانَهُ وَتَعَالَى** from his evil influence. By asking Allah **سُبْحَانَهُ وَتَعَالَى** to protect Maryam (Mary) and her offspring from Shaytan (Satan), Hannah demonstrated her belief in the power of Allah **سُبْحَانَهُ وَتَعَالَى** to shield and safeguard her family from harm.

The Prophet ﷺ said: “No baby is born but it is touched by Shaytan (Satan) at the time of its birth, and it comes out screaming, except Maryam (Mary) and her son Isa (Jesus).” In another narration, it is stated that “Every human when it is given birth, Shaytan (Satan) kicks him on both sides, except Maryam (Mary) and her son Isa (Jesus). Didn't you see how the baby cries when he comes out?” The companions said: “Yes, O Messenger of Allah.” He said: “That happens when Shaytan (Satan) kicks him on both his sides.”⁽²⁾ Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا } [سورة آل عمران: 37]

“So, her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner.”⁽³⁾

Maryam's (Mary) upbringing under the care of Zakariah was no coincidence but rather a fulfillment of Hannah's vow and supplication. Allah **سُبْحَانَهُ وَتَعَالَى** accepted her sincere intentions and provided a nurturing environment for Maryam's (Mary) growth and development. Maryam (Mary) was raised in the sacred environment of Bait al-Maqdis, under the guidance of a noble and pious man like Zakariah, who instilled devotion, righteousness, and purity in her.

Allah's **سُبْحَانَهُ وَتَعَالَى** acceptance of Hannah's supplication is a reminder of the power of sincere intentions and the importance of turning to Allah **سُبْحَانَهُ وَتَعَالَى** for guidance and help. It also shows how Allah's **سُبْحَانَهُ وَتَعَالَى** plan unfolds in ways that we may not understand but are always in our best

(1) Qur'an (3:36)

(2) Sahih Muslim

(3) Qur'an (3:37)

Roadmap to the Twins

interests. The upbringing of Maryam (Mary) is a testament to the fact that Allah's **سُبْحَانَهُ وَتَعَالَى** plans are always perfect, and He provides for His creation in ways that we cannot even imagine. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْمِرِمُ أَيُّ لَيْلٍ }

هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ [سورة آل عمران: 37]

“So, her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariah (Zachariya). Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where you have got this?" She said: "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.”⁽¹⁾

Zakariah, the husband of Maryam's (Mary) maternal aunt, became a significant character in the story of Maryam (Mary) and Prophet Isa **عَلَيْهِ السَّلَام** (Jesus). He was a leading religious figure and saw the corruption spreading among the scholars who taught the Book of Allah **سُبْحَانَهُ وَتَعَالَى**. His main concern was who would inherit the knowledge of the Book of Allah **سُبْحَانَهُ وَتَعَالَى** after he passed away, as he was getting quite old. Hence, he made numerous supplications that Allah **سُبْحَانَهُ وَتَعَالَى** would bless him with a child who would inherit the knowledge of the book after him. Finally, Allah **سُبْحَانَهُ وَتَعَالَى** accepted his supplication and blessed him with a son, Yahyah **عَلَيْهِ السَّلَام** (John), who would also become a Prophet of Allah **سُبْحَانَهُ وَتَعَالَى**.

Zakariah became Maryam's (Mary) caretaker after she became an orphan at a young age, and Allah **سُبْحَانَهُ وَتَعَالَى** chose him to fulfill Hannah's wish for her daughter to stay in the custody of a pious caretaker in the sacred Al-Aqsa Mosque. Maryam (Mary) grew up in the privacy of a separate room built especially for her within the mosque's walls and spent her days and nights in solitary worship of Allah **سُبْحَانَهُ وَتَعَالَى**. Zakariah would enter her Salah area and find fresh fruits out of season, which Maryam (Mary) reminded him was a provision from Allah **سُبْحَانَهُ وَتَعَالَى**.

Zakariah's story teaches us the power of supplication and faith in Allah **سُبْحَانَهُ وَتَعَالَى**. Despite being old and having a barren wife, Zakariah did not lose hope and continuously made Dua to Allah **سُبْحَانَهُ وَتَعَالَى** for a child who would inherit his knowledge of the Book of Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** fulfilled his Dua and blessed him with a son who became a Prophet. Additionally, we can learn the importance of having pious caretakers for our children, as Hannah wished for her daughter to be under the custody of a righteous person in the sacred Al-Aqsa Mosque. Finally, Maryam's (Mary) dedication and piety inspire us to strive for excellence in our worship of Allah **سُبْحَانَهُ وَتَعَالَى** and

(1) Qur'an (3:37)

Roadmap to the Twins

always seek His guidance and provision. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ } [سورة آل عمران: 38]

“At that time Zakariah (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”⁽¹⁾

It's worth noting that Zakariah's caretaking of Maryam (Mary) not only fulfilled the vow made by Hannah but also brought blessings to Zakariah himself. Although he was advanced in age and his wife was barren, he found himself inspired to sincerely supplicate to Allah **سُبْحَانَهُ وَتَعَالَى** for a child who would inherit his knowledge after him. One of the signs that inspired his supplication was finding food and provisions in Maryam's (Mary) chamber that he had not provided.

When he asked Maryam (Mary) about the source, she explained that it was from Allah **سُبْحَانَهُ وَتَعَالَى**, who provides sustenance to whomever He wills. This experience reminded Zakariah of the power and mercy of Allah **سُبْحَانَهُ وَتَعَالَى** and strengthened his faith. As a result, he prayed to Allah **سُبْحَانَهُ وَتَعَالَى** for a child, and Allah **سُبْحَانَهُ وَتَعَالَى** answered his supplication by blessing him with a son, Yahya (John), who would also become a Prophet. This demonstrates that caring for orphans and dedicating oneself to serving Allah **سُبْحَانَهُ وَتَعَالَى** can bring unexpected blessings and inspire a deeper connection with Him.

The story of Maryam (Mary) and Zakariah (Zacharias) is a beautiful example of how sincere devotion and faith in Allah **سُبْحَانَهُ وَتَعَالَى** can lead to miraculous blessings. Maryam's (Mary) unwavering commitment to worshipping Allah **سُبْحَانَهُ وَتَعَالَى** in seclusion inspired Zakariah to supplicate to Allah **سُبْحَانَهُ وَتَعَالَى** for a child who would inherit his knowledge and continue his legacy. Allah **سُبْحَانَهُ وَتَعَالَى** answered his supplication, and made his wish come to existence. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ الْمَلٰٓئِكَةُ وَهٖٓرَآءِمْ يٰصَلٰٓىٓءُ فِي الْمِحْرَابِ اِنَّ اللّٰهَ يَبْشُرُكَ بِحَيِّىْ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا وَّحٰصِرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿٣٩﴾ قَالَ رَبِّ اِنِّىْ يَكُوْنُ لِيْ عُلْمٌ وَّوَقَدْ بَلَغَنِى الْكِبَرُ وَاَمْرًا۟ۢ بٰى عَاقِرٌ قَالَ كَذٰلِكَ اَللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّيْٓ ءَايَةً قَالَ ءَايٰتُكَ اَلَا تُكَلِّمُ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمَزًا وَاذْكُرْ رَبَّكَ كَثِيْرًا وَسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَرِ ﴿٤١﴾ } [سورة آل عمران: 39-41]

“Then the Angels called him, while he was standing in Salah in Al-Mihrab (a praying place or a private room), (saying): "Allah gives you glad tidings of Yahyah (John), confirming (believing in) the Word from Allah [i.e. the creation of Isa (Jesus), the Word from Allah ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet,

(1) Qur'an (3:38)

Roadmap to the Twins

from among the righteous." * He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" Allah said: "Thus Allah does what He wills." * He said: "O my Lord! Make a sign for me." Allah said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again) and glorify (Him) in the afternoon and in the morning.""⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** answered Zakariah's Salah and Yahyah **عَلَيْهِ السَّلَام** (John) was born to him, becoming a Prophet who spread the message of Allah **سُبْحَانَهُ وَتَعَالَى** to the people. The story also highlights the importance of trusting in the provisions of Allah **سُبْحَانَهُ وَتَعَالَى** and recognizing that He has power over all things, including bypassing the normal means of provision. Through Maryam's (Mary) example, we are reminded to always turn to Allah **سُبْحَانَهُ وَتَعَالَى** in devotion and to trust in His Divine plan for our lives.

The Miracle of Prophet Isa's **عَلَيْهِ السَّلَام** (Jesus) Birth: Qur'anic Account (Verses 42-47)

Maryam (Mary) was a devout and pious woman. Maryam's (Mary) piety, good behavior, and chastity are beyond reproach. The Prophet **ﷺ** said that: "The best of the women of the world are four: Maryam bint Imran, Aasiyah the wife of Pharaoh, Khadijah bin Khuwailid, and Fatimah bint Muhammad the daughter of Messenger."⁽²⁾ Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ اصْطَفٰكِ وَاطَهَّرَكِ وَاَصْطَفٰكِ عَلٰٓى نِسَاۗءِ الْعٰلَمِيْنَ ﴿٤٢﴾ يٰمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاَسْجُدِي وَاَرْكَعِي مَعَ

الرَّٰكِعِيْنَ } [سورة آل عمران: 42-43]

"And (remember) when the Angels said: "O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamin (mankind and Jinns) (of her lifetime)." * O Mary! "Submit yourself with obedience to your Lord (Allah, by worshiping none but Him Alone) and prostrate yourself, and Irka'I (bow down etc.) along with Ar-Raki'un (those who bow down etc.)."⁽³⁾

The above verse highlights the significance of Maryam's (Mary) role in the history of humanity and emphasizes her chosen and purified status in the eyes of Allah **سُبْحَانَهُ وَتَعَالَى**. The Angels are instructing her to engage in devout worship as a means of preparing herself for the task that has been chosen for her. The instructions to bow down and prostrate demonstrate the importance of submission to Allah **سُبْحَانَهُ وَتَعَالَى** and the necessity of physical acts of worship to express devotion.

(1) Qur'an (3:39-41)

(2) Sunnan At-Tirmidhi

(3) Qur'an (3:42-43)

Roadmap to the Twins

Overall, this verse emphasizes the importance of devotion and submission to Allah سُبْحَانَهُ وَتَعَالَى as a means of preparing oneself for significant tasks and highlights Maryam's unique status in Allah's سُبْحَانَهُ وَتَعَالَى eyes. Allah سُبْحَانَهُ وَتَعَالَى said:

{وَأذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا} [سورة مريم: 16]

“And mention in the Book (the Qur’an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.”⁽¹⁾

This verse highlights Maryam's (Mary) commitment to her mission and desire to focus solely on her worship of Allah سُبْحَانَهُ وَتَعَالَى. By withdrawing from her family and secluding herself in a place facing east, Maryam (Mary) could devote herself entirely to her devotion and avoid distractions or interruptions. This shows her determination to carry out Allah's سُبْحَانَهُ وَتَعَالَى Will and fulfill the mission that she was chosen for. It also highlights the importance of seclusion and solitude in strengthening one's faith and devotion to Allah سُبْحَانَهُ وَتَعَالَى.

This period of seclusion was a time of intense spiritual preparation for Maryam (Mary), as she knew that she was about to embark on a mission that would test her faith and devotion to Allah سُبْحَانَهُ وَتَعَالَى in ways she could never have imagined. But she trusted in Allah سُبْحَانَهُ وَتَعَالَى and remained steadfast in her worship and devotion, knowing that He would guide and protect her every step of the way.

Maryam's (Mary) Story: Trusting in Allah's سُبْحَانَهُ وَتَعَالَى Plan for Her Life (Verses 19-26)

Maryam (Mary) was indeed shocked and surprised to hear the news of her miraculous pregnancy from the Angels. The Qur’an describes her reaction in the following verses:

{ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ نَحْنُ نَحْمُ وَيُكَلِّمُ النَّاسَ

فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ } [سورة آل عمران: 45-46]

“(Remember) when the Angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word "Be"— and he was! i.e., Isa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah Isa (Jesus), the son of Maryam (Mary), held in honor in this world and in the hereafter, and will be one of those who are near to Allah. He will speak to

(1) Qur’an (19:16)

Roadmap to the Twins

the people in the cradle and in manhood, and he will be one of the righteous.”⁽¹⁾

{ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ }
[سورة آل عمران:47]

“O my Lord! How shall I have a son when no man has touched me" He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: "Be" and it is.”⁽²⁾

Maryam's (Mary) question shows her purity and her faith in Allah's **سُبْحَانَهُ وَتَعَالَىٰ** power and ability to do anything He wills. The Angel's response assures her that Allah **سُبْحَانَهُ وَتَعَالَىٰ** can create anything He wills and that this miraculous birth is a sign of His power and mercy. The verse also mentions the many miracles that Isa **عَلَيْهِ السَّلَام** (Jesus) will perform, which are signs of his Prophethood and a message from Allah **سُبْحَانَهُ وَتَعَالَىٰ**.

In a chapter named after her name Maryam (Mary), Allah **سُبْحَانَهُ وَتَعَالَىٰ** told us the exchange she has with the ArchAngel Jibreel **عَلَيْهِ السَّلَام** (Gabriel). Allah **سُبْحَانَهُ وَتَعَالَىٰ** said:

{ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْئٍ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾ } [سورة مريم:17-21]

“She placed a screen (to screen herself) from them; then We sent to her Our Ruh [Angel Jibreel (Gabriel)], and he appeared before her in the form of a man in all respects.

She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you if you do fear Allah." (The Angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son." She said: "How can I have a son, when no man has touched me, nor am I unchaste?" He said: "So (it will be), your Lord said: "That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).”⁽³⁾

In the above verses from Surah Maryam, Allah **سُبْحَانَهُ وَتَعَالَىٰ** tells us about the encounter between the Archangel Jibreel **عَلَيْهِ السَّلَام** (Gabriel) and Maryam (Mary). Maryam (Mary) was in seclusion when

(1) Qur'an (3:46)

(2) Qur'an (3:47)

(3) Qur'an (19:17-21)

Roadmap to the Twins

Jibreel عَلَيْهِ السَّلَام (Gabriel) appeared to her as a man. She immediately sought refuge in Allah سُبحَانَهُ وَتَعَالَى from the stranger, but Jibreel عَلَيْهِ السَّلَام (Gabriel) revealed that he was a Messenger from Allah سُبحَانَهُ وَتَعَالَى.

Jibreel عَلَيْهِ السَّلَام (Gabriel) informed Maryam (Mary) that Allah سُبحَانَهُ وَتَعَالَى had chosen her for a special mission: to bear a righteous son, Isa عَلَيْهِ السَّلَام (Jesus), who would be a sign to mankind and mercy from Allah سُبحَانَهُ وَتَعَالَى. Maryam (Mary) was astonished by this news and asked how she could have a child when no man had ever touched her, and she was not unchaste.

Jibreel عَلَيْهِ السَّلَام (Gabriel) responded that it would be easy for Allah سُبحَانَهُ وَتَعَالَى to grant her this miracle and that it had already been decreed. This conversation between Jibreel عَلَيْهِ السَّلَام (Gabriel) and Maryam (Mary) emphasizes the power of Allah سُبحَانَهُ وَتَعَالَى to make the impossible possible. It highlights Maryam's (Mary) faith and devotion to Allah سُبحَانَهُ وَتَعَالَى as she seeks refuge in Him before accepting the message from Jibreel عَلَيْهِ السَّلَام (Gabriel).

Maryam's (Mary) Faith and the Miracle of Prophet Isa's (Jesus) Birth

Maryam (Mary) faced a difficult time during her pregnancy as it was likely that people would assume she had engaged in immoral behavior and was carrying an illegitimate child. This kind of gossip was inevitable. Even in traditional and conservative societies today, the birth of a child out of wedlock can lead to danger for both the mother and child due to the dishonor brought upon the family. The fact that she lived in a society with Prophets only added to the pressure.

As a believer, I accept what Allah سُبحَانَهُ وَتَعَالَى has revealed about how Maryam (Mary) conceived Prophet Isa عَلَيْهِ السَّلَام (Jesus) without being touched by a man. Two verses from the Qur'an explain that Jibreel عَلَيْهِ السَّلَام (Gabriel) breathed into the sleeves of Maryam's (Mary) garment through, resulting in her miraculous conception. Allah سُبحَانَهُ وَتَعَالَى said:

{ وَالَّتِي أَحْصَيْتَ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ } [سورة الأنبياء: 91]

“And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Ruh - Jibreel (Gabriel)], and We made her and her son [Isa (Jesus)] a sign for Al-'Alamin (the mankind and Jinns).”⁽¹⁾

(1) Qur'an (21:19)

Roadmap to the Twins

The above verse highlights Maryam's (Mary) exceptional moral character and commitment to guarding her chastity, despite the challenges she faced during her time. She remained pure and steadfast in her devotion to Allah **سُبْحَانَهُ وَتَعَالَى**, which earned her the honor of being chosen for this miraculous event. The verse also emphasizes the importance of chastity and how Allah **سُبْحَانَهُ وَتَعَالَى** rewards those who remain pure and righteous.

Furthermore, the verse explains how Allah **سُبْحَانَهُ وَتَعَالَى** breathed into the sleeves of Maryam's (Mary) garment through the angel Jibreel **عَلَيْهِ السَّلَام** (Gabriel), resulting in her miraculous conception of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus). This highlights the power and majesty of Allah **سُبْحَانَهُ وَتَعَالَى**, who can create whatever He wills by His command. The verse also mentions that Maryam (Mary) and her son, Prophet Isa **عَلَيْهِ السَّلَام** (Jesus), were made a sign for all of mankind and jinn. This refers to their unique status and the many miracles and signs associated with their lives, which prove Allah's **سُبْحَانَهُ وَتَعَالَى** power and existence. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَانِتِينَ }
[سورة التحريم: 12]

“And Maryam (Mary), the daughter of 'Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Ruh [i.e. Jibreel (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: "Be!" and he was; that is Isa (Jesus) - son of Maryam (Mary); as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitin (i.e. obedient to Allah).”⁽¹⁾

The verse describes Maryam (Mary) as the daughter of Imran, who was known for guarding her chastity and remaining steadfast in her devotion to Allah **سُبْحَانَهُ وَتَعَالَى**. It also emphasizes how Allah **سُبْحَانَهُ وَتَعَالَى** breathed into the sleeve of her garment through Jibreel **عَلَيْهِ السَّلَام** (Gabriel), resulting in the miraculous conception of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus). Moreover, the verse highlights Maryam's (Mary) unwavering faith in Allah's **سُبْحَانَهُ وَتَعَالَى** words and her acceptance of the Prophethood of Prophet Isa **عَلَيْهِ السَّلَام** (Jesus) as a Messenger of Allah **سُبْحَانَهُ وَتَعَالَى**.

Her belief in Allah's **سُبْحَانَهُ وَتَعَالَى** scriptures and her obedience to Allah **سُبْحَانَهُ وَتَعَالَى** exemplify the qualities of a true believer and the importance of following Allah's **سُبْحَانَهُ وَتَعَالَى** commands. This verse also emphasizes the importance of Maryam's (Mary) example for all believers. It shows how one can remain pure and obedient to Allah **سُبْحَانَهُ وَتَعَالَى** even under challenging circumstances. Maryam's (Mary) model serves as a reminder of the importance of faith, purity, and obedience to Allah **سُبْحَانَهُ وَتَعَالَى**, which are central to Islamic belief.

(1) Qur'an (66:12)

Roadmap to the Twins

The Divine Miracle: Maryam's (Mary) Miraculous Delivery of Prophet Isa عَلَيْهِ السَّلَام (Jesus)

Maryam (Mary) faced a daunting challenge. How could she prevent the inevitable accusations of immorality that would tarnish her character and ruin her family's reputation? Her trial grew even more difficult as her pregnancy became more visible. As the time of delivery approached, Maryam (Mary) withdrew from society and traveled to Bethlehem, seeking total seclusion for the birth. Allah سُبْحَانَهُ وَتَعَالَى said:

{ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا } [سورة مريم: 22]

“So, she conceived him, and she withdrew with him to a far place (i.e., Bethlehem valley about 4-6 miles from Jerusalem).”⁽¹⁾

The above verse from Surah Maryam describes the period after Maryam (Mary) received the news from Allah سُبْحَانَهُ وَتَعَالَى that she would conceive a child. After receiving this news, Maryam (Mary) withdrew from society and secluded herself, likely to avoid any negative attention or gossip that could harm her reputation and her family. The verse mentions that Maryam (Mary) went to a far place, which Islamic scholars believe to be Bethlehem, located approximately 4-6 miles from Jerusalem.

The decision to withdraw and seek seclusion in Bethlehem shows Maryam's (Mary) commitment to protecting her chastity and preserving her honor, even at a high personal cost. This is in keeping with Islamic teachings emphasizing the importance of modesty and chastity, particularly for women. Maryam's (Mary) journey to Bethlehem also reminds us that individuals who face difficult circumstances can take practical steps to protect themselves and seek refuge in Allah سُبْحَانَهُ وَتَعَالَى.

Furthermore, this verse also highlights the miraculous nature of the birth of Prophet Isa عَلَيْهِ السَّلَام (Jesus), as it emphasizes that Maryam (Mary) withdrew to a place that was distant from her home and family without the assistance of any human being. This highlights the idea that the birth of Prophet Isa عَلَيْهِ السَّلَام (Jesus) was a Divinely ordained event, not subject to the same natural laws that govern the delivery of ordinary humans. Allah سُبْحَانَهُ وَتَعَالَى said:

{ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا } [سورة مريم: 23]

“And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I

(1) Qur'an (19:22)

Roadmap to the Twins

had died before this and had been forgotten and out of sight!"⁽¹⁾

The above verse portrays the immense pain and difficulty Maryam (Mary) endured during childbirth. The verse indicates that the pain was so intense that it caused Maryam (Mary) to collapse against a date palm, seeking support and relief. In her agony, Maryam (Mary) cried out in despair, expressing her wish that she had died before the birth of her child.

This moment of intense suffering highlights the humanity of Maryam (Mary) and reminds us of the struggles that even the most pious individuals can face. Yet, despite the difficulties, Maryam (Mary) remained steadfast in her faith and continued to trust Allah's **سُبْحَانَهُ وَتَعَالَى** plan for her. This verse also shows women's great strength in childbirth and mothers' power to overcome immense pain and hardship for the sake of their children.

In the midst of her despair, she heard a voice coming from beneath her. Some scholars interpret this as the voice of her infant, Prophet Isa **عَلَيْهِ السَّلَامُ** (Jesus), while others speculate that this was the voice of an Angel. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{فَنَادَتْهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَزَيْتِ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾} [سورة مريم: 24-26]

“Then [the babe Isa (Jesus) or Jibreel (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you. And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you. So, eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.'”⁽²⁾

The above verse describes the miraculous event when Maryam (Mary) was in labor and feeling despair. According to the verse, she heard a voice coming from beneath her, which some scholars interpret as the voice of her infant son, Prophet Isa **عَلَيْهِ السَّلَامُ** (Jesus), while others speculate that it was the voice of an Angel. The voice consoled her, telling her not to grieve and that Allah **سُبْحَانَهُ وَتَعَالَى** had provided a water stream beneath her. The voice also instructed her to shake the date palm trunk, which caused fresh, ripe-dates to fall upon her, providing sustenance for her and her newborn child. This miraculous event is a testament to the power and mercy of Allah **سُبْحَانَهُ وَتَعَالَى** and a sign of His favor upon Maryam (Mary) and her son, Prophet Isa **عَلَيْهِ السَّلَامُ** (Jesus).

(1) Qur'an (19:23)

(2) Qur'an (19:2-26)

Roadmap to the Twins

Maryam's (Mary) Steadfastness and the Miracle of Speaking Baby Isa (Jesus) عَلَيْهِ السَّلَام

Maryam's (Mary) steadfastness and unwavering trust in Allah's **سُبْحَانَهُ وَتَعَالَى** aid is a central theme in her story. When she followed the voice's instructions to shake the sturdy trunk of a date tree, Maryam (Mary) was miraculously refreshed and strengthened by the water and dates it provided. However, upon returning home with her newborn son, Allah **سُبْحَانَهُ وَتَعَالَى** said:

{فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ، قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَّخِذَ هَدُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءًا وَمَا كَانَتْ أُمَّكَ بَغِيًّا} [سورة مريم: 27-28]

“Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed, you have brought a thing Fariya (an unheard mighty thing). * "O sister (i.e., the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.”⁽¹⁾

Maryam (Mary) faced outrage and scorn from her community. She remained silent and pointed to her baby in response to their insults. At that moment, Prophet Isa عَلَيْهِ السَّلَام (Jesus) spoke in the cradle, defending monotheism and his mother's honor.

This miracle silenced the people and averted a crisis. Unfortunately, the Children of Israel failed to recognize this clear sign from Allah **سُبْحَانَهُ وَتَعَالَى** and instead clung to their corrupt practices and dominance. Maryam's (Mary) story is a testament to the power of steadfastness and trust in Allah **سُبْحَانَهُ وَتَعَالَى** and the importance of recognizing and accepting miracles when they occur.

Why did Prophet Isa عَلَيْهِ السَّلَام (Jesus) speak while still in the cradle? When Maryam (Mary) presented her baby to her community, they ridiculed her, calling her an unchaste woman who had brought an unheard-of and mighty thing into the world. Maryam (Mary) remained silent and simply pointed to her baby. They then questioned how a child in the cradle could speak, but at that moment, Prophet Isa عَلَيْهِ السَّلَام (Jesus) spoke in defense of monotheism (Tawheed) and his mother's honor. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا} [سورة مريم: 29]

“Then she pointed to him. They said: "How can we talk to one who is a child in the

(1) Qur'an (19:27-29)

Roadmap to the Twins

cradle?"⁽¹⁾

At this moment, Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) spoke in the cradle to defend monotheism (Tawheed), and his mother's honor. Allah سُبْحَانَهُ وَتَعَالَى said:

{ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۗ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۗ } [سورة مريم: 30-33]

"He [Isa (Jesus)] said: Verily! I am a servant of Allah, He has given me the Scripture and made me a Prophet;" * "And He has made me blessed wheresoever I be, and has enjoined on me Salah, and Zakah, as long as I live." * "And dutiful to my mother, and made me not arrogant, unblest. "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"⁽²⁾

He declared that he was a servant of Allah سُبْحَانَهُ وَتَعَالَى, blessed and dutiful to his mother, and entrusted with Salah and charity. The clarity of his speech silenced the people and averted the crisis. Still, the Children of Israel persisted in their corruption and refused to recognize the truth of this miracle. Interestingly, this event is not included in the distorted New Testament.

Prophet Isa's عَلَيْهِ السَّلَامُ Message: Monotheism, Morality, and Hope (Verses 48-51)

Prophet Isa's عَلَيْهِ السَّلَامُ (Jesus) message revolves around the fundamental belief in one God and his miracles and the importance of good character and adherence to Divine laws. His message complements the final message of Islam, confirming the preceding Revelations and giving glad tidings of the next Messenger. Let us draw inspiration from his teachings and strive to embody his message of monotheism, morality, and hope.

Monotheism (Tawheed)

Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) emphasized the importance of believing in the Oneness of God, as taught by his predecessor Prophet Musa عَلَيْهِ السَّلَامُ (Moses). He stressed that there is only one God and that all worship should be directed towards Him alone. Allah سُبْحَانَهُ وَتَعَالَى said:

{ قَالَ إِنِّي عَبْدُ اللَّهِ } [سورة مريم: 30]

(1) Qur'an (19:27-29)

(2) Qur'an (19:30-33)

Roadmap to the Twins

“He [Isa (Jesus)] said: Verily! I am a servant of Allah.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ } [سورة آل عمران: 51]

“Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.”⁽²⁾

Rituals (Ibadat)

Prophet Isa **عَلَيْهِ السَّلَامُ** (Jesus) emphasized the importance of performing acts of worship, such as Salah and fasting, to strengthen one's faith and connection with God. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا } [سورة مريم: 31]

“And He has made me blessed wheresoever I be, and has enjoined on me Salah, and Zakah, as long as I live.”⁽³⁾

Character (Akhlq)

Prophet Isa **عَلَيْهِ السَّلَامُ** (Jesus) emphasized the importance of developing good character and treating others with kindness and compassion. He taught his followers to forgive others and to love their enemies. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا } [سورة مريم: 32]

"And dutiful to my mother, and made me not arrogant, unblest.”⁽⁴⁾

Divine laws (Shari'ah)

Prophet Isa **عَلَيْهِ السَّلَامُ** (Jesus) confirmed the Divine laws revealed in the Torah (Old Testament) and taught his followers to abide by them. Allah **سُبْحَانَهُ وَتَعَالَى** permitted him to make certain lawful things Allah **سُبْحَانَهُ وَتَعَالَى** made unlawful upon the Children of Israel. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (19:30)

(2) Qur'an (3:51)

(3) Qur'an (19:31)

(4) Qur'an (19:30-33)

Roadmap to the Twins

{وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلَا حِجْلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ

وَأَطِيعُوا} {سورة آل عمران: 50}

“And I have come confirming that which was before me of the Torah (Old Testament), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So, fear Allah and obey me.”⁽¹⁾

Prophet Isa's عليه السلام (Jesus) miracles

Prophet Isa عليه السلام (Jesus) was supported by many miracles, including healing the sick, raising the dead, and speaking in the cradle. These miracles served as proof of his Prophethood and helped strengthen his followers' faith. Allah سُبْحَانَهُ وَتَعَالَى said:

{وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ

كُنْتُمْ مُؤْمِنِينَ} {سورة آل عمران: 49}

“And will make him [Isa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you if you believe.”⁽²⁾

Confirming the Previous Revelations

Prophet Isa عليه السلام (Jesus) confirmed the message of the preceding Prophets and emphasized the importance of following the guidance that had been revealed to them. He stressed the continuity of the message of monotheism (Tawheed) and the importance of adhering to Divine laws. Allah سُبْحَانَهُ وَتَعَالَى said:

{وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ} {سورة آل عمران: 50}

(1) Qur'an (3:50)

(2) Qur'an (3:49)

Roadmap to the Twins

“And I have come confirming that which was before me of the Torah (Old Testament).”⁽¹⁾

Glad Tidings of the Next Messenger

Prophet Isa عَلَيْهِ السَّلَام (Jesus) gave glad tidings of the coming of the final Messenger, Prophet Muhammad ﷺ, who would complete the message of monotheism (Tawheed) and guide the people towards righteousness. He emphasized the importance of following the guidance of the Prophet Muhammad ﷺ and spreading his message to others. Allah سُبْحَانَهُ وَتَعَالَى said:

{وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا

[سورة الصف:6]

“And (remember) when Isa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Torah (Old Testament) which came] before me and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed.”⁽²⁾

Prophet Isa's عَلَيْهِ السَّلَام (Jesus) Mission Pauses (Verses 52-57)

We use "pause" instead of "end" as his mission will resume when he descends as a just ruler in one of the ten significant signs of the hour. Allah's Messenger ﷺ said: "The Hour will not be established until the son of Maryam (Mary) [i.e., Prophet Isa عَلَيْهِ السَّلَام (Jesus)] descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jaziyah tax. Money will be in abundance so that nobody will accept it (as charitable gifts)."⁽³⁾

When the Romans and disbelievers from the People of the Book came to arrest Prophet Isa عَلَيْهِ السَّلَام (Jesus), Allah سُبْحَانَهُ وَتَعَالَى said:

{ فَلَمَّا أَحْسَسَ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِجُونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا

مُسْلِمُونَ } [سورة آل عمران:52]

“Then when Isa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" Al-Hawariun (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah).”⁽⁴⁾

(1) Qur'an (3:50)

(2) Qur'an (61:6)

(3) Sahih al-Bukhari 2476

(4) Qur'an (3:52)

Roadmap to the Twins

Prophet Isa عَلَيْهِ السَّلَام (Jesus) addressed his disciples, informing them that Allah سُبْحَانَهُ وَتَعَالَى would raise him and requesting a volunteer to die in his place (his likeness will be thrown on him) because they have to believe that they crucified him; otherwise, they will kill all the disciples. Allah سُبْحَانَهُ وَتَعَالَى says that the followers of the truth will be superior to the followers of falsehood because of the Da'wah of the disciples after Prophet Isa عَلَيْهِ السَّلَام (Jesus) was raised, and Allah سُبْحَانَهُ وَتَعَالَى will support them by sending Prophet Muhammad ﷺ.

Like any Messenger who comes to ask people to change, the opposition is expected. However, the Children of Israel plotted with the rulers of Jerusalem at the time to execute Prophet Isa عَلَيْهِ السَّلَام (Jesus).

Although most of the community opposed Prophet Isa's عَلَيْهِ السَّلَام (Jesus) message, he still received the support of his disciples. Allah سُبْحَانَهُ وَتَعَالَى said:

{ رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ } [سورة آل عمران: 53]

“Our Lord! We believe in what You have sent down, and we follow the Messenger [Isa (Jesus)]; so write us down among those who bear witness (to the truth i.e. La ilaha ill-Allah - none has the right to be worshiped but Allah).”⁽¹⁾

The opponents plotted to crucify Prophet Isa عَلَيْهِ السَّلَام (Jesus), however Allah سُبْحَانَهُ وَتَعَالَى plotted as well to confound their plots by saving him and raising him to Himself. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَمَكُرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ }
[سورة آل عمران: 54-55]

“And they (disbelievers) plotted [to kill Isa (Jesus)], and Allah planned too. And Allah is the Best of the planners. And (remember) when Allah said: "O Isa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that Isa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Torah (Old Testament), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to

⁽¹⁾ Qur'an (3:53)

Roadmap to the Twins

dispute.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** will make those who follow you (Monotheists, who worship none but Allah **سُبْحَانَهُ وَتَعَالَى**) superior to those who disbelieve [in the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, or disbelieve in some of His Messengers, e.g., Muhammad, Isa (Jesus), Musa (Moses), etc., or His Holy Books, e.g., the Torah (Old Testament), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ مِنْ نَاصِرِينَ } [سورة آل عمران: 56]

“As to those who disbelieve, I will punish them with a severe torment in this world and in the hereafter, and they will have no helpers.”⁽²⁾

The Reward of the Followers

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ } [سورة آل عمران: 57]

“And as for those who believe (in the Oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrong doers).”⁽³⁾



(1) Qur'an (3:54-55)

(2) Qur'an (3:56)

(3) Qur'an (3:57)

Section II: Theological Clash — Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) in Islam (Verses 59-78)



In a heated exchange, Prophet Muhammad ﷺ participated in a theological debate with a Christian delegation from Najran, later joined by representatives from the Jewish community led by their Rabbis.

Surah Al-Imran (verses 59-78) provides insights into the critical elements of this debate, which followed the Qur'anic narrative of Prophet Isa عَلَيْهِ السَّلَامُ (Jesus). This included discussions around his lineage, miraculous birth story, and the central themes of his message. The Surah also highlights a major sign - the temporary pause of Prophet Isa's عَلَيْهِ السَّلَامُ (Jesus) mission and its eventual resumption before the Day of Judgment.

The story of Prophet Isa's عَلَيْهِ السَّلَامُ (Jesus) birth was familiar to the People of the Book, but different interpretations existed among the Islamic, Christian, and Jewish communities. For example, while Christians believed in Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) as the son of God, the Jews rejected him entirely. On the other hand, Muslims regarded Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) as a human Prophet and Messenger of Allah **سُبْحَانَهُ وَتَعَالَى**, much like other Prophets mentioned in the Qur'an.

Another significant distinction between these communities was Muslims' balanced esteem toward the two main characters in the debate. While Christians had excessive love towards them, to the extent of attributing divinity to them, Jews had extreme resentment towards Prophet Isa عَلَيْهِ السَّلَامُ (Jesus), accusing his mother of adultery and plotting to execute him. In contrast, Muslims held a balanced perspective, acknowledging the Prophethood of Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) and respecting his mother, Maryam (Mary), without attributing divinity to them.

Despite the intense nature of the debate, the Muslim position stood out as a compelling alternative. While the Christian delegation passionately argued that Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) was the son of God, who was crucified and died on the cross to redeem humanity's sins, and the Jewish community denied his message and shared responsibility for his alleged crucifixion, Muslims maintained a different perspective.

Their viewpoint was that Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) was not crucified and that Allah **سُبْحَانَهُ وَتَعَالَى** raised him to Himself, distinguishing their position from those of the Christian and Jewish communities. This alternative perspective challenged the deeply held beliefs of the other groups, and it was presented as a crucial and valid element of the theological debate.

Roadmap to the Twins

In response to the heated theological debate surrounding Prophet Isa's ﷺ (Jesus) status, Allah ﷻ revealed verses of the Qur'an that confirmed his Prophethood and Messenger status. These verses dismissed the notion that Prophet Isa ﷺ (Jesus) was the son of God and reiterated that he was sent to the Children of Israel to affirm the previous scripture and announce glad tidings of Ahmad (Prophet ﷺ), who would follow him.

Furthermore, these verses clarified that Prophet Isa ﷺ (Jesus) was neither crucified nor killed but was raised to heaven by Allah ﷻ. This Qur'anic commentary challenged the beliefs of the Christian and Jewish communities and provided a definitive answer to the heated debate.

This debate between Prophet Muhammad ﷺ and the People of the Book had enormous significance. It clarified the dissimilarities and similarities between Islamic and Christian/Jewish beliefs. It also served as a reminder of the need for respectful and peaceful dialogue and the significance of relying on clear and consistent sources of guidance when it comes to matters of faith.

The debate between the Prophet Muhammad ﷺ and the People of the Book, including the Jewish scholars, addressed three primary areas:

- I. Al-Mubahlah: The Concluding Event of the Heated Theological Debate (Verses 59-63)
- II. Insights into Jewish Perspectives on Prophet Isa ﷺ (Jesus) and Prophet Ibrahim ﷺ (Abraham) in Surah Al-Imran (Verses 64-68)
- III. Concluding Positions in Heated Debate: Examining People of the Book's Tactics and Tolerance in Pluralism: (Verses 69-78)

Al-Mubahlah: A Powerful Symbol of Truth in the Heated Theological Debate (Verses 59-63)

Surah Al-Imran offers an Islamic perspective on Prophet Isa ﷺ (Jesus), presenting him as a human Prophet and Messenger of Allah ﷻ. The Qur'an also used a logical analogy to refute the claim that Prophet Isa ﷺ (Jesus) was the son of God. Allah ﷻ said:

{إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ} [سورة آل عمران: 59]

Verily, the likeness of Isa (Jesus) before Allah is the likeness of Adam. He created him from

Roadmap to the Twins

dust, then (He) said to him: "Be!" - and he was.⁽¹⁾

The Qur'an argued that if any human could qualify for this alleged title, it would be Prophet Adam عَلَيْهِ السَّلَام, who was created by Allah سُبْحَانَهُ وَتَعَالَى directly without any human father or mother. This analogy emphasized the Islamic belief in the Oneness of Allah سُبْحَانَهُ وَتَعَالَى and rejected the notion of anyone being Divine or having a Divine status.

The debate around Prophet Isa's عَلَيْهِ السَّلَام (Jesus) status culminated in the event of Al-Mubalah, where the lying party would invoke Allah's سُبْحَانَهُ وَتَعَالَى curse upon themselves if they were lying. The Christian delegation from Najran agreed to take part in this event, but they later withdrew after realizing the severity of the punishment they would receive if they were lying. This event further underscored the importance of seeking truth and honesty in theological debates.

Al-Mubalah was the last decisive solution to the dispute over Prophet Isa عَلَيْهِ السَّلَام (Jesus) between the Christians of Najran and Prophet Muhammad ﷺ. Initially, the delegation accepted the challenge, and they agreed on a date for Al-Mubalah. The time of Al-Mubalah came and Prophet ﷺ took Ali رَضِيَ اللَّهُ عَنْهُ, Fatimah رَضِيَ اللَّهُ عَنْهَا, Al-Hassan رَضِيَ اللَّهُ عَنْهُ, and Al-Hussain رَضِيَ اللَّهُ عَنْهُ with him.⁽²⁾

However, out of fear the delegation of Najran, except a few members who became Muslims, backed off and decided to pay the Jaziyah (tax) instead. Allah سُبْحَانَهُ وَتَعَالَى said:

{فَمَنْ حَاجَّكَ 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 الْفَقْصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِنْ تَوَلَّوْا
 فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾} [سورة آل عمران: 61-63]

“Then whoever disputes with you concerning him [Isa (Jesus)] after (all this) knowledge that has come to you, [i.e. Isa (Jesus)] being a servant of Allah, and having no share in Divinity) say: (O Muhammad) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie." Verily! This is the true narrative [about the story of Isa (Jesus)], and La ilaha illa Allah (none has the right to be worshiped but Allah, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allah is the All-Mighty, the All-Wise. And if they turn away (and do not accept these true proofs and evidence), then surely, Allah is All-Aware of those who do mischief.”⁽³⁾

(1) Qur'an (3:59)

(2) Sahih Muslim

(3) Qur'an (3:61-63)

Roadmap to the Twins

The verse encourages Muslims to challenge those who dispute the truth about Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) and call for a resolution by invoking the curse of Allah سُبْحَانَهُ وَتَعَالَى upon the lying party. It emphasizes the Islamic belief that Isa was a servant of Allah سُبْحَانَهُ وَتَعَالَى and had no share in divinity. The verse reaffirms the true narrative of Isa's story and the oneness of Allah سُبْحَانَهُ وَتَعَالَى, rejecting any association of partners or children with Him. The verse also reminds believers that Allah سُبْحَانَهُ وَتَعَالَى knows those who cause mischief and turn away from the truth. Allah سُبْحَانَهُ وَتَعَالَى said:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ

دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ {سورة آل عمران: 64}

“Say: O People of the Book! Come to a common word between us and you: that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).”⁽¹⁾

The Qur'an teaches that in a theological debate, one should not accept false positions but instead seek common ground. For example, in discussion with a group of Christian and Jewish scholars, the Qur'an invites them to agree on a common word - to worship none but Allah سُبْحَانَهُ وَتَعَالَى, to ascribe no partners unto Him, and to take no others as lords beside Him. This common word is essentially asking them to become Muslims. The verse concludes by saying that if they turn away, then bear witness that we are Muslims. This highlights the importance of seeking common ground, even amid theological disputes.

Exploring Jewish Perspectives on Prophet Isa عَلَيْهِ السَّلَامُ (Jesus) and Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) in Surah Al-Imran (Verses 64-68)

Surah Al-Imran provides insights into the Jewish scholars' perspectives on various topics, including their disbelief in Prophet Isa's عَلَيْهِ السَّلَامُ (Jesus) message and the validity of the Christian faith. The Jewish scholars also made an ambiguous claim that Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) was Jewish, which the Christian delegation claimed. However, the position of the Prophet was crystal clear, stating that Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) was a pure monotheist. Therefore, Prophet Ibrahim عَلَيْهِ السَّلَامُ (Abraham) couldn't be either Jewish or Christian because both beliefs originated thousands of years after his time. This clarification highlighted the importance of

⁽¹⁾ Qur'an (3:64)

Roadmap to the Twins

historical accuracy and context in theological debates and challenged the claims made by both the Jewish and Christian communities. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَتَأَهَّلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّورَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَتَأْتُمْ هَتُّوْلَاءَ
 حَاجِبْتُمْ فِيْمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيْمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ
 كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ
 [سورة آل عمران: 65-68] { ٦٨ }

“O People of the Book! Why do you dispute about Ibrahim (Abraham), while the Torah (Old Testament) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allah Who knows, and you know not. Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism – to worship none but Allah Alone) and he was not of Al-Mushrikun (See V.2:105). Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers.”⁽¹⁾

The above verses from Surah Al-Imran address the dispute among the People of the Book regarding Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham). The verses question why they were disputing about Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) when the Torah and Gospel were revealed after him. The passage emphasizes that Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) was not a Jew or Christian, but a true Muslim Hanifa who worshiped Allah **سُبْحَانَهُ وَتَعَالَى** alone and was not a polytheist. It is stated that those who followed him and believed in the Prophet Muhammad ﷺ have the best claim to Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham). The verses also highlight Allah’s **سُبْحَانَهُ وَتَعَالَى** role as the Protector and Helper of the believers. The passage emphasizes the importance of following the monotheistic faith of Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and challenges the claims of both Jewish and Christian communities.

Navigating Religious Pluralism: Lessons on Tolerance and Debate (Verses 69-78)

The third primary focus of the heated debate was on the concluding positions of the three communities. Despite the Prophet’s ﷺ clear message that their positions were incorrect, the

(1) Qur’an (3:65-68)

Roadmap to the Twins

opponents banded together to impede the spread of Islam, citing the validity of their beliefs. In Surah Al-Imran, the misleading tactics of the People of the Book to deceive and manipulate are exposed. The Qur'an asserts that Islam is a call to restore the original purity of monotheism, which is the source of all three religions. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ } [سورة آل عمران: 69]

“A party of the People of the Book wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.”⁽¹⁾

Despite the clarity of the Muslim position, it did not force the other communities to accept it. The debate concluded with the Christian delegation agreeing to pay the Jaziyah, a tax levied on non-Muslims in Islamic states. At the same time, the Jewish community members maintained their position based on the Charter of Madinah. This charter was established earlier when Madinah's pluralist community was assembled, emphasizing the importance of tolerance and respect for different beliefs in a pluralistic society.

Examining the People of the Book's Misleading Strategies to Mislead Muslims

In Surah Al-Imran, Allah سُبْحَانَهُ وَتَعَالَى warns believers of the misleading tactics of the People of the Book who wish to lead them astray. The People of the Book may use various tactics, including mixing falsehood with truth, insisting on disbelief knowingly, and even accepting Islam only to later apostatize. In addition, some lack credibility in their dealings with others, while others twist their tongue to mislead Muslims.

One of the most insidious tactics of the People of the Book is to mix truth with falsehood. For example, they may acknowledge that the Prophet ﷺ is a Messenger of Allah سُبْحَانَهُ وَتَعَالَى but argue that he was only sent to the unlettered, thereby denying his universality. Allah سُبْحَانَهُ وَتَعَالَى said:

{ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ } [سورة آل عمران: 70]

“O People of the Book: "Why do you disbelieve in the Ayat of Allah, [the verses about Prophet Muhammad present in the Torah (Old Testament) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth).”⁽²⁾

(1) Qur'an (3:69)

(2) Qur'an (3:70)

Roadmap to the Twins

Another tactic is to insist on disbelief knowingly, even after being shown the evidence of the Prophet ﷺ and the Qur'an. Some may even falsely claim that their words and actions are based on Revelation, even though they know they are not. Allah ﷻ said:

{يَتَّاهَلُ الْكِتَابَ لِمَ تَلْسُوكَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ} [سورة آل عمران: 71]

“O People of the Book: "Why do you mix truth with falsehood and conceal the truth while you know?"”⁽¹⁾

Another tactic is to accept Islam but later apostatize, hoping to sow seeds of doubt and suspicion (shubuhaat) in the hearts of Muslims. Allah ﷻ said:

{وَقَالَتْ طَافِيَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا بآخِرِهِ لَعَلَّهُمْ يَرْجِعُونَ} (٧٢) وَلَا تَتُومِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنْ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
{يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} (٧٤) [سورة آل عمران: 72-74]

“And a party of the People of the Book say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back. * And believe no one except the one who follows your religion. Say (O Muhammad): "Verily! Right guidance is the guidance of Allah" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad): "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, the All-Knower." * He selects for His Mercy (Islam and the Qur'an with Prophethood) whom He wills, and Allah is the Owner of Great Bounty.”⁽²⁾

They may also lack credibility in their dealings, using false claims of the Revelation to justify their failure to repay debts or honor their obligations. Allah ﷻ said:

{ وَمِنْ أَهْلِ الْكِتَابِ مَن إِنْ تَأْمَنَهُ بَقِطَارٍ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَن إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمَّت عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمُتِ سَكِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ } (٧٥) [سورة آل عمران: 75]

“Among the People of the Book is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a

(1) Qur'an (3:71)

(2) Qur'an (3:72-74)

Roadmap to the Twins

single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it."⁽¹⁾

These verses highlight the lack of credibility and honesty among some people of the Book members when it comes to financial dealings with others. While some may honor their commitments, others may deceive and refuse to repay small debts, claiming that it is acceptable to betray and take the properties of the illiterate Arabs. This dishonesty is a clear violation of the principles of justice and fairness emphasized in Islam and warns Muslims to be cautious when dealing with such individuals. Finally, some may twist their tongue, distorting the Book with their words to mislead Muslims. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤْنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ

عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ } [سورة آل عمران: 78]

“And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it.”²

The above verse from Surah Al-Imran highlights the deceitful tactics of some of the People of the Book, who intentionally distort the meaning of the scriptures to mislead people. They attribute false statements to Allah **سُبْحَانَهُ وَتَعَالَى** and claim it is part of the Divine Revelation, even though they know it is a lie. This verse serves as a warning to all believers to be cautious and vigilant against such deceptive practices.

In conclusion, the People of the Book use various tactics to mislead Muslims and stop the progression of Islam. Therefore, it is essential for believers to be aware of these tactics and to seek guidance from Allah **سُبْحَانَهُ وَتَعَالَى** to avoid being led astray. By understanding these strategies, Muslims can remain steadfast in their faith and avoid being swayed by falsehood.



(1) Qur'an (3:75)

(2) Qur'an (3:78)

Section III: Guidelines for Standing Against Misleading Tactics of the People of the Book (Verses 79-99)



As Muslims, it is our responsibility to stand up against the misleading tactics of the People of the Book. In Surah Al-Imran (verses 79-99), Allah **سُبْحَانَهُ وَتَعَالَى** guides how to confront their tactics effectively.

Logical Refutations: Using Reason to Prove the Truth of Islam (Verses 79-80)

Allah **سُبْحَانَهُ وَتَعَالَى** advises us to use logical refutations (verses 79-80) to expose their false claims and present a sound argument. Using reason and evidence, we can demonstrate the truth of Islam and refute their misleading statements.

It is illogical, rather impossible, for someone Allah **سُبْحَانَهُ وَتَعَالَى** chooses to convey his message to turn against the one who sent him and called people to worship him besides Allah **سُبْحَانَهُ وَتَعَالَى**. It is not logical because Allah **سُبْحَانَهُ وَتَعَالَى** knows what we reveal and conceal, knows the past, the present, and the future. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ مَا كَانَ لِشَيْءٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ

تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ }

[سورة آل عمران: 79-80]

“It is not (possible) for any human being to whom Allah has given the Book and Al-Hukma (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshipers rather than Allah's." On the contrary (he would say): "Be you Rabbaniyun (learned men of religion who practice what they know and also preach to others), because you are teaching the Book, and you are studying it." Nor would he order you to take Angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will? (Tafsir At-Tabari).”⁽¹⁾

(1) Qur'an (3:79-80)

Roadmap to the Twins

The above verses emphasize that the duty of those who have been given knowledge and understanding of the religion is to guide and educate others, but not to take the place of Allah ﷻ in worship. Additionally, the verse suggests that it would be illogical for a Prophet or a learned person to ask their followers to worship them instead of Allah ﷻ, as this goes against the fundamental teachings of Islam.

The Prophets' Covenant: A Reminder from Allah ﷻ

By adhering to the teachings of the Prophets, we can follow the right path and stay away from the misleading tactics of the People of the Book. Allah ﷻ said:

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَفَرَرْنَا قَالَ فَوَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ [سورة آل عمران: 81]

“And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this).””⁽¹⁾

Ali bin Abi Talib ؑ and Abdullah bin Abbas ؑ said: "Allah never sent a Prophet but after taking his pledge that if Muhammad ﷺ were sent in his lifetime, he would believe in and support him." Allah ﷻ commanded each Prophet to take a pledge from his nation that if Muhammad ﷺ were sent in their time, they would believe in and support him.⁽²⁾

Accordingly, the Prophets and Messengers expressed their beliefs and support to the last Messenger ﷺ the night of Al-Isra when the Prophet Muhammad ﷺ led them in Salah.⁽³⁾

The Almighty has revealed that He made a covenant (Mithaaq) with the Prophets, and they firmly endorsed it because of the knowledge and wisdom Allah ﷻ had bestowed upon them through the revealed Book. This knowledge allowed them to distinguish between truth and falsehood, guidance, and delusion.

The Prophets must believe in each other because their teachings originate from Allah ﷻ. This unity among the Prophets led to the understanding that Muhammad ﷺ was the last

(1) Qur'an (3:81)

(2) Tafsir Ibn Kathir Surah Al-Imran verse 81

(3) Sunnan At-Tirmidhi

Roadmap to the Twins

Prophet in the line of Prophets. Therefore, it was essential for them to believe in him, follow him, and support him as their leader, as he was the final Messenger of Allah ﷻ. Therefore, any followers of the previous Prophets who fail to uphold this covenant (Mithaaq) would be considered disbelievers.

Allah ﷻ affirms the believers that He made a covenant (Mithaaq) with all the previous Prophets and Messengers, stating that when the final Messenger Muhammad ﷺ arrives, they must believe in, follow, and support his message, which is the final mandate of Islam. Allah ﷻ took a pledge from each Prophet that if Muhammad ﷺ were sent in their lifetime, they would believe in and support him. Accordingly, the Prophets and Messengers expressed their beliefs and support for the last Messenger ﷺ when the Prophet Muhammad ﷺ led them in Salah.

The Prophets and Messengers also instructed their followers to follow the final Messenger ﷺ when Allah ﷻ sends him. Therefore, any followers of the previous religion and Messengers who deny Prophet Muhammad ﷺ and refuse to follow and support him are considered the covenant (Mithaaq) breakers and rebellious against the commandments of Allah ﷻ and His Messengers.

Therefore, anyone who follows a previous religion or Messenger and rejects Prophet Muhammad ﷺ, refusing to follow and support him, is breaking the covenant (Mithaaq) and disobeying the commandments of Allah ﷻ and His Messengers. This disobedience is considered an act of rebellion (Fisq) against Allah's ﷻ obedience. Allah ﷻ said:

{ فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ } [سورة آل عمران: 82]

“Then whoever turns away after this, they are the Fasiqun (rebellious: those who turn away from Allah's Obedience).”⁽¹⁾

Emphasizing the Universality of Islam as the Religion: Lessons from the Qur'an

Allah ﷻ emphasizes that the religion has always been Islam (verses 83-85). By understanding that Islam is not a new religion, but a continuation of the same message sent to the previous Prophets, we can avoid being misled by their claims of a different path. The covenant (Mithaaq) breakers are no longer Muslims since they violated the instructions of their Messengers and Prophets. Allah ﷻ said:

{ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ } [سورة آل عمران: 83]

(1) Qur'an (3:82)

Roadmap to the Twins

“Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.”⁽¹⁾

The above verse from Surah Al-Imran emphasizes that those who break the covenant (Mithaaq) and do not believe in the final Messenger, Prophet Muhammad ﷺ, are no longer considered Muslims. By rejecting the message of the last Messenger, they are, in essence rejecting the instructions of all the previous Messengers and Prophets who came before him.

Allah ﷻ reminds us that He alone is the rightful deity to be worshiped, and that all creatures in the heavens and the earth have submitted to Him willingly or unwillingly. The verse further highlights that all human beings will ultimately return to Allah ﷻ, the ultimate judge and final arbiter of truth. Allah ﷻ said:

{قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَالنَّبِيِّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخٰسِرِينَ } [سورة آل عمران: 84-85]

“Say (O Muhammad): "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), Isa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam)." And whoever seeks a religion other than Islam, it will never be accepted of him, and in the hereafter, he will be one of the losers.”⁽²⁾

The above verses from Surah Al-Imran highlight the Islamic belief in all the Messengers and Prophets sent by Allah ﷻ. Muslims believe their religion is the only true religion Allah ﷻ accepts on the Day of Judgment. However, those who break the covenant (Mithaaq) claim to follow their Messengers but do not indeed follow their teachings, thus breaking the covenant (Mithaaq) and no longer being considered Muslims.

The verses emphasize that Muslims believe in Allah ﷻ and what has been revealed to Prophet Muhammad ﷺ, as well as what was sent down to all the previous Prophets from their Lord. Therefore, Muslims make no distinction between these Prophets and believe in them equally.

The verses warn that whoever seeks a religion other than Islam will never have it accepted by

(1) Qur'an (3:83)

(2) Qur'an (3:84-85)

Roadmap to the Twins

Allah **سُبْحَانَهُ وَتَعَالَى**, and in the hereafter, they will be among the losers. This highlights the importance of following the teachings of Islam and not deviating from the straight path set forth by Allah **سُبْحَانَهُ وَتَعَالَى** and His Prophets.

Overall, this verse serves as a reminder to Muslims of the importance of believing in all the Prophets and following the teachings of Islam while warning against the dangers of deviating from the straight path set forth by Allah **سُبْحَانَهُ وَتَعَالَى**.

Qualifying for Guidance: Who is Eligible?

Those who break the covenant (Mithaaq) and rebel against Allah's **سُبْحَانَهُ وَتَعَالَى** commands knowingly and willfully deprive themselves of Allah's **سُبْحَانَهُ وَتَعَالَى** supporting guidance incur the curse of Allah **سُبْحَانَهُ وَتَعَالَى**, the Angels, and all of humanity. If they die in that state, their abode will be Hellfire unless they repent. Hence, Allah **سُبْحَانَهُ وَتَعَالَى** asserts that only those who qualify for guidance. Only those who submit themselves to Allah **سُبْحَانَهُ وَتَعَالَى** and seek His advice sincerely deserve His guidance. By reminding ourselves of this, we can avoid being swayed by the misleading tactics of those who claim to follow the right path but do not indeed seek guidance from Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾
 أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ
 ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ { سورة آل عمران: 86-89 }

“How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad) is true and after clear proofs had come unto them? And Allah guides not the people who are *Zalimun* (polytheists and wrong-doers). * They are those whose recompense is that on them (rests) the Curse of Allah, of the Angels, and of all mankind. *They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). * Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.”⁽¹⁾

Overall, this verse serves as a warning to those who reject the message of Islam and emphasizes the importance of sincere repentance and righteous deeds. It also highlights the mercy of Allah **سُبْحَانَهُ وَتَعَالَى** for those who turn back to Him and seek forgiveness.

(1) Qur'an (3:86-89)

Roadmap to the Twins

Exposing the Worldly Temptations of the People of the Book

Allah ﷻ exposes the worldly gains that were the deterrents of the People of the Book (verses 95-97). By understanding their motives and recognizing their ulterior reasons, we can remain steadfast in our faith and not be misled by their false promises.

The message of Prophet Muhammad ﷺ was not welcomed by all, particularly those from the People of the Book, who were the followers of previously revealed scriptures. The established religious authority and wealth were the main deterrents to accepting the message of Prophet Muhammad ﷺ. However, they were reminded that status and wealth would not avail them on the Day of Judgment.

In the Qur'an, Allah ﷻ states that those who disbelieve after their belief and then increase in their disbelief will never have their repentance accepted, and they are those who are astray. Therefore, even if they offer the whole earth filled with gold as ransom, it will not be taken from them, and they will have a painful torment in the hereafter. Allah ﷻ said:

{ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ

يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾ }

[سورة آل عمران: 90-91]

“Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e., disbelief in the Qur’an and in Prophet Muhammad) – never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.”⁽¹⁾

In one incident, a group of Jews asked the Prophet ﷺ about some issues, and he agreed to answer them only if they followed him in Islam if they recognized the truth in his answers. They agreed, and the Prophet ﷺ responded to their questions, but when they asked about his Wali among the Angels, they refused to follow him. In response, Allah ﷻ revealed a verse in the Qur’an stating that whoever is an enemy to Jibreel عليه السلام (Gabriel) is an enemy to Allah ﷻ.

Ibn Abbas رضي الله عنه said: "A group of Jews came to Allah's Messenger ﷺ and said: ‘Talk to us about some things we will ask you and which only a Prophet would know.’ He said: ‘Ask me about whatever you wish. However, give your pledge to Allah ﷻ, like the pledge that Prophet

(1) Qur’an (3:90-91)

Roadmap to the Twins

Ya'qub عَلَيْهِ السَّلَام (Jacob) took from his children, that if I tell you something and you recognize its truth, you will follow me in Islam.' They said: 'Agreed.' The Prophet ﷺ said: 'Ask me about whatever you wish.' They said: 'Tell us about four matters:

1. What kinds of food did Ya'qub عَلَيْهِ السَّلَام (Jacob) prohibit for himself?
2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring,
3. Tell us about the condition of the unlettered Prophet ﷺ during sleep,
4. And who is the Angel who visits you?

The Prophet ﷺ took their covenant (Mithaaq) that they would follow him if he answered these questions, and they agreed.

He said: 'I ask you by He Who sent down the Torah (Old Testament) to Musa عَلَيْهِ السَّلَام (Moses), do you not know that Ya'qub عَلَيْهِ السَّلَام (Jacob) once became very ill When his illness was prolonged, he vowed to Allah سُبْحَانَهُ وَتَعَالَى that if He cures His illness, he will prohibit the best types of drink and food for himself. Was not the best food to him camel meat and the best drink camel milk' They said: 'Yes, by Allah.' The Messenger ﷺ said: 'O Allah, be Witness against them.' The Prophet ﷺ then said: 'I ask you by Allah, other than Whom there is no deity (worthy of worship), Who sent down the Torah (Old Testament) to Musa عَلَيْهِ السَّلَام (Moses), do you not know that man's discharge is thick and white, and woman's is yellow and thin If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allah's سُبْحَانَهُ وَتَعَالَى leave. Hence, if the man's is more than the woman's, the child will be male, by Allah's سُبْحَانَهُ وَتَعَالَى leave. If the woman's discharge is more than the men, then the child will be female, by Allah's سُبْحَانَهُ وَتَعَالَى leave.' They said: 'Yes.' He said: 'O Allah, be Witness against them.' The Prophet ﷺ then said: 'I ask you by Allah, other than Whom there is no deity (worthy of worship), Who sent down the Torah (Old Testament) to Musa عَلَيْهِ السَّلَام (Moses), do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep' They said: 'Yes, by Allah!' He said: 'O Allah, be Witness.' They said: 'Tell us know about your Wali among the Angels, for this is when we either follow or shun you.' He said: 'My Wali (who brings down the Revelation from Allah) is Jibreel عَلَيْهِ السَّلَام (Gabriel), and Allah سُبْحَانَهُ وَتَعَالَى never sent a Prophet, but Jibreel عَلَيْهِ السَّلَام (Gabriel) is his Wali.' They said: 'We then shun you. Had you a Wali other than Jibreel عَلَيْهِ السَّلَام (Gabriel), we would have followed you.'⁽¹⁾

On that, Allah سُبْحَانَهُ وَتَعَالَى, the Exalted revealed:

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ} [سورة البقرة: 97]

(1) Musnad Ahmad, Sahih by Al-Albani

Roadmap to the Twins

Say: "Whoever is an enemy to Jibreel (Gabriel)..." (1)

Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿١٣﴾ فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكُذْبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٤﴾ ﴾ {سورة آل عمران: 93-94}

“All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Torah (Old Testament) was revealed. Say (O Muhammad): 'Bring here the Torah (Old Testament) and recite it, if you are truthful.' Then after that, whosoever shall invent a lie against Allah... such shall indeed be the Zalimun (disbelievers).”(2)

Furthermore, the Qur’an mentions that all food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Torah (Old Testament) was revealed. Allah **سُبْحَانَهُ وَتَعَالَى** challenged them to bring the Torah and recite it if they were truthful. This highlights that people who seek guidance must make sacrifices, just as the believers’ goal is Paradise, which is not free. The Qur’an states that one cannot attain righteousness, which means Allah’s **سُبْحَانَهُ وَتَعَالَى** reward or Paradise, unless they spend in Allah’s **سُبْحَانَهُ وَتَعَالَى** cause of what they love.

The companions of the Prophet ﷺ illustrated their willingness to give up the most beloved things to them for the sake of attaining Paradise. For example, Abu Talhah gave up his most beloved property, Bayruha's garden, and donated it to Allah’s **سُبْحَانَهُ وَتَعَالَى** cause. The message is clear: to attain Paradise, one must sacrifice and spend in Allah’s **سُبْحَانَهُ وَتَعَالَى** cause, and status and wealth will not avail on the Day of Judgment. Allah **سُبْحَانَهُ وَتَعَالَى** said:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبَبْتُمْ وَمَا يُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ {سورة آل عمران: 92}

“By no means shall you attain *Al-Birr* (piety, righteousness, etc., it means here Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.”(3)

The companions of the Prophet ﷺ, when they heard this verse, illustrated their resolution to give up the most beloved to them to attain Paradise. For example:

Abu Talhah **رضي الله عنه** said, “O Allah's Messenger! Allah said:

(1) Qur’an (2:97)

(2) Qur’an (3:93-94)

(3) Qur’an (3:92)

Roadmap to the Twins

{سورة آل عمران: 92} {لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبَبْتُمْ ۗ}

By no means shall you attain righteousness unless you spend of that which you love.⁽¹⁾

No doubt, Bayruha' garden is the most beloved of all my property to me. So, I want to give it in charity in Allah's cause, and I expect its reward and compensation from Allah O Allah's Messenger! Spend it where Allah makes you think is feasible."⁽²⁾

Challenging the Persistence of Disbelief

We can expose the misleading tactics of the People of the Book and prevent them from misleading others by questioning and challenging their persistence in disbelief and requesting evidence to support their claims. Allah **سُبْحَانَهُ وَتَعَالَىٰ** commands the believers to follow the path of Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and testify that Allah **سُبْحَانَهُ وَتَعَالَىٰ** spoke the truth. Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) was a great Prophet of Allah **سُبْحَانَهُ وَتَعَالَىٰ** known for his unwavering faith and submission to Allah **سُبْحَانَهُ وَتَعَالَىٰ**. His tale serves as a source of guidance for Muslims even today, and his mention is commemorated every year during the annual pilgrimage to Makkah (Hajj). Allah **سُبْحَانَهُ وَتَعَالَىٰ** said:

{قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمُ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾}

{سورة آل عمران: 95-97} {الْعَالَمِينَ ﴿٩٧﴾}

“Say (O Muhammad): "Allah has spoken the truth; follow the religion of Ibrahim (Abraham) *Hanifa* (Islamic Monotheism, i.e., he used to worship Allah Alone), and he was not of *Al-Mushrikun*." (See V.2:105) * Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Alamin* (the mankind and Jinns). * In it are manifest signs (for example), the *Maqam* (place) of Ibrahim (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence); and whoever disbelieves [i.e., denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the '*Alamin* (mankind and Jinns).”⁽³⁾

⁽¹⁾ Qur'an (3:92)

⁽²⁾ Sahih Al-Bukhari

⁽³⁾ Qur'an (3:95-97)

Roadmap to the Twins

In Surah Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** commands the believers to follow the religion of Prophet Ibrahim **عَلَيْهِ السَّلَامُ** (Abraham) and to worship Allah **سُبْحَانَهُ وَتَعَالَى** alone. The first house of worship appointed for mankind was the Ka'bah in Makkah, which was full of blessings and guidance for all humanity. Allah **سُبْحَانَهُ وَتَعَالَى** warns that whoever denies the Hajj pilgrimage is a disbeliever of Allah **سُبْحَانَهُ وَتَعَالَى**.

Despite Allah's **سُبْحَانَهُ وَتَعَالَى** clear guidance, some still persist in disbelief. Allah **سُبْحَانَهُ وَتَعَالَى** questions their persistence and asks why they reject the proofs and evidence He has provided. The People of the Book are specifically asked why they continue to disbelieve in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ knowingly. In contrast, their position serves as a deterrent to others from following the truth. Allah **سُبْحَانَهُ وَتَعَالَى** said:

**قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تُصَدِّقُونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ تَبِعُونَهَا
 عَوجًا وَأَنتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ [آل عمران: 98-99]**

“Say: "O People of the Book! Why do you reject the *Ayat* of Allah (proofs, evidence, verses, lessons, signs, Revelations, etc.) while Allah is Witness to what you do?" * Say: "O People of the Book! Why do you stop those who have believed, from the Path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad as a Messenger of Allah and Islam (Allah's Religion, i.e. to worship none but Him Alone)]? And Allah is not unaware of what you do.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** also warns believers against following the tactics of the disbelievers. The People of the Book are known to stop those who have believed in the path of Allah **سُبْحَانَهُ وَتَعَالَى**, seeking to make it seem crooked. However, Allah **سُبْحَانَهُ وَتَعَالَى** reminds the believers that the People of the Book are witnesses to the Prophet Muhammad ﷺ as a Messenger of Allah **سُبْحَانَهُ وَتَعَالَى** and Islam, and Allah **سُبْحَانَهُ وَتَعَالَى** is not unaware of their actions.

In conclusion, as Muslims, we must stand up against the misleading tactics of the People of the Book. By employing logical refutation, honoring the Prophets' Covenant (Mithaaq), recognizing that Islam has always been the true religion, seeking guidance sincerely from Allah **سُبْحَانَهُ وَتَعَالَى**, exposing their worldly motives, and questioning their persistence in disbelief, we can effectively confront their tactics and uphold the truth of Islam.



⁽¹⁾ Qur'an (3:98-99)

Section IV: Defending Monotheism — An Action Plan for Preserving the Roots and Purity of Faith (Verses 100-120)



In Surah Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** commands the believers to follow the religion of Prophet Ibrahim **عَلَيْهِ السَّلَام** (Abraham) and to hold firmly to the truth of Islamic monotheism (Tawheed). Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ } [سورة آل عمران: 95]

“Say (O Muhammad): "Allah has spoken the truth; follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism, i.e., he used to worship Allah Alone), and he was not of Al-Mushrikun (See V.2:105).”⁽¹⁾

However, the road to establishing this truth is not easy, and Muslims must be prepared to face challenges and resist those who seek to undermine it. Therefore, Allah **سُبْحَانَهُ وَتَعَالَى** gives us a clear action plan to follow in verses 100-120 of the Surah, which includes the following steps:

Embarking on the Journey of Hajj: Fulfilling the Sacred Duty

Allah **سُبْحَانَهُ وَتَعَالَى** commands believers to perform the annual pilgrimage to the Holy City of Makkah if they can. Hajj is when Muslims worldwide come together to renew their faith and commitment to Islam. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمٌ وَمَن دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾ } [سورة آل عمران: 96-97]

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al ‘Alamin (the mankind and Jinns). In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision

(1) Qur’an (3:95)

Roadmap to the Twins

and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the ‘Alamin (mankind and Jinns).”⁽¹⁾

Hajj, the annual pilgrimage to the holy city of Makkah, is one of the five pillars of Islam. Every able-bodied and financially capable Muslim must perform Hajj at least once in their lifetime. The significance of Hajj in Islam is multifaceted, as it serves as a universal dawah to the world, reminding them of the Day of the Gathering. It is also a way for Muslims to display and embrace their unity. Additionally, Hajj is a means to commemorate the exemplary tale of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family, as the rituals of Hajj are centered around their sacrifices.

Performing Hajj is a universal Dawah to the world, as Muslims from every corner of the globe come together to complete the pilgrimage. It reminds the world of the Gathering Day (Day of Judgement), where all humanity will be gathered before Allah سُبْحَانَهُ وَتَعَالَى to account for their deeds. Hajj is a powerful demonstration of the unity of Muslims, as people from diverse backgrounds and cultures come together to perform the same rituals and worship Allah سُبْحَانَهُ وَتَعَالَى. In addition, Hajj provides a unique opportunity for Muslims to build relationships, learn from each other, and strengthen the global community of believers.

Moreover, Hajj is a way to commemorate the exemplary tale of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family, as the rituals of Hajj are centered around their sacrifices. It is a reminder of the ultimate sacrifice that Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) was willing to make for the sake of Allah سُبْحَانَهُ وَتَعَالَى when he was commanded to sacrifice his son, Isma'il عَلَيْهِ السَّلَام. His unwavering faith and submission to Allah's سُبْحَانَهُ وَتَعَالَى command are an example for all believers to follow.

The rituals of Hajj, including the Tawaf (circumambulation) of the Ka'bah, the standing at Arafat, the stoning of the Jamarat, and the sacrifice of an animal, are all linked to the story of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family. By performing these rituals, Muslims connect with the legacy of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family and are reminded of the importance of sacrifice, obedience, and submission to Allah سُبْحَانَهُ وَتَعَالَى.

In conclusion, performing Hajj is crucial to a Muslim's spiritual journey. It serves as a universal Dawah to the world, reminding them of the day of gathering, and it is a way to display and embrace the unity of the Muslim Ummah. Additionally, Hajj provides:

- An opportunity for Muslims to commemorate the exemplary tale of Prophet Ibrahim عَلَيْهِ السَّلَام (Abraham) and his family.
- Connecting with their legacy and reinforcing the importance of sacrifice.

(1) Qur'an (3:96-97)

Roadmap to the Twins

- Obedience.
- Submission to Allah **سُبْحَانَهُ وَتَعَالَى**.

Therefore, Muslims who can perform Hajj should do so, as it is an act of worship and a means of spiritual growth and development.

Inviting the People of the Book to Embrace Islam with Kindness and Firmness

Continue calling the People of the Book to Islam: Allah **سُبْحَانَهُ وَتَعَالَى** commands believers to continue calling the People of the Book to Islam, reminding them of the truth and purity of Islamic monotheism (Tawheed). Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ تَبِعُونَهَا عَوْجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ } [سورة آل عمران: 98-99]

Say: “O People of the Book! Why do you reject the Ayat of Allah (proofs, evidence, verses, lessons, signs, Revelations, etc.) while Allah is Witness to what you do?” Say: “O People of the Book! Why do you stop those who have believed, from the Path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad as a Messenger of Allah and Islam (Allah’s Religion, i.e., to worship none but Him Alone)]? And Allah is not unaware of what you do.”⁽¹⁾

The above verses from Surah Al-Imran in the Qur’an are a call to the People of the Book, referring to Jews and Christians, to accept the Ayat (proofs, evidence, verses, signs, Revelations) of Allah **سُبْحَانَهُ وَتَعَالَى** and to stop preventing those who have believed in Islam from following the straight path of Allah **سُبْحَانَهُ وَتَعَالَى**.

The verses remind the People of the Book that their rejection and defiance of Allah’s **سُبْحَانَهُ وَتَعَالَى** signs and Revelations cause doubt and suspicion in the minds of the disbelievers about Islam. It highlights that Allah **سُبْحَانَهُ وَتَعَالَى** is aware of their actions and that they cannot hide anything from Him.

As Muslims, we are encouraged to continue calling the People of the Book to Islam with wisdom and kindness while reminding them of their responsibilities towards Allah **سُبْحَانَهُ وَتَعَالَى** and the true path of Islam. We should not be discouraged by their rejection but rather pray for their guidance and strive to be good examples of Islam through our actions and behavior.

(1) Qur’an (3:98-99)

Roadmap to the Twins

Holding Firm to Islamic Monotheism (Tawheed) and Trusting in Allah سُبْحَانَهُ وَتَعَالَى

Believers must hold fast to the truth of Islamic monotheism (Tawheed) and not be swayed by doubts or fears. They must trust in Allah سُبْحَانَهُ وَتَعَالَى and remain steadfast in their faith. Believers must hold fast to the truth of Islamic monotheism (Tawheed) and not be swayed by doubts or fears. Instead, they must trust in Allah سُبْحَانَهُ وَتَعَالَى and remain steadfast in their faith. Allah سُبْحَانَهُ وَتَعَالَى said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا أَفْرِقًا مِّنَ الَّذِينَ أَلْتُمُوا الْكُفْرَ يَرُدُّكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠١﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠٢﴾ } [سورة آل عمران: 101-100]

“O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! * And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger (Muhammad)? And whoever holds firmly to Allah, (i.e., follows Islam Allah’s Religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path.”⁽¹⁾

The above verses from Surah Al-Imran in the Qur’an emphasize the importance for believers to hold firmly to the truth of Islamic monotheism (Tawheed) and not be swayed by doubts or fears. The believers are warned not to blindly follow the Jews and Christians, who were given the Scripture, as this could lead to disbelief after believing in Islam.

The verses highlight that, as Muslims, we are fortunate to have the Qur’an, the final Revelation from Allah سُبْحَانَهُ وَتَعَالَى, and the Prophet Muhammad as our guide. We have been given clear guidance from Allah سُبْحَانَهُ وَتَعَالَى, and we should not allow ourselves to be influenced by those who may try to lead us astray.

The verses also emphasize the importance of trusting Allah سُبْحَانَهُ وَتَعَالَى and remaining steadfast in our faith. Therefore, as believers, we should hold firmly to Allah سُبْحَانَهُ وَتَعَالَى and follow Islam, practically obeying Allah’s سُبْحَانَهُ وَتَعَالَى orders. Doing so will guide us to the right path and protect us from straying from it.

These verses remind Muslims to remain vigilant in their faith and not to be swayed by the beliefs or practices of others that may contradict Islam. It is a call to hold firmly to Allah سُبْحَانَهُ وَتَعَالَى, to trust in His guidance, and to follow His commands in all aspects of life.

(1) Qur’an (3:100-101)

Roadmap to the Twins

Attaining Paradise: The Ultimate Goal for Muslims

While Muslims need to resist the schemes and plots of those who are against the religion, it is crucial to remember that a Muslim's ultimate goal is to attain Paradise. The only way to achieve this goal is to remain a devout Muslim until death. Allah سُبْحَانَهُ وَتَعَالَى said:

{يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللّٰهَ حَقَّ تَقٰوْبِهٖۤ وَلاَ تَمُوْنُوْا اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ } [سورة آل عمران: 102]

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.”⁽¹⁾

The above verse from Surah Al-Imran in the Qur’an highlights the importance of holding on to the faith of Islam until death. Believers are commanded to fear Allah سُبْحَانَهُ وَتَعَالَى by following His commands and staying away from what He has forbidden, and never giving up their faith, no matter the circumstances they face in life.

The verse emphasizes the ultimate goal for every Muslim, which is to die in a state of complete submission to Allah سُبْحَانَهُ وَتَعَالَى, as Muslims. This means that believers should strive to live their lives according to the teachings of Islam and maintain their faith until their last breath.

This verse also highlights the importance of being mindful of Allah سُبْحَانَهُ وَتَعَالَى throughout our lives, remembering Him always, and showing gratitude. By doing so, we can remain steadfast in our faith and live a pleasing life to Allah سُبْحَانَهُ وَتَعَالَى.

As Muslims, we should always strive to follow the guidance of Allah سُبْحَانَهُ وَتَعَالَى and the teachings of Islam, no matter what challenges we may face in life. This verse reminds us that our ultimate goal is to die as Muslims in complete submission to Allah سُبْحَانَهُ وَتَعَالَى.

Unifying Muslims: The Power of Holding Fast to the Qur’an

The Qur’an urges believers to hold fast to the rope of Allah سُبْحَانَهُ وَتَعَالَى, which refers to the Qur’an, as it is the ultimate source of guidance and wisdom for Muslims. The Qur’an provides guidance in all aspects of life and is a primary means to unite the community and rebel against calls to Jahilyyah (ignorance). Allah سُبْحَانَهُ وَتَعَالَى said:

(1) Qur’an (3:102)

Roadmap to the Twins

{ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ

عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ [سورة آل عمران: 103]

“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur’an), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic religion), and you were on the brink of a pit of Fire, and He saved you from it. Thus, Allah makes His Ayat (proofs, evidence, verses, lessons, signs, Revelations, etc.,) clear to you, that you may be guided.”⁽¹⁾

The above verse highlights the importance of unity among Muslims and the danger of division. Muslims are urged to hold fast to the Qur’an together and not be divided amongst themselves. The Qur’an serves as a unifying force that brings Muslims together, regardless of their differences.

Furthermore, the verses remind believers of Allah’s **سُبْحَانَهُ وَتَعَالَىٰ** favor upon them, as He united their hearts and saved them from the brink of the Fire. By following the guidance of the Qur’an, Muslims can avoid pitfalls that could lead them astray and remain on the straight path toward success in this life and the hereafter.

In essence, the verses emphasize the importance of comprehending the Qur’an properly, studying it regularly, and following its teachings in daily life. By doing so, Muslims can strengthen their bond with Allah **سُبْحَانَهُ وَتَعَالَىٰ** and with each other and become better equipped to face the challenges of life with guidance and wisdom from the Qur’an.

Enjoining Good and Forbidding Evil for a Just Society in Islam

Believers must encourage others to do good and discourage them from doing evil. They must strive to create a just and righteous society based on the principles of Islamic monotheism (Tawheed). Allah **سُبْحَانَهُ وَتَعَالَىٰ** said:

{ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ } [سورة آل عمران: 104]

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma’ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.”⁽²⁾

(1) Qur’an (3:103)

(2) Qur’an (3:104)

Roadmap to the Twins

The above verse from Surah Al-Imran in the Qur'an highlights the importance of enjoining good and forbidding evil. It urges believers to strive towards creating a just and righteous society based on the principles of Islamic monotheism (Tawheed) by encouraging others to do good and discouraging them from doing evil.

The verse emphasizes the significance of having a group dedicated to inviting others towards the good of Islam and who enjoin what is right and forbid what is wrong. These individuals are those who are successful in the eyes of Allah **سُبْحَانَهُ وَتَعَالَى**.

As Muslims, we are responsible for promoting what is good and preventing what is evil. This can be achieved by fostering Islamic monotheism (Tawheed) and encouraging others to follow its teachings in all aspects of their lives. We should also strive to discourage practices contradicting Islamic principles, such as polytheism and disbelief.

Furthermore, the verse highlights the importance of collective effort in creating a just and righteous society. Therefore, Muslims should work together to promote good and prevent evil; through unity and cooperation, we can achieve success in this life and the hereafter.

In essence, the verse emphasizes the importance of promoting the good of Islam and preventing the spread of evil to establish a just and righteous society based on Islamic principles. By doing so, we can achieve success in the eyes of Allah **سُبْحَانَهُ وَتَعَالَى** and make the world a better place for ourselves and future generations.

Promoting Truth through Unity Among Believers

Believers must avoid disunity and work together to promote the truth of Islamic monotheism (Tawheed). They must put aside their differences and focus on what unites them as Muslims. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَمِنْ رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا نَجْنَحٌ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

{ ﴿١٠٩﴾ [سورة آل عمران: 109-105]

“And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day (i.e., the Day of Resurrection) when some faces will become white, and some faces will become black; as for

Roadmap to the Twins

those whose faces will become black (to them will be “aid): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." Z*And for those whose faces will become white, they will be i' Allah's Mercy (Paradise), therein they shall dwell forever. * These are the verses of Allah: We recite them to you (O Muhammad) in truth, and Allah wills no injustice 'o the 'Alamin (mankind and Jinns). And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.”⁽¹⁾

The above verse from Surah Al-Imran in the Qur'an highlights the importance of avoiding disunity among believers and working together to promote the truth of Islamic monotheism (Tawheed). The verse warns against dividing and differing among ourselves after the clear proofs of Islam have come to us.

The verse emphasizes the danger of disunity and the importance of unity among believers. It highlights that those who divide and differ among themselves after accepting the truth of Islam will face awful torment on the Day of Resurrection. This serves as a warning to Muslims to avoid disunity and focus on what unites them as believers.

Furthermore, the verse highlights that the Day of Resurrection will be a day of judgment, where those who have rejected faith after accepting it will face the torment of Hell. In contrast, those who have remained steadfast in their faith will be rewarded with Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and Paradise.

In essence, the verse emphasizes the importance of unity among Muslims and the danger of disunity. As Muslims, we should strive to put aside our differences and focus on what unites us, which is the truth of Islamic monotheism (Tawheed). We should work together to promote the teachings of Islam and avoid practices that could lead to disunity among us.

Overall, this verse serves as a reminder to Muslims of the importance of unity and working together towards a common goal of promoting the truth of Islam. However, it also highlights the consequences of disunity and the importance of remaining steadfast in our faith to avoid the torment of Hell and be rewarded with Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and Paradise.

Trusting Allah's **سُبْحَانَهُ وَتَعَالَى** Aid in Resisting Opposing Forces Against Islamic Monotheism (Tawheed)

Believers must trust that Allah **سُبْحَانَهُ وَتَعَالَى** will provide them with the help and support they need to resist those who seek to undermine the truth of Islamic monotheism (Tawheed). Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (3:105-109)

Roadmap to the Twins

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكمُ الْأَدْبَارُ ثُمَّ لَا يُبْصَرُونَ ﴿١١١﴾ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقَفُوا إِلَّا لِيَجْبَلَ مِنْ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُ وَبِعَصْبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾ } [سورة آل عمران: 110-112]

“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the People of the Book believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's command). * They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. * Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the Ayat (proofs, evidences, verses, lessons, signs, Revelations, etc.) of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress beyond bounds (in Allah's disobedience, crimes and sins).”⁽¹⁾

The above verse from Surah Al-Imran in the Qur'an highlights the importance of trusting in Allah's **سُبْحَانَهُ وَتَعَالَى** aid and support in resisting those who seek to undermine the truth of Islamic monotheism (Tawheed). The verse emphasizes that believers are the best of people ever raised up for mankind because they enjoin what is right and forbid what is wrong, and they believe in Allah **سُبْحَانَهُ وَتَعَالَى**.

The verse also highlights that those who disbelieve in the Ayat (proofs, evidence, verses, signs, Revelations, etc.) of Allah **سُبْحَانَهُ وَتَعَالَى** and kill the Prophets without right have drawn on themselves the wrath of Allah **سُبْحَانَهُ وَتَعَالَى**, and destruction is put over them. This serves as a warning to those who seek to undermine the truth of Islamic monotheism (Tawheed) that they will ultimately face the consequences of their actions.

Furthermore, the verse highlights that believers should trust in Allah's **سُبْحَانَهُ وَتَعَالَى** aid and support. It emphasizes that those who fight against believers will show their backs and will not be helped. This serves as a reassurance to believers that Allah **سُبْحَانَهُ وَتَعَالَى** will provide them with the

(1) Qur'an (3:110-112)

Roadmap to the Twins

help and support, they need to resist those who seek to undermine the truth of Islamic monotheism (Tawheed).

In essence, the verse emphasizes the importance of trusting in Allah's **سُبْحَانَهُ وَتَعَالَى** aid and support in resisting those who seek to undermine the truth of Islamic monotheism (Tawheed). As believers, we should put our trust in Allah **سُبْحَانَهُ وَتَعَالَى** and have faith that He will provide us with the help and support we need to overcome any challenges we may face in upholding the truth of Islam. We should also continue to enjoy what is right and forbid what is wrong and believe in Allah **سُبْحَانَهُ وَتَعَالَى** so that we can be among the best of people ever raised up for mankind.

Supporting Truthful Diversity Among People of the Book in Islamic Monotheism (Tawheed)

The People of the Book are not alike: Allah **سُبْحَانَهُ وَتَعَالَى** reminds believers that not all the People of the Book are the same. For example, some may be open to the truth of Islamic monotheism (Tawheed), while others may be resistant or hostile. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن
 يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ } [سورة آل عمران: 113-115]

“Not all of them are alike; a party of the People of the Book stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in Salah. * They believe in Allah and the Last Day; they enjoin Al-Ma'ruf (Islamic Monotheism and following Prophet Muhammad) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad); and they hasten in (all) good works; and they are among the righteous. * And whatever good they do; nothing will be rejected of them; for Allah knows well those who are Al-Muttaqun (the pious - see V.2:2).”⁽¹⁾

The above verse highlights the diversity among the People of the Book (Jews and Christians). It acknowledges that not all of them are the same, and some may be more receptive to the truth of Islamic monotheism (Tawheed) than others.

The verse also emphasizes the importance of recognizing and supporting those among the People of the Book who stand for the right and uphold the principles of Islamic monotheism (Tawheed), including enjoining good and forbidding evil, believing in Allah **سُبْحَانَهُ وَتَعَالَى** and the Last

⁽¹⁾ Qur'an (3:113-115)

Roadmap to the Twins

Day, and hastening to do good deeds. It also reminds us that whatever good they do will not be rejected by Allah **سُبْحَانَهُ وَتَعَالَى** as long as they are among the righteous who accepted Islam.

Finally, this verse encourages believers to seek out common ground with those among the People of the Book who are open to the truth and to work together towards creating a more just and righteous society based on the principles of Islamic monotheism (Tawheed).

Promoting Truth: Standing Firm and Assertive

Allah **سُبْحَانَهُ وَتَعَالَى** commands believers to stand up to those who seek to undermine the truth of Islamic monotheism (Tawheed), whether hypocrites or disbelievers. They must resist their efforts to jeopardize the call to restore the roots and purity of monotheism (Tawheed). Allah **سُبْحَانَهُ وَتَعَالَى** said:

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن أَنفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَتَأَيَّأُ الَّذِينَ آمَنُوا وَلَا تَنخِذُوا بِطَانَهُ مِنْ دُونِكُمْ لَا يَأْتُونُكُمُ حَبَالٌ وَلَا وُدُّوْا مَا عَنِتُّمْ قَد بَدَتْ الْبَعْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَتَأْتُمْ أَزْوَاجًا تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضِكُمْ إِنَّا اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَمَسَسْتُمْ حَسَنَةً تَسْؤُهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ نَصِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {

[سورة آل عمران: 116-120]

“Surely, those who reject Faith (disbelieve in Muhammad as being Allah's Prophet and in all that which he has brought from Allah), neither their properties, nor their offspring will avail them aught against Allah. They are the dwellers of the Fire, therein they will abide. (Tafsir At-Tabari, Vol. 4, Page 58). The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e., the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including Christ and Muhammad). Allah wronged them not, but they wronged themselves. O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, we have made plain to you the Ayat (proofs, evidence, verses) if you understand. * Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e., you believe in the Torah (Old Testament) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you,

Roadmap to the Twins

they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)." * If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqun (the pious - see V.2:2), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do."⁽¹⁾

These verses emphasize the importance of standing up to those seeking to undermine Islamic monotheism's (Tawheed) truth. The disbelievers and hypocrites who reject the message of Islam and seek to harm the believers will ultimately face the consequences of their actions and be punished in the Fire.

Furthermore, believers are warned not to take non-Muslims as advisors or friends, as they may try to corrupt and harm them. Although these non-Muslims may pretend to be friendly or even claim to believe in Islam, their true intentions and feelings are often revealed when they are alone or hear about a Muslim's misfortune.

Believers are encouraged to remain patient and steadfast in their faith, trusting Allah's **سُبْحَانَهُ وَتَعَالَى** protection and guidance. If they do so and become pious, the cunning of the disbelievers and hypocrites will not harm them. These verses remind believers to stand up for the truth and resist those who seek to undermine it, even if they appear to be friendly or claim to believe in Islam.

In conclusion, Allah **سُبْحَانَهُ وَتَعَالَى** provides believers with a clear action plan to resist and stop any campaign that jeopardizes the call to restore the roots and purity of monotheism (Tawheed). By following these steps, believers can remain steadfast in their faith and promote the truth of Islamic monotheism (Tawheed), even in the face of adversity and opposition. May Allah **سُبْحَانَهُ وَتَعَالَى** grant us the strength and courage to follow this path, and may He guide us to the straight path of righteousness. Ameen.



(1) Qur'an (3:116-120)

Part II: The Battle of Uhud

Lessons on Obedience and Success

(Verses 121-180)



Overview

Part I of Surah Al-Imran serves as an admonition regarding the importance of attestation (Tasdeeq) and the need for vigilance against the spread of misinformation by disbelievers and hypocrites who seek to undermine Islam. These adversaries are often aided by certain individuals from the People of the Book who join forces with them to propagate religious misconceptions about the teachings of the Qur'an, the Prophet ﷺ, and his companions.

However, believers need not fear these nefarious schemes, as they have the strength and courage to resist them. Therefore, the first part of the chapter concludes with two pivotal reminders for the believers: to exhibit perseverance in the face of adversity and to display unwavering piety and mindfulness of Allah **سُبْحَانَهُ وَتَعَالَى** (Taqwa). These virtues provide a protective barrier that shields individuals from harm and secures success in both the temporal and spiritual realms.

Part II of the chapter delves into the events of the Battle of Uhud, which is a poignant illustration of the severity of attacks that can escalate to military action. This battle also serves as a cautionary tale, emphasizing the grave consequences of disregarding the commandments of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. This lesson serves as a call to action, urging individuals to remain steadfast on the path of righteousness and to never compromise their faith.

Finally, the Battle of Uhud reveals the deep-seated animosity that disbelievers and hypocrites harbor towards Islam and Muslims. However, despite this hostility, believers should remain steadfast in their convictions and trust Allah **سُبْحَانَهُ وَتَعَالَى**, who has promised to be their protector and ally. Therefore, it is imperative for individuals to remain resolute, united, and unwavering in their faith and to rely on Allah's **سُبْحَانَهُ وَتَعَالَى** Divine plan.

The Battle of Uhud serves as a profound lesson for Muslims on the importance of compliance (Inqiyad) with the commandments of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. This significant encounter between the believers and disbelievers occurred at Uhud, a mountain north of Madinah. The disbelievers sought revenge for their losses in the Battle of Badr and assembled a formidable

Roadmap to the Twins

army of nearly three thousand soldiers.

The story of the Battle of Uhud and the archers underscores the second essential attribute that believers must exhibit to maintain steadfastness: compliance (Inqiyad) and adherence to the commandments of Allah ﷻ and His Messenger ﷺ. The mountain of the archers played a pivotal role in the battle's outcome and witnessed the victory of Islam's teachings and the first defeat of the Muslims at the hands of idol-worshippers.

The disobedience of the archers to the clear and strict instructions of the Prophet ﷺ caused the Muslims' defeat. Had the Muslims won the Battle of Uhud despite the archers' disobedience, it would have compromised the teachings of Islam until the Day of Judgment, sending the wrong message that success can still be attained despite defiance.

During the battle, the Prophet ﷺ commanded fifty archers to remain in place to protect the Muslim fighters' backs. Despite the crystal-clear language used by the Prophet ﷺ to articulate his commandment to the archers, they disobeyed his orders, believing that the battle was over. The polytheists seized this opportunity when the mountain was without archers, killing many Muslims.

Al-Baraa' ibn 'Aazib رضي الله عنه narrated that, The Prophet ﷺ appointed 'Abdullaah ibn Jubayr رضي الله عنه as the commander of the infantry [archers] who were fifty on the day [of the Battle] of Uhud. He instructed them saying: "Stick to your place, and do not leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the polytheists and made them flee, even then you should not leave your place until I send for you." Then the polytheists were defeated. By Allah ﷻ, I saw the women fleeing, lifting their clothes, revealing their anklets and their legs. The companions of 'Abdullaah ibn Jubayr رضي الله عنه said: "The booty! O people, the booty! Your companions are victorious; what are you waiting for?" 'Abdullaah ibn Jubayr رضي الله عنه said: "Have you forgotten what the Messenger of Allah ﷺ said to you?" They replied, "By Allah, we will go to the people [i.e., the enemy] and collect our share from the war booty."

When they went to them, they were forced to turn back, defeated. At that time, the Messenger of Allah ﷺ was in their rear calling them back. Only twelve men remained with the Prophet ﷺ and the polytheists killed seventy men from us. ⁽¹⁾

Part II of the chapter covers the following themes: an introduction to the battle of Uhud, the means of victory, scenes from the battlefield, and an exploration of the reasons for the Muslims' defeat. Overall, the Battle of Uhud is a powerful reminder of the importance of compliance with Allah's ﷻ commandments and the need to remain steadfast in the faith, especially in times of adversity. Part II comprises the followings: -

(1) Sahih Al-Bukhari

Roadmap to the Twins

- Introduction: (121 to 129)
- Section I: Qualifying for Allah's **سُبْحَانَهُ وَتَعَالَى** Help: Means to Achieve Victory (130-151)
- Section II: Extracting Wisdom from Scenes in Uhud: (152-163)
- Section III: Discovering Key Insights

Roadmap to Part II: Verses 121-180

Introduction

Part II of Surah Al-Imran starts with the introduction to the Battle of Uhud, which is a significant event in Islamic history. The verses from 121 to 129 introduce the concept of compliance and provide valuable lessons for believers.

These verses lay the foundation for the story that continues instructing and guiding Muslims until the end. The Battle of Uhud occurred a year after the Battle of Badr, and after the death of many leaders of the polytheists of Makkah, Abu Sufyan led an army of three thousand men toward Madinah to seek revenge.

The introduction highlights the events leading to the Battle of Uhud and teaches the importance of preparation, obedience to the Prophet's ﷺ commands, and the power of patience and Taqwa. It also emphasizes the significance of trusting in Allah **سُبْحَانَهُ وَتَعَالَى** for victory and understanding the concept of Divine decision-making. The breach of the covenant during the Battle of Uhud provides lessons for believers to learn from and reflect upon.

Section I – Qualifying for Allah's **سُبْحَانَهُ وَتَعَالَى** Help: Means to Achieve Victory (130-151)

In section I, Allah **سُبْحَانَهُ وَتَعَالَى** advises the believers on how to qualify for His help and attain success in this life and the hereafter. This section covers the means of achieving victory, including:

1. The Importance of Avoiding Usury (Riba) in the Ummah: Allah's **سُبْحَانَهُ وَتَعَالَى** Guidance for Financial Well-Being (130-132)
2. Embracing the Attributes of the People of Paradise: A Proactive Pathway to Paradise (133-136)"
3. Drawing Inspiration from History (137-151)
 - Moving Forward After Defeat: Strategies for Acceptance and Progress (139-142)
 - The Power of Patience: Navigating Forced Confrontation in Islam (143)
 - Committed to the Cause: The Importance of Persevering in Allah's **سُبْحَانَهُ وَتَعَالَى** Service (144)
 - Developing a Positive Perception: Death and Embracing the Afterlife: Lessons from the righteous predecessors and the Hazards of Unholy Alliances (145-151)

Roadmap to the Twins

Section II – Extracting Wisdom from Scenes in Uhud (152-163)

Section II of Al-Imran contains valuable lessons learned from the scenes in the Battle of Uhud. (verses 152-163):

1. Qualifying for Allah's **سُبْحَانَهُ وَتَعَالَى** Support: Lessons from the Battle of Uhud
2. The Consequences of Disobedience: Lessons from the Battle of Uhud for Muslims
3. Lessons from the Chaos of Uhud
4. Two groups of Muslims during the Battle of Uhud
5. Sin begets sin: Lessons from the Battle of Uhud
6. The Islamic Perspective on Death and Destiny
7. The Merit of Martyrdom in Islam
8. How a leader should respond to defeat, and the importance of relying on Allah's **سُبْحَانَهُ وَتَعَالَى** mercy and guidance.
9. The Importance of Honesty and Integrity: Lessons from the Revelation of Ayah 161 of Surah Al-Imran.

Section III – Discovering Key Insights: Lessons from the Battle of Uhud

Section III covers the lessons learned from the defeat in the Battle of Uhud. The section highlights the following:

1. Cultivating a Positive Mindset to Overcome Defeat
2. Embracing the Rewards of Martyrdom
3. Building Resilience: The Test of Faith in Times of Trial
4. Differentiating Between Righteousness and Evil: A Vital Reminder
5. Promoting Selflessness and Generosity: Lessons on the Importance of Zakat

The teachings in this section are considered important in guiding believers toward leading a righteous life and preparing for the hereafter. It emphasizes the value of faith, wisdom, and perseverance in overcoming life's challenges and remaining steadfast in the face of adversity.



Introduction (Verses 121-129)



Part II of Surah Al-Imran contains the initial verses highlighting the Battle of Uhud, which not only introduce the concept of compliance (Inqiyad) but also provide a range of valuable lessons for believers. These verses, spanning from 121 to 129, lay the foundation for the story that will continue instructing and guiding Muslims until the end.

The Battle of Uhud was a pivotal event in Islamic history that occurred one year after the Battle of Badr. After the death of Abu Jahal and many leaders of the polytheists of Makkah, Abu Sufyan took charge. He led an army of three thousand men toward Madinah, seeking revenge for their defeat at Badr.

Lessons in Context and Preparation (Verses 121-122)

Verse 121 in Surah Al-Imran describes the Prophet Muhammad's departure from his home on the day of the Battle of Uhud to organize and position the believers for battle. Allah **سُبْحَانَهُ وَتَعَالَى** said:

[سورة آل عمران: 121] { وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ }

“And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower.”⁽¹⁾

The above verse highlights the importance of proper preparation and organization before undertaking any significant task. Additionally, this verse emphasizes Allah's **سُبْحَانَهُ وَتَعَالَى** attributes of being an All-Hearer and All-Knower, indicating that Allah **سُبْحَانَهُ وَتَعَالَى** is aware of all that happens and hears the supplications and Salawat of the believers. This provides comfort and reassurance to believers that Allah **سُبْحَانَهُ وَتَعَالَى** is with them, supporting and guiding them in their endeavors. During the Battle of Uhud, the Prophet **ﷺ** wore two protective shields and gave the flag to Mus'ab bin' Umayr **رضي الله عنه** of Bani Abd Ad-Dar.

The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khalid bin Al-Walid **رضي الله عنه** (a disbeliever at the time) to lead the right side of the horsemen and 'Ikrimah **رضي الله عنه** (a disbeliever at the time), son of Ibn Abi Jahl, on the left side. They also gave their grand flag to the tribe of Bani Abd Ad-Dar. The Messenger of Allah **ﷺ** marched with a thousand of his companions.

⁽¹⁾ Qur'an (121)

Roadmap to the Twins

Ibn Kathir رحمته الله said: “After leading the Friday Salah, Prophet Muhammad ﷺ asked the Muslims for their advice on whether to march and face the disbelievers or stay and fortify themselves in Madinah. The chief hypocrite, Abdullah bin Ubayy, favored the latter, but some enthusiastic Muslims wanted to go and fight to avoid being seen as cowards. Although the Prophet ﷺ favored defending the city, he also taught the importance of favoring the majority's opinion in worldly matters. He put on his shield and went out to face the enemy, reminding his companions that it was not for a Prophet to wear his shield for war and lay down his arms before Allah سُبْحَانَهُ وَتَعَالَى decided in his favor.”⁽¹⁾

Prior to the Battle of Uhud, the presence of hypocrites among the believers posed a danger as they could influence the rest of the sincere ones. Allah سُبْحَانَهُ وَتَعَالَى warned about their presence in Surah At-Tawbah, stating that if they marched out with the believers, they would have added nothing except disorder and sowed sedition among them. Allah سُبْحَانَهُ وَتَعَالَى said:

{ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَفُوا لَكُمْ فَوَاقِسًا لِّقُلُوبِهِمْ وَمَا جَاءَكُمْ إِلَّا خُبْرًا مِّنْ لَّدُنْهِ يُخَوِّتُ الْأَعْيُنَ وَيَلْمِزُ الْمُؤْمِنِينَ }
[سورة التوبة: 47]

“Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the Zalimun (polytheists and wrong doers, etc).”⁽²⁾

The Messenger of Allah ﷺ marched with a thousand of his companions. When they reached the Shawt area, ‘Abdullah bin Ubayy went back to Madinah with a third of the army, claiming he was angry the Prophet ﷺ did not listen to his advice. He and his supporters said: “If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today.”⁽³⁾ Allah سُبْحَانَهُ وَتَعَالَى said:

{ إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ } [سورة آل عمران: 122]

“When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.”⁽⁴⁾

Just to confirm the danger of the presence of the hypocrites amongst the believers, they will influence the rest of the sincere ones.

(1) Tafsir Ibn Kathir Surah Al-Imran # Verse 121

(2) Qur'an (9:47)

(3) Tafsir Ibn Kathir Surah Al-Imran Verse 121

(4) Qur'an (122)

Roadmap to the Twins

Two of the well know tribes, because of their conviction to the cause, were about to follow the hypocrites and withdraw as well, but Allah **سُبْحَانَهُ وَتَعَالَى** protected them from making that mistake. When some of the believers saw the hypocrites leave the battlefield, they began to lose heart. But Allah **سُبْحَانَهُ وَتَعَالَى** strengthened their hearts. It indicates that their faith (Iman) was not weak. It was a temporary fear that had entered their hearts upon seeing themselves less in number.

Jabir bin Abdullah **رضي الله عنه** recited the following verse:

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ { [سورة آل عمران:122]

“When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.”⁽¹⁾

When two parties from among you were about to lose heart, it was revealed about us. The two Muslim tribes of Bani Harithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allah **سُبْحَانَهُ وَتَعَالَى** said in it:

{ وَاللَّهُ وَلِيَهُمَا } [سورة آل عمران:122]

“But Allah was their Wali (Supporter and Protector).”⁽²⁾⁽³⁾

Lessons from Badr (Verse 123)

When Bani Salamah and Bani Harithah, the two prominent tribes, contemplated withdrawing from the outnumbered Muslim army, further diminished by a third due to the hypocrites' departure, Allah **سُبْحَانَهُ وَتَعَالَى** reminded the believers to rely on Him, as demonstrated in the Battle of Badr. Muslims today should also learn to deal with a lack of material strength by depending on Allah **سُبْحَانَهُ وَتَعَالَى** and remembering His blessings during difficult times, such as Badr.

Even if they cannot match their enemy's power, Muslims' dependence on Allah **سُبْحَانَهُ وَتَعَالَى** can compensate for the deficit, as demonstrated in Badr, where the Muslims achieved victory despite being vastly outnumbered. Allah's **سُبْحَانَهُ وَتَعَالَى** words in Surah Al-Imran verse 123 reinforce this lesson by reminding believers that Allah **سُبْحَانَهُ وَتَعَالَى** made them victorious in Badr despite their

(1) Qur'an (3:122)

(2) Qur'an (3:122)

(3) Sahih Al-Bukhari

Roadmap to the Twins

weakness, so they should fear Him and perform good deeds to express gratitude. Remembering that victory comes from Allah **سُبْحَانَهُ وَتَعَالَى**, not mere numbers, is crucial. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ } [سورة آل عمران: 123]

“And Allah has already made you victorious at Badr when you were a weak little force. So, fear Allah much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained] that you may be grateful.”⁽¹⁾

The above verse highlights the power of reliance on Allah **سُبْحَانَهُ وَتَعَالَى** and the importance of gratitude in times of victory. It reminds believers of the Battle of Badr, where a small and outnumbered Muslim army achieved victory through the help of Allah **سُبْحَانَهُ وَتَعَالَى**. The verse emphasizes that success is not based on material strength or numbers but on reliance on Allah **سُبْحَانَهُ وَتَعَالَى** and obedience to His commandments. It also reminds believers to maintain Taqwa (God-consciousness) and gratitude in all circumstances. Overall, this verse encourages Muslims to reflect on the blessings of Allah **سُبْحَانَهُ وَتَعَالَى** and strive to maintain a strong connection with Him.

Understanding the Conditional Angelic Support (Verse 126)

The Qur’anic verses regarding the conditional Angelic support during the Battles of Uhud and Badr have been the subject of scholarly debate over whether they were intended for a specific battle or a general message of support. Regardless, these verses emphasize the importance of maintaining two critical qualities of the believers: attestation (Tasdeeq) and compliance (Inqiyad) based on the consciousness of Allah **سُبْحَانَهُ وَتَعَالَى** and the promise of Angelic support from Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آءِ الْآفِ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ } [سورة آل عمران: 124]

“Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand Angels having marks (of distinction).”⁽²⁾

Like in Badr, the disbelievers were 1000 (one thousand), and the believers were only over 300 (three hundred); Allah **سُبْحَانَهُ وَتَعَالَى** right away promised the believers 1000 (one thousand) Angels to match the enemy’s numbers. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur’an (3:123)

(2) Qur’an (3:126)

Roadmap to the Twins

{ إِذْ تَسْتَعِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ } [سورة الأنفال:9]

“(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the Angels each behind the other (following one another) in succession.’”⁽¹⁾

The key prerequisite for Angelic support is patience and consciousness of Allah **سُبْحَانَهُ وَتَعَالَى**. Unfortunately, the Muslims at Uhud rushed to collect the spoils of war, disobeying the Prophet's **سُبْحَانَهُ وَتَعَالَى** commandments, and as a result, Allah **سُبْحَانَهُ وَتَعَالَى** deprived them of receiving even one Angel's support. Therefore, Muslims must remain patient and conscious of Allah's **سُبْحَانَهُ وَتَعَالَى** presence to receive the maximum level of Angelic support. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ } [سورة آل عمران:125]

“Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand Angels having marks (of distinction).”⁽²⁾

In the case of the Battle of Uhud, where the disbelievers outnumbered the believers, Allah **سُبْحَانَهُ وَتَعَالَى** promised to provide an Angelic army of 3,000 to match the enemy's number if the believers held on to patience and piety. Similarly, in the Battle of Badr, where the believers were vastly outnumbered, Allah **سُبْحَانَهُ وَتَعَالَى** promised to provide an Angelic army of 1,000 to match the enemy's number. However, it is essential to note that victory comes from Allah **سُبْحَانَهُ وَتَعَالَى**, and Angelic support is meant to provide comfort and glad tidings to the believers. Allah **سُبْحَانَهُ وَتَعَالَى** alone has the power to grant victory, as mentioned in the Qur'anic verses.

In conclusion, the Conditional Angelic Support during the Battles of Uhud and Badr emphasizes the importance of patience, piety, and consciousness of Allah **سُبْحَانَهُ وَتَعَالَى** as prerequisites for Angelic support. As believers, we must rely on Allah **سُبْحَانَهُ وَتَعَالَى** alone for victory and work patiently to make Allah's **سُبْحَانَهُ وَتَعَالَى** religion victorious. Victory is ultimately a gift from Allah **سُبْحَانَهُ وَتَعَالَى**, and Angelic support is meant to provide comfort and ease to the believers.

The Importance of Trusting in Allah **سُبْحَانَهُ وَتَعَالَى** for Victory (Verse 126-127)

The concept of victory is central to any physical or spiritual conflict. As Muslims, it is

(1) Qur'an (8:9)

(2) Qur'an (3:125)

Roadmap to the Twins

essential to understand that ultimate victory comes from Allah **سُبْحَانَهُ وَتَعَالَى** alone. The Qur’anic verses 126-127 of Surah Al-Imran emphasize this truth and call upon the believers to trust Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنَطْمِئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبُهُمْ }
[سورة آل عمران: 126-127] **فَيَنْقَلِبُوا خَائِبِينَ**

“Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** reminds us that the Angelic help given to the believers in the past was not the ultimate source of victory. Instead, it was a message of good news and an assurance to their hearts. Therefore, triumph and success are only from Allah **سُبْحَانَهُ وَتَعَالَى**, the All-Mighty, and the All-Wise.

This message holds excellent significance for believers, especially during hardship and struggle. It reminds us to have complete trust in Allah **سُبْحَانَهُ وَتَعَالَى** and to rely on Him alone for success. It also emphasizes the importance of deeply understanding the nature of victory. Victory is not just about achieving our desired outcome but also about staying true to our faith and pleasing Allah **سُبْحَانَهُ وَتَعَالَى**.

Thus, as Muslims, we must strive to perform all kinds of good deeds and abstain from all sorts of sins and evil deeds Allah **سُبْحَانَهُ وَتَعَالَى** has forbidden. Furthermore, we must love Allah **سُبْحَانَهُ وَتَعَالَى** and fear Him greatly, for it is through this consciousness of Him that we will find ultimate success and victory.

Understanding the Concept of Divine Decision-Making (Verse 128)

The concept of Divine justice and mercy is central to Islamic belief, and the Qur’anic verse in Surah Al-Imran emphasizes this fact.

Salim bin ‘Abdullah **رضي الله عنه** said that his father said that he heard the Messenger of Allah **ﷺ** saying: “O Allah! Curse so-and-so. O Allah! Curse Al-Harith bin Hisham. O Allah! Curse Suhayl bin ‘Amr. O Allah! Curse Safwan bin Umayyah.” Thereafter, this verse was revealed: ⁽²⁾

(1) Qur’an (3:126-127)

(2) Musnad Ahmed, Sahih by Al-Albani

Roadmap to the Twins

{ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ } [سورة آل عمران: 128]

“Not for you (O Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the Zalimun (polytheists, disobedient, and wrong doers, etc.).”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** pardoned the three people mentioned in the above narration, and they eventually accepted Islam.

Another narration can also be the reason for the Revelation. Anas bin Malik **رضي الله عنه** said that the Prophet **ﷺ** was injured during the Battle of Uhud and said: “How can a people achieve success after having injured their Prophet?”⁽²⁾ Thereafter, Allah **سُبْحَانَهُ وَتَعَالَى** revealed:

{ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ } [سورة آل عمران: 128]

“Not for you is the decision.”⁽³⁾

Allah **سُبْحَانَهُ وَتَعَالَى** is the Sovereign Lord of the heavens and the earth; He forgives whom He wills and punishes whom He wills. He is Forgiving and Merciful. Allah **سُبْحَانَهُ وَتَعَالَى** said:

“And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.”⁽⁴⁾

{ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ } [سورة آل عمران: 129]

The verse makes it clear that it is not for any human being, not even the Prophet Muhammad **ﷺ**, to decide the fate of others. It is solely up to Allah **سُبْحَانَهُ وَتَعَالَى** to decide whether to pardon or punish someone. The verse came down after the Prophet **ﷺ** made supplications to Allah **سُبْحَانَهُ وَتَعَالَى** to curse certain individuals. Allah **سُبْحَانَهُ وَتَعَالَى** revealed the verse to clarify that forgiveness or punishment rests with Him alone.

The verse also highlights the importance of seeking forgiveness and repentance. Even those previously disobedient and Allah **سُبْحَانَهُ وَتَعَالَى** can forgive wrongdoers if they sincerely repent and

(1) Qur'an (3:128)

(2) Sahih Al-Bukhari

(3) Qur'an (3:128)

(4) Qur'an (3:129)

Roadmap to the Twins

seek His mercy. The narration of Salim bin ‘Abdullah رضي الله عنه illustrates this point. The individuals mentioned in the Prophet’s ﷺ supplication were eventually pardoned and accepted Islam. This serves as a reminder that no one is beyond the reach of Allah’s سُبْحَانَهُ وَتَعَالَى mercy and forgiveness.

The verse can also be seen as a message of hope and comfort to believers facing difficult circumstances. Allah سُبْحَانَهُ وَتَعَالَى is the ultimate arbiter of justice and has the power to right any wrongs. The Prophet ﷺ himself was comforted by this verse after he was injured in the Battle of Uhud. It reminds us that we should never lose hope in Allah’s سُبْحَانَهُ وَتَعَالَى mercy and justice, no matter how dire the situation may seem.

The Breach of Covenant in the Battle of Uhud

The Messenger of Allah ﷺ marched until he reached the hillside in Uhud, where they camped in the valley with Mount Uhud behind them. The Messenger of Allah ﷺ addressed the Muslim army, saying, “No one starts fighting until I issue the command to fight.” On the adjacent hillside next to the mountain of Uhud, the Prophet ﷺ established 50 archers under Abdullah bin Jubayr رضي الله عنه and instructed them to keep the enemy cavalry away, for, he said: “In no case should they be allowed to come on the Muslims from the rear whether the Muslims won the day or lost it. Abandon not your position.” The Prophet ﷺ commanded them sternly, even if the birds snatch up these men.”⁽¹⁾

The two armies faced off in the valley below the northern face of Mount Uhud. Although outnumbered, the Muslims took the initiative and pushed back the Makkans, leaving much of their camp undefended. However, the tide turned when a group of Muslim archers disobeyed the Prophet's ﷺ orders and left their posts to loot the Makkan camp.

This allowed for a surprise attack from the Makkans, led by the veteran war commander, Khalid Ibn Al-Walid رضي الله عنه, who was a disbeliever at the time, which threw the Muslim ranks into chaos. The result was the death of many Muslims, and the Prophet ﷺ himself was severely injured. The Muslims were forced to retreat up the slopes of Uhud. The Makkans did not pursue them further but declared victory as they marched back to Makkah. For the Muslims, the battle was a significant setback.

Overall, the introduction to the Battle of Uhud provides valuable insights into the importance of context, remembrance, obedience, trust, and humility in the face of adversity. The battle is known for the Muslim's initial success and then the subsequent defeat due to the breach of Prophet Muhammad ﷺ orders by some of the Muslim soldiers.

(1) Zad al-Mad, Vol. I, p. 349 and Sahih Al-Bukhari, Kitab-ul-Maghazi, Section Battle of Uhud

Roadmap to the Twins

The battle began with the Muslims taking the initiative and forcing the Makki lines back, but the Muslim archers' disobedience changed the battle's course. The Makki army saw the opportunity and attacked the Muslims from the rear, causing many casualties and injuring Prophet Muhammad ﷺ himself. As a result, the Muslims had to withdraw up the slopes of Uhud, while the Makkan army declared victory and marched back to Makkah.

Despite the setback, the Battle of Uhud teaches many lessons. It emphasizes the importance of following the Prophet's ﷺ orders and discipline in warfare. It also shows that even in the face of defeat, Muslims should never lose faith in Allah ﷻ and should keep striving for the cause of Allah ﷻ. Furthermore, it is an example of how Allah ﷻ tests His believers, and it teaches us to remain steadfast and patient during trials and hardships.

The Battle of Uhud is a reminder that victory is not always achieved in battle. The true victory lies in following the commandments of Allah ﷻ and His Messenger ﷺ, even if it means sacrificing worldly gains. The Prophet ﷺ and his companions demonstrated unwavering trust in Allah ﷻ, which helped them overcome the setback of the battle and emerge victorious in the long term.

Today, the Battle of Uhud serves as a lesson for Muslims to follow the Prophet's ﷺ example in all aspects of life, and to remain steadfast and obedient to Allah ﷻ in the face of difficulties and trials.



Section I: Qualifying for Allah's **سُبْحَانَهُ وَتَعَالَى**

Help

Means to Achieve Victory (Verses 130-151)



In the following verses, Allah **سُبْحَانَهُ وَتَعَالَى** advises the believers to qualify for Allah's **سُبْحَانَهُ وَتَعَالَى** assistance on the battlefield and in everyday life. First, Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes the importance of not loving this world and giving in to desires, which is the root of all sins. As seen in the Battle of Uhud, the love for material wealth caused a breach of the covenant and led to the defeat of the Muslim army.

Allah's **سُبْحَانَهُ وَتَعَالَى** help is granted to those who strive wholeheartedly for the hereafter, with patience and consciousness of Allah **سُبْحَانَهُ وَتَعَالَى**. Believers must work towards the hereafter and seek protection from Hellfire by obeying Allah's **سُبْحَانَهُ وَتَعَالَى** commandments and following the example of the Prophet ﷺ.

Allah **سُبْحَانَهُ وَتَعَالَى** outlines the means to achieve victory, including avoiding Usury, hastening toward Paradise with righteous attributes, learning from history, and reflecting on the lessons learned from defeat. By following these guidelines, believers can attain success in this world and receive Allah's **سُبْحَانَهُ وَتَعَالَى** mercy.

The Importance of Avoiding Usury (Riba): Allah's **سُبْحَانَهُ وَتَعَالَى Guidance for Financial Well-Being (Verses 130-132)**

Usury, or Riba in Islamic terminology, is one of the most dangerous sins in Islam that puts the Ummah at war with Allah **سُبْحَانَهُ وَتَعَالَى**. It is a form of injustice that creates disunity in society, as a margin of the community abuses the rest by charging interest on loans, thus exploiting the needy. Therefore, the Qur'an repeatedly warns against usury, calling it an act of transgression that leads to the wrath of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

{ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُجِبُونَ ﴿١٣١﴾ } [سورة آل عمران: 130-132]

“O you who believe! Eat not *Riba* (usury) doubled and multiplied, but fear Allah that you

Roadmap to the Twins

may be successful. And fear the Fire, which is prepared for the disbelievers. And obey Allah and the Messenger (Muhammad) that you may obtain mercy.”⁽¹⁾

In Surah Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** cautions the believers against consuming usury and commands them to fear Allah **سُبْحَانَهُ وَتَعَالَى** and obey His Messenger ﷺ. The punishment for those who engage in usury is severe, as Allah **سُبْحَانَهُ وَتَعَالَى** warns of the Fire prepared for disbelievers. This warning emphasizes the seriousness of the sin of usury and its potential consequences in this world and the hereafter.

Furthermore, the danger of usury extends beyond spiritual consequences. It is a means to divide the community into exploiters and exploited, leading to economic inequality and social unrest. This division weakens the community and creates a fertile ground for conflicts, leading to the loss of unity and strength.

The danger of usury is not limited to the spiritual and social dimensions; it also affects the military aspect. For example, the Qur’an mentions that usury was the leading cause of defeat in the Battle of Uhud, where the archers left their positions to loot the spoils of war, thus disobeying the commandments of the Prophet Muhammad ﷺ. This disobedience weakened the Muslim army and caused chaos, leading to a devastating loss.

In conclusion, usury is one of the most dangerous sins in Islam that creates disunity and division in society. Therefore, Muslims should heed Allah’s **سُبْحَانَهُ وَتَعَالَى** warning and refrain from consuming usury, and instead, seek lawful means to earn a livelihood. By obeying Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ, Muslims can obtain mercy and success in this world and the hereafter and avoid the disastrous consequences of usury.

Embracing the Attributes of the People of Paradise: A Proactive Pathway to Paradise (Verses 133-136)

In the Qur’anic verses of Surah Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** urges the believers to hasten to Paradise by developing the proper attributes of the people of Paradise. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ فَمَا لَهُ مِنْ قَدَرٍ يَأْتِيهِمْ أَجْرُهُمْ يَوْمَهُمُ الَّذِي كَانُوا يَعْمَلُونَ ﴿١٣٥﴾ أُولَئِكَ جَزَاءُ مَن رَّبَّهُمْ وَجَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ }

[سورة آل عمران: 134-136]

⁽¹⁾ Qur’an (130-132)

Roadmap to the Twins

“Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers). And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders)?”⁽¹⁾

These verses encourage Muslims to do good deeds and avoid sins to inherit the Paradise that Allah **سُبْحَانَهُ وَتَعَالَى** has prepared for the pious.

The people of Paradise are those who control their anger, build bridges with other Muslims, and overlook their mistakes and shortcomings. They also know they are imperfect and may fall into sins, but they turn to Allah **سُبْحَانَهُ وَتَعَالَى** in repentance (Tawbah) and refrain from insisting on evil. These attributes are essential to inheriting Paradise, which is beyond our imagination and of inestimable value.

Muslims are cautioned against herding wealth through unlawful means like usury (Riba) and instead spend it in the cause of Allah **سُبْحَانَهُ وَتَعَالَى** during prosperity and adversity. By doing so, they invest in their eternal future and distance themselves from the sinful path that may lead to Hellfire.

The path to Paradise requires cultivating and practicing the right attributes consistently, and Muslims are encouraged to strive for them throughout their lives. By doing so, they gain forgiveness from Allah **سُبْحَانَهُ وَتَعَالَى**, the ultimate reward. The verses remind us that Allah **سُبْحَانَهُ وَتَعَالَى** loves the good-doers who spend in charity, repress their anger, and pardon others.

Drawing Inspiration from History (Verses 137-151)

Allah **سُبْحَانَهُ وَتَعَالَى**, in the Qur'an, teaches believers the importance of learning from history. In Surah Al-Imran, verses 137-140, Allah **سُبْحَانَهُ وَتَعَالَى** instructs the Muslims not to be disheartened by their defeat at the Battle of Uhud and instead look back at history to gain knowledge and insight. Allah **سُبْحَانَهُ وَتَعَالَى** reminds the Muslims that previous nations, believers, and disbelievers, have faced similar trials and tribulations.

By studying the past, believers can learn from the mistakes of those before them and avoid repeating them. They can also gain inspiration and motivation from the examples of those who remained steadfast in their faith despite facing adversity. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (3:134-136)

Roadmap to the Twins

{ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ

{ لِّلْمُتَّقِينَ } [سورة آل عمران: 137-138]

“Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the Battle of Uhud), so travel through the earth, and see what the end of those was who disbelieved (in the Oneness of Allah and disobeyed Him and His Messengers). This (the Qur’an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqun (the pious - see V.2:2).”⁽¹⁾

Furthermore, the Qur’an is a clear and straightforward statement for mankind, providing guidance and instruction to righteous and pious people. Therefore, the Qur’an is a source of wisdom and knowledge, and it is incumbent upon Muslims to study and reflect upon its teachings to gain a deeper understanding of Islam.

The lesson from history is that trials and tribulations are a part of life, and how one responds to them matters. By following the guidance of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ and remaining steadfast in the faith, the believers can overcome any challenge and emerge victorious.

As previously mentioned, despite the failure of the Muslims in the Battle of Uhud, the teachings of Islam prevailed. Had the Muslims won the battle despite their disobedience to the Messenger of Allah ﷺ, the outcome would have been reversed. However, Allah **سُبْحَانَهُ وَتَعَالَى** teaches the believers that defeat is not the end of the world and that they should learn from their experiences. From the defeat at Uhud, the believers learned several vital lessons.

Moving Forward After Defeat: Strategies for Acceptance and Progress (Verses 139-142)

Muslims learned how to handle the psychology of defeat, accept it, and move on. One of the lessons learned from the collapse in Uhud is how to take the psychological effects of loss. It is crucial not to let failure weaken your resolve or make you feel despondent. Instead, maintain your efforts for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**, learn from your mistakes, and avoid repeating them. Allah **سُبْحَانَهُ وَتَعَالَى** reminds believers in Surah Al-Imran, verse 139, to remain strong and not give in to sadness or weakness. He also assures them that if they are true believers, they will ultimately be victorious. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ } [سورة آل عمران: 139]

(1) Qur’an (3:136-137)

Roadmap to the Twins

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”⁽¹⁾

Like you suffered casualties, the disbelievers sustained losses, and as you lost on the day of Uhud, they lost on the day of Badr. However, your deceased are considered martyrs (Shuhadah) in the Sight of Allah **سُبْحَانَهُ وَتَعَالَى**, and theirs are not. Your injuries are expiation for sins, and theirs are not. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا }
[سورة النساء: 104]

“And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e., Paradise) that for which they hope not, and Allah is Ever All-Knowing, All-Wise.”⁽²⁾

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنْ يَمَسُّكُمْ فَجْحٌ فَقَدْ مَسَّ الْقَوْمَ فَجْحٌ مِثْلُهُ، وَتِلْكَ الْأَيَّامُ نُدَّوْا لَهَا بَيْنَ النَّاسِ وَلَيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ } [سورة آل عمران: 140]

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs (Shuhadah) from among you. And Allah likes not the Zalimun (polytheists and wrong doers).”⁽³⁾

It is essential to remember that defeat is not the end. The disbelievers may have won at Uhud, but they also suffered losses at the Battle of Badr. The Muslim casualties are considered martyrs in the eyes of Allah **سُبْحَانَهُ وَتَعَالَى**, and their injuries can be expiation for sins. In contrast, the disbelievers' losses hold no spiritual significance. Allah **سُبْحَانَهُ وَتَعَالَى** emphasizes this point in the Qur'an.

Furthermore, sometimes, believers may experience loss, but this is not to be viewed as a punishment for their mistakes. Instead, it serves as a test of their faith and a means of purification from sins. Allah **سُبْحَانَهُ وَتَعَالَى** said:

(1) Qur'an (3:139)

(2) Qur'an (4:104)

(3) Qur'an (3:140)

Roadmap to the Twins

{إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِّثْلُهُ، وَتِلْكَ الْأَيَّامُ نَدَاؤُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ

شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ } [سورة آل عمران: 140-141]

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs (*Shuhadah*) from among you. And Allah likes not the Zalimun (polytheists and wrong doer. And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.”⁽¹⁾

So, the believers should expect both good and bad days in life and strive to remain steadfast in their faith, knowing that Allah **سُبْحٰنَهُ وَتَعَالٰى** is testing them and purifying them.

Through afflictions, Allah **سُبْحٰنَهُ وَتَعَالٰى** sifts out the hypocrites and distinguishes the true believers who are willing to make sacrifices for His cause. It also serves as a reminder that life is a series of ups and downs and that the believers should not lose hope during times of difficulty.

The Power of Patience: Navigating Forced Confrontation in Islam (Verse 143)

There is a strong emphasis on striving for the cause of Allah **سُبْحٰنَهُ وَتَعَالٰى** and defending one's faith. However, this does not mean that Muslims should actively seek out confrontation with their enemies. On the contrary, the opposite is encouraged: Muslims should not wish to meet their enemies, but if they do, they must remain steadfast and patient. Allah **سُبْحٰنَهُ وَتَعَالٰى** said:

{وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ فَقَدْ رَاَيْتُمُوهُ وَاَنْتُمْ تُنظُرُوْنَ } [سورة آل عمران: 143]

You did indeed wish for death [martyrdom (*Istishad*)] before you met it. Now you have seen it openly with your own eyes.⁽²⁾

Ibn Kathir **رَحْمَةُ اللهِ عَلَيْهِ** commented on this verse, saying, “Before today, you wished that you could meet the enemy and were eager to fight them. What you wished has occurred so fight them and be patient.”⁽³⁾

The Qur'an recounts the story of young believers eager to fight the enemy outside of Madinah during the pre-Uhud consultative meeting. However, the Prophet Muhammad **ﷺ** favored fighting inside Madinah. Allah **سُبْحٰنَهُ وَتَعَالٰى** addresses these young believers in Surah Al-Imran, reminding them they had wished for martyrdom before encountering it.

(1) Qur'an (3:140-141)

(2) Qur'an (3:143)

(3) Tafsir Ibn Kathir Surah Al-Imran Verse # 143

Roadmap to the Twins

This verse serves as a reminder that Muslims should not wish for death or actively seek out confrontation with their enemies. Rather, they should ask Allah **سُبْحَانَہُ وَتَعَالَى** for protection and well-being. However, if they face their enemies, they must remain steadfast and patient, knowing Paradise is under the shade of swords.

The Prophet ﷺ also advised his companions not to wish for confrontation with their enemies but to instead ask for protection and well-being. He further emphasized the importance of patience and perseverance, stating that those who are patient and steadfast in battle will earn great rewards in the hereafter.

The Prophet ﷺ said: “Do not wish to encounter the enemy and ask Allah **سُبْحَانَہُ وَتَعَالَى** for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.”⁽¹⁾

It is important to note that the concept of not wishing to meet one's enemy does not mean that Muslims should not defend themselves or their faith. On the contrary, Islam encourages self-defense and the defense of one's faith when necessary. However, it teaches Muslims to strive for peace and avoid confrontation whenever possible.

Committed to the Cause: The Importance of Persevering in Allah's **سُبْحَانَہُ وَتَعَالَى** Service (Verse 144)

Working for the sake of Allah **سُبْحَانَہُ وَتَعَالَى** should be the ultimate goal of every Muslim and not for the people or individuals. This is because people can make mistakes, including the leaders we follow. Therefore, the death of a leader should not be a reason for abandoning the mission of working for the sake of Allah **سُبْحَانَہُ وَتَعَالَى**. The Battle of Uhud provides us with valuable lessons on this.

During the battle, some Muslims abandoned the mission because they believed the rumors about the death of the Prophet Muhammad ﷺ. This weakened their resolve, and they did not actively participate in the battle. However, some remained steadfast in their mission, even when they thought the Prophet Muhammad ﷺ was dead. Therefore, they continued to fight, knowing that their goal was to defend their religion and work for the sake of Allah **سُبْحَانَہُ وَتَعَالَى**.

Ibn Kathir **رَحْمَةُ اللّٰهِ عَلَیْہِ** said: “After Shaytan (Satan) shouted, “Muhammad has been killed.” Ibn Qami'ah went back to the idolaters and claimed, “I have killed Muhammad.” Some Muslims believed this rumor and thought that the Messenger of Allah ﷺ had been killed, claiming that this could happen, for Allah **سُبْحَانَہُ وَتَعَالَى** narrated that this had occurred to many Prophets before. Therefore, the Muslims' resolve was weakened, and they did not actively participate in the battle.

(1) Al-Bukhari and Muslim

Roadmap to the Twins

Ibn Abi Najih رَضِيَ اللهُ عَنْهُ said that his father said that a man from the Immigrants (Al-Muhajireen) passed by an Ansari man who was bleeding (during Uhud) and said to him, “O fellow! Did you know that Muhammad was killed?” The Ansari man said: “Even if Muhammad ﷺ was killed, he has indeed conveyed the Message. Therefore, defend your religion.” So, Allah سُبْحَانَهُ وَتَعَالَى revealed this verse. Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا }^١

[سورة آل عمران: 144] وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”⁽¹⁾

This is a reminder that our mission should not be tied to the life or death of any individual. Our goal should always be to work for Allah's سُبْحَانَهُ وَتَعَالَى sake, not for any person or group. We should not allow the mistakes of leaders or the death of a leader to weaken our resolve or cause us to abandon our mission.

We should never forget that our ultimate goal is to please Allah سُبْحَانَهُ وَتَعَالَى, and our mission is to work for His sake. Therefore, we should remain steadfast in our mission, even when faced with difficulties, and never abandon it because of the death of someone or any other reason. Our reward is with Allah سُبْحَانَهُ وَتَعَالَى, and we will be held accountable for our actions in this life.

Developing a Positive Perception of Death, Embracing the Afterlife, Lessons from the Righteous Predecessors, and the Hazards of Unholy Alliances (Verses 145-151)

The believers' perspective on death should inspire them to be proactive in their work for the sake of Allah سُبْحَانَهُ وَتَعَالَى. They should never fear death or loss of provision and should always be seekers of the hereafter. The righteous predecessors of believers provide an excellent example of steadfastness, and believers should follow their example, never abandoning the mission. Finally, believers must never take disbelievers, hypocrites, or the People of the Book as allies, as they oppose the believers' faith.

1. Developing a Positive Perception of Death

Believers have a unique outlook on death, distinct from that of others. They believe that death

⁽¹⁾ Qur'an (3:144)

Roadmap to the Twins

is a mere transition to the next eternal abode, the hereafter, and that it is predestined. Allah **سُبْحَانَهُ وَتَعَالَى** has appointed a time of death for every individual, and no one dies before or after that time.

This belief should encourage believers to be proactive in their work for the sake of Allah **سُبْحَانَهُ وَتَعَالَى** and not to fear death or loss of provision. Abu Umamah **رَضِيَ اللَّهُ عَنْهُ** reported: The Messenger of Allah **ﷺ** said: “Verily, the Holy Spirit inspired in my mind that a soul will never die until it finishes its term and consumes its provision. Thus, be graceful in seeking provision and let not one of you allow the delay of provision to compel him to seek it by disobedience. Verily, Allah does not grant what is with Him but by obedience.”⁽¹⁾ Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِنَبَأًا مُّوَجَّهًا } [سورة آل عمران: 145]

“And no person can ever die except by Allah's Leave and at an appointed term.”⁽²⁾

The believers should take inspiration from the verse and narration above to actively work for Allah **سُبْحَانَهُ وَتَعَالَى** without fear of death or loss of provision. They should not lead a cowardly life, avoiding challenges or fearing people. Instead, they must strive in the path of Allah **سُبْحَانَهُ وَتَعَالَى**, whether it involves fighting to defend Islam or calling people to it. Fear of death should not deter them, as everyone will die at the time appointed by Allah **سُبْحَانَهُ وَتَعَالَى**. Therefore, avoiding battle does not add or subtract anything from a person's life.

2. Embracing the Afterlife

They must work for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**, seeking His pleasure alone and no worldly titles or rewards. Those who work for the sake of this life will only earn what Allah **سُبْحَانَهُ وَتَعَالَى** decides they will earn. Still, they will not have a share in the hereafter. In contrast, whoever works for the sake of the hereafter, Allah **سُبْحَانَهُ وَتَعَالَى** will grant them a share in the hereafter along with what He has decided for them in this life. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ } [سورة آل عمران: 145]

And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the hereafter, We shall give him thereof. And We shall reward the grateful.⁽³⁾

(1) Hilyat al-Awliyā' 14924, Sahih (authentic) according to Al-Albani

(2) Qur'an (3:145)

(3) Qur'an (3:145)

Roadmap to the Twins

3. Lessons from the Righteous Predecessors

The righteous predecessors of believers provide an excellent example of steadfastness. They did not weaken their resolve when faced with challenges but invoked Allah **سُبْحَانَهُ وَتَعَالَى** to keep them steadfast. Believers should follow in their footsteps, never abandoning the mission, even in adversity. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِيثِيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ }
[سورة آل عمران: 146]

“And many a Prophet (i.e., many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves As-Sabirin (the patient ones, etc.).”⁽¹⁾

When these righteous predecessors faced challenges, they did not let their resolve weaken. Instead, they invoked Allah **سُبْحَانَهُ وَتَعَالَى** to keep them steadfast because they know that Allah **سُبْحَانَهُ وَتَعَالَى** is the only one who can sustain their steadfastness. Hence, they are calling upon Him with this beautiful supplication. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَكَانَتْ لَهُمْ نُورَابٌ
الدُّنْيَا وَحَسَنَ نُورَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ } [سورة آل عمران: 147-148]

“And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." * So, Allah gave them the reward of this world, and the excellent reward of the hereafter. And Allah loves Al-Muhsinun (the good-doers - see the footnote of V.3:134).”⁽²⁾

4. Hazards of Unholy Alliances

Avoid forming alliances with disbelievers, as they oppose the beliefs and values of the believers. Allah **سُبْحَانَهُ وَتَعَالَى** cautions against forming alliances with disbelievers, hypocrites, or People of the Book, as they can lead the believers astray from their faith. In Surah Al-Imran, Allah **سُبْحَانَهُ وَتَعَالَى** warns that those who obey the disbelievers will be losers and that Allah **سُبْحَانَهُ وَتَعَالَى** is the only protector and helper. Furthermore, the believers should not form alliances with those who

(1) Qur'an (3:146)

(2) Qur'an (3:147-148)

Roadmap to the Twins

worship other gods, as this can lead to dire consequences and an evil abode in the hereafter. Allah سُبْحَانَهُ وَتَعَالَى said:

رَبِّتَأْيُهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْذِلُوكُمْ عَلَىٰ أَعْقَابِكُمْ فَانْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ
وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ
النَّارُ وَيَسْأَلُونَ الظَّالِمِينَ ﴿١٥١﴾ [سورة آل عمران: 149-151]

“O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. * Nay, Allah is your Maula (Patron, Lord, Helper, and Protector, etc.), and He is the Best of helpers. * We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrong doers).”⁽¹⁾

Allah سُبْحَانَهُ وَتَعَالَى also cautions believers not to take disbelievers, hypocrites, or the People of the Book as allies. This is because these groups disbelieve and oppose the believers' faith and taking them as allies would lead believers away from the path of Allah سُبْحَانَهُ وَتَعَالَى.



⁽¹⁾ Qur'an (3:149-151)

Section II: Extracting Wisdom from Scenes in Uhud (Verses 152-163)



In section II of Al-Imran, verses 152-163 provide a glimpse into selected scenes from the battlefield, from which Allah **سُبْحَانَهُ وَتَعَالَى** teaches valuable lessons to the believers. These lessons include the following: -

Qualifying for Allah's **سُبْحَانَهُ وَتَعَالَى Support: Lessons from the Battle of Uhud**

Understanding that Allah's **سُبْحَانَهُ وَتَعَالَى** support for Muslims is not unconditional is crucial. Therefore, it's imperative that they continuously strive to fulfill their obligations to Allah **سُبْحَانَهُ وَتَعَالَى**, such as upholding their faith, following His commandments, and obeying Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ.

The Battle of Uhud provides a valuable lesson in this regard. At the beginning of the battle, when Muslims fulfilled their obligations and obeyed Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ, Allah **سُبْحَانَهُ وَتَعَالَى** fulfilled His promise, and they gained the upper hand. However, when they disobeyed the Prophet's ﷺ instructions, they suffered a defeat. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ **وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۗ** } [سورة آل عمران: 152]

“And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission.”⁽¹⁾

The above verse highlighted the fulfillment of Allah's **سُبْحَانَهُ وَتَعَالَى** promise to the believers when they were fighting against their enemies with His permission. This verse emphasizes that the support and victory of the believers were not merely the result of their strength and efforts but rather a manifestation of Allah's **سُبْحَانَهُ وَتَعَالَى** aid and permission.

Furthermore, this verse reminds Muslims that their success in any endeavor ultimately depends on Allah's **سُبْحَانَهُ وَتَعَالَى** support and permission. Hence, it's essential for Muslims to continuously seek Allah's **سُبْحَانَهُ وَتَعَالَى** aid through sincere Salah, righteous deeds, and fulfilling their obligations to Him. By doing so, they can hope for Allah's **سُبْحَانَهُ وَتَعَالَى** assistance and success in all their endeavors.

(1) Qur'an (3:152)

Roadmap to the Twins

The Consequences of Disobedience: Lessons from the Battle of Uhud for Muslims

The Battle of Uhud serves as a lesson for Muslims about the consequences of disobedience. The defeat of the Muslims in this battle was caused by the disobedience of forty archers who abandoned their designated position to collect the spoils of war, disregarding the clear commandments of the Prophet Muhammad ﷺ. Their disobedience was driven by the lure of material gains the fleeing polytheist army left behind.

Despite their grave mistake, Allah ﷻ forgave them and wiped their sins clean, as mentioned in the Qur'an. This event reminds Muslims of the importance of obedience to Allah ﷻ and His Messenger and the dangers of falling for the temptations of worldly pleasures. Allah ﷻ said:

﴿حَتَّىٰ إِذَا فُشِيتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أُرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾
[سورة آل عمران: 152]

“Until (the moment) you lost your courage and fell to disputing about the order and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.”⁽¹⁾

The Qur'an recounts how the disobedience of the Muslims led to a loss of courage and disputes among them, resulting in their defeat and fleeing from the enemy. This test reminded the believers that some among them may prioritize worldly pleasures over the reward of the hereafter.

Allah's ﷻ forgiveness and grace towards the believers in this incident serve as a reminder of the importance of obedience to His commandments and the guidance of the Prophet Muhammad ﷺ. Furthermore, Muslims should remember that material gains should never come at the expense of disobedience to Allah ﷻ and His Messenger and that obedience to their commandments is the path to success in this life and the hereafter.

(1) Qur'an (3:152)

Roadmap to the Twins

Lessons from the Chaos of Uhud

The Battle of Uhud provides a valuable lesson for Muslims about Allah's **سُبْحَانَهُ وَتَعَالَى** discipline of His believers. The consequences of the archers' mistake during this battle were severe, and the chaos that ensued led to fear and shock among the Muslim army. Many even ran up the mountain without heeding the Prophet Muhammad's ﷺ call to come back and fight.

Allah **سُبْحَانَهُ وَتَعَالَى** disciplined the believers for their disobedience, reminding them of their duty to Him and warning them of the consequences of their actions. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَبِكُمْ} [سورة آل عمران: 153]

“While the Messenger was calling you from behind.”⁽¹⁾

Ibn Abbas **رضي الله عنه** commented that the first despair was because of the defeat, and the second was because of the rumor that the Prophet ﷺ was killed.⁽²⁾ Allah **سُبْحَانَهُ وَتَعَالَى** said:

{إِذْ تَصْعَدُونَ وَلَا تَلُوتُ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَبِكُمْ فَأَتْبَبَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ} [سورة آل عمران: 153]

“(And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do.”⁽³⁾

The Qur'an recounts how the Prophet Muhammad ﷺ called the Muslims from behind while they were running away in despair, and Allah **سُبْحَانَهُ وَتَعَالَى** then caused them distress after distress to teach them not to grieve over what they had missed or what had befallen them.

This discipline from Allah **سُبْحَانَهُ وَتَعَالَى** was to teach the Muslims not to become overly attached to worldly gains and losses. Allah **سُبْحَانَهُ وَتَعَالَى** is well aware of all His servants do and endure, and it is up to us to trust in His wisdom and guidance even in times of adversity and uncertainty.

(1) Qur'an (3:152)

(2) Tafsir Ibn Kathir Verse 152

(3) Qur'an (3:153)

Roadmap to the Twins

Therefore, Muslims should always remember their duty to Allah ﷻ and His Messenger ﷺ and strive to obey His commandments and follow their guidance, even in difficult times.

Two groups of Muslims during the Battle of Uhud

During the Battle of Uhud, two distinct groups of Muslims emerged. The first group consisted of sincere and steadfast believers, who Allah ﷻ rewarded with a slumber that replaced their fear and anxiety with tranquility and security. Anas Ibn Malik ﷺ narrated that Abu Talhah ﷺ shared an account of how he was overcome by slumber during the battle. Allah ﷻ said:

{ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ} [سورة آل عمران: 154]

“Then after the distress, He sent down security for you. Slumber overtook a party of you.”⁽¹⁾

Anas Ibn Malik ﷺ narrated that Abu Talhah ﷺ said: “I was among those who were overcome by slumber during the Battle of Uhud. My sword fell from my hand several times and I would pick it up, then it would fall, and I would pick it up again.”⁽²⁾

The second group consisted of hypocrites, who left the Prophet Muhammad ﷺ and his companions in fear and worry. Allah ﷻ did not grant them slumber due to their selfish and bad thoughts about Him. Moreover, Allah ﷻ did not grant them slumber because they were the most cowardly and least likely to support the truth. This group thought that the idolaters had achieved ultimate victory when their forces took the upper hand in the battle, and that Islam and its people would perish. Allah ﷻ said:

{وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ} [سورة آل عمران: 154]

“While another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet and thought wrongly of Allah - the thought of ignorance.”⁽³⁾

Allah ﷻ said:

{يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ} [سورة آل عمران: 154]

(1) Qur'an (3:154)

(2) Sunnan An-Nasai and Tirmidhi

(3) Qur'an (3:154)

Roadmap to the Twins

“And thought wrongly of Allah - the thought of ignorance.”⁽¹⁾

This group thought that the idolaters achieved ultimate victory when their forces took the upper hand in the battle, and that Islam and its people would perish. This is typical of people of doubt and hesitation. In the event of hardship, they fall into such evil thoughts. Allah ﷻ said:

{يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا} [سورة آل عمران: 154]

“They said: "Have we any part in the affair?" Say you (O Muhammad): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here."”⁽²⁾

Say to them the matter belongs to Him. They hide within themselves what they dare not reveal to the true believers. However, Allah ﷻ exposed their secrets. The hypocrites concealed the thought in their hearts that if the Messenger of Allah ﷺ had listened to them, then none of them would have been killed. Allah ﷻ said:

{قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ} [سورة آل عمران: 154]

“Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to Mahis that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.”⁽³⁾

Allah ﷻ exposed their secrets, as they had hidden within themselves the thought that if the Messenger of Allah ﷺ had listened to them, none of them would have been killed. Allah ﷻ reminded them that death is decreed and that everyone will die on the day and time it has been determined for them. No one can escape death, whether sitting comfortably at home or out striving in the path of Allah ﷻ.

(1) Qur'an (3:154)

(2) Qur'an (3:154)

(3) Qur'an (3:154)

Roadmap to the Twins

This lesson from the Battle of Uhud teaches us that sincere obedience to Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ is rewarded, while hypocrisy and selfishness lead to fear and anxiety. Therefore, we should trust Allah's **سُبْحَانَهُ وَتَعَالَى** wisdom and guidance, even in times of hardship, and strive to distinguish ourselves as true believers who seek His pleasure above all else.

Sin begets sin: Lessons from the Battle of Uhud

The consequence of a good deed is being guided towards another virtuous act, while the result of sin is falling into yet another sin. Allah **سُبْحَانَهُ وَتَعَالَى** reminds us to turn towards Him in repentance and seek His forgiveness, for He is the Most Forgiving and Forbearing. Allah **سُبْحَانَهُ وَتَعَالَى** explains that some Muslims turned back on the day of the Battle of Uhud due to the sins they had committed, and it was Shaytan (Satan) who caused them to backslide from the battlefield. But Allah **سُبْحَانَهُ وَتَعَالَى**, being Oft-Forgiving and Most Forbearing, has forgiven them. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ }
[سورة آل عمران: 155]

“Those of you who turned back on the day the two hosts met (i.e., the Battle of Uhud), it was Shaytan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.”⁽¹⁾

The above verse highlights that some Muslims who participated in the Battle of Uhud turned back and ran away from the battlefield due to the influence of Shaytan (Satan) and their sins. This shows the importance of resisting Shaytan's (Satan) temptation and avoiding sins that weaken one's resolve and faith.

Despite their mistake, Allah **سُبْحَانَهُ وَتَعَالَى** forgave those who turned back, demonstrating His infinite mercy and forgiveness towards those who repent and seek His forgiveness. This serves as a reminder to all Muslims that no matter how grave their mistakes may be, they should always turn to Allah **سُبْحَانَهُ وَتَعَالَى** with sincere repentance and seek His forgiveness, for He is the Most Forgiving and Most Merciful.

The Islamic Perspective on Death and Destiny

When a person dies or is killed, some ignorant individuals might say, “If only he had stayed home, he would not have been killed.” Such statements only reveal their ignorance and flawed beliefs. This corrupted and evil belief that one can prevent death through human planning caused

(1) Qur'an (3:155)

Roadmap to the Twins

the hypocrites great distress due to their sense of loss. In contrast, a believer understands that Allah **سُبْحَانَهُ وَتَعَالَى** is the giver of life and death, and that everything is under His power and decision. No one lives or dies except by Allah's **سُبْحَانَهُ وَتَعَالَى** leave, and no one's lifespan is extended or shortened except by His decree. Allah **سُبْحَانَهُ وَتَعَالَى** reminds the believers not to be like the hypocrites who say such things, as it will only cause regret in their hearts. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَاقُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُمْحِي وَيُمِيتُ نَجِّحْ نَم نِي } [سورة آل عمران: 156]

“O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do.”⁽¹⁾

The above verse from Surah Al-Imran reminds the believers not to imitate the hypocrites who lack faith and sincerity in their hearts. The hypocrites claim to be Muslims outwardly but harbor disbelief in their hearts.

The verse explicitly addresses the behavior of the hypocrites when their brethren go out to fight or travel through the earth. Instead of supporting and encouraging their fellow believers, the hypocrites express regret and suggest that the ones who left would not have died if they had stayed with them. This unhelpful behavior demonstrates a lack of trust in Allah's **سُبْحَانَهُ وَتَعَالَى** plan and weak faith.

The verse reminds us that Allah **سُبْحَانَهُ وَتَعَالَى** is the one who gives life and causes death, and no one can escape their destiny. It is not up to humans to decide who lives or dies, nor is it up to them to question Allah's **سُبْحَانَهُ وَتَعَالَى** wisdom and plan. This reminder encourages us to put our trust in Allah **سُبْحَانَهُ وَتَعَالَى** and have patience and perseverance in facing hardships.

The Merit of Martyrdom in Islam

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّم أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ } [سورة آل عمران: 157-158]

(1) Qur'an (3:156)

Roadmap to the Twins

“And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealth, etc.). And whether you die, or are killed, verily, unto Allah you shall be gathered.”⁽¹⁾

According to Ibn Kathir رحمته الله, this verse highlights that martyrdom in the cause of Allah سُبْحَانَهُ وَتَعَالَى is a means to attain His mercy, forgiveness, and pleasure, which are far better than the temporary pleasures of this worldly life. Allah سُبْحَانَهُ وَتَعَالَى states that if a person is killed or dies in His cause, then forgiveness and mercy from Him are much greater than all the worldly wealth that one can accumulate. And in any case, whether one dies or is killed, they will ultimately be gathered to Allah سُبْحَانَهُ وَتَعَالَى.

How A Leader Should Respond To Defeat And The Importance Of Relying On Allah’s سُبْحَانَهُ وَتَعَالَى Mercy And Guidance

Allah سُبْحَانَهُ وَتَعَالَى reminds leaders to be merciful and forgiving towards members of their community, even if they are responsible for a defeat. It is essential for leaders to consult with them and not become harsh or distant from them. The Prophet ﷺ was reminded to show mercy to his companions, pardon their mistakes, and ask Allah سُبْحَانَهُ وَتَعَالَى to forgive them. It is necessary to rely on Allah سُبْحَانَهُ وَتَعَالَى entirely because He is the only source of victory. Allah سُبْحَانَهُ وَتَعَالَى states that if He helps you, no one can overcome you, and if He forsakes you, no one can help you besides Him. Therefore, believers should put their trust in Allah سُبْحَانَهُ وَتَعَالَى alone. Allah سُبْحَانَهُ وَتَعَالَى said:

{ فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ } [سورة آل عمران: 159]

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; So, pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).”⁽²⁾

The above are only human means. However, our hearts must be completely reliant upon Allah سُبْحَانَهُ وَتَعَالَى because He is the sole source of victory. Allah سُبْحَانَهُ وَتَعَالَى said:

{ إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }

[سورة آل عمران: 160]

(1) Qur'an (3:157-158)

(2) Qur'an (:159)

Roadmap to the Twins

“If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.”⁽¹⁾

The Importance of Honesty and Integrity: Lessons from the Revelation of Verse 161

Allah سُبْحَانَهُ وَتَعَالَى said:

{ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمِنْ أَتَّبَعَ رِضْوَانٌ
اللَّهُ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿١٦٢﴾ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرِهِمْ يَعْمَلُونَ }
[سورة آل عمران: 161-163]

“It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly. Is then one who follows (seeks) the good Pleasure of Allah (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allah (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, - and worst, indeed is that destination! They are in varying grades with Allah, and Allah is All-Seer of what they do.”⁽²⁾

According to Ibn Abbas رضي الله عنه, the above verse was revealed about a missing red robe from the spoils of the Battle of Badr, which some people suspected the Prophet ﷺ of taking. Therefore, to dispel any doubts about the Prophet's ﷺ integrity, Allah سُبْحَانَهُ وَتَعَالَى sent down this verse which clears him of any deceit or betrayal, whether it concerns the distribution of the war spoils or the return of entrusted property.⁽³⁾

The above verse stresses the importance of honesty and integrity and warns against deception. It also emphasizes the severity of the sin of Ghulul (illegally taking a share of war spoils) and the severe consequences it entails, including being held accountable on the Day of Resurrection. Allah سُبْحَانَهُ وَتَعَالَى reminds us that those who seek His pleasure by avoiding such sins are far better off than those who incur His wrath by indulging in them.

(1) Qur'an (3:160)

(2) Qur'an (3:161-163)

(3) Tafsir Ibn Kathir Al-Imran Verse

Roadmap to the Twins

In conclusion, this verse serves as a reminder to never question the credibility of the Prophet ﷺ and to always uphold the values of honesty and integrity in all aspects of our lives. Allah **سُبْحَانَهُ وَتَعَالَى** has clarified that Prophets are not allowed to steal a share of booty, and anyone who deceives their companions will be held accountable on the Day of Resurrection. Allah **سُبْحَانَهُ وَتَعَالَى** encourages us to follow His commands and seek His pleasure, as this is the path to true success in this life and the hereafter.



Section III: Discovering Key Insights

Lessons from the Battle of Uhud (Verses 164-180)



Before the advent of the final Prophet ﷺ, people lived in ignorance and error. Thus, the coming of Prophet Muhammad ﷺ is a blessing from Allah ﷻ, especially for the believers. Allah ﷻ sent the believers His Messenger ﷺ, who is one of them, to guide them, purify them from sins, and teach them wisdom and knowledge about this life and the hereafter. Allah ﷻ said:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ {سورة آل عمران:164}

“Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His verses (the Qur’an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’an) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.”⁽¹⁾

Here are some pearls of wisdom regarding the defeat in the Battle of Uhud that we have learned because of Prophet Muhammad ﷺ:

Cultivating a Positive Mindset to Overcome Defeat (Verse 165)

After the defeat in the Battle of Uhud, the companions pondered the reasons for their loss. Despite their victory in the Battle of Badr, they were disheartened by their defeat at Uhud, particularly since the Prophet ﷺ was among them. However, Allah ﷻ encourages them to avoid negative thoughts and remain optimistic. They should realize that they were still equal to their enemy after Uhud. The loss they suffered at Uhud was half what they inflicted on their enemies in Badr. In Badr, the Muslims had martyred 70 of their own, killed 70 disbelievers, and captured 70 more as prisoners.

(1) Qur’an (3:164)

Roadmap to the Twins

Additionally, the reason behind their loss in the Battle of Uhud was due to the mistake made by the archers. According to Muhammad Ibn Ishaq رحمته الله, Ibn Juray رحمته الله, Ar-Rabi' ibn Anas رحمته الله, and As-Suddi رحمته الله, the phrase "It is from yourselves" implies that the archers disobeyed the Messenger's ﷺ command not to leave their positions. Therefore, the defeat was not due to the enemy's strength but rather the archers' error. Allah سُبْحَانَهُ وَتَعَالَى said:

{أَوْلَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾}

[سورة آل عمران: 165]

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things.”⁽¹⁾

The above verse reminds believers not to lose hope and despair when faced with a setback or disaster, especially if they have previously experienced success. Instead, they should reflect on their actions and acknowledge any shortcomings or mistakes that may have contributed to their current situation. Allah سُبْحَانَهُ وَتَعَالَى emphasizes that He has power over all things and ultimately determines the outcome of events.

Building Resilience: The Test of Faith in Times of Trial (Verses 166-168)

Allah سُبْحَانَهُ وَتَعَالَى allowed the defeat of the Muslims in the Battle of Uhud to test both the believers and the hypocrites among them. The believers were tested in their faith and perseverance, while the hypocrites were exposed in their true colors as they refused to fight in the way of Allah سُبْحَانَهُ وَتَعَالَى or defend themselves. They even spoke words of disbelief despite claiming to be Muslims. This verse reminds us that adversity can reveal the true nature of people and that it is necessary to expose hypocrisy to maintain the integrity of the Ummah. Allah سُبْحَانَهُ وَتَعَالَى said:

{وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فِإِذِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَافِرِينَ يَوْمِئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾}

{الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾}

[سورة آل عمران: 166-169]

“And what you suffered (of the disaster) on the day (of the Battle of Uhud when) the two

⁽¹⁾ Qur'an (3:165)

Roadmap to the Twins

armies met, was by the leave of Allah, in order that He might test the believers. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."⁽¹⁾

The above verse highlights the wisdom behind the Battle of Uhud and how it served as a test for both the believers and hypocrites. The believers showed their steadfastness and commitment to the cause of Allah **سُبْحَانَهُ وَتَعَالَى**, while the hypocrites revealed their true colors by failing to participate in the battle and making excuses. This verse reminds us that Allah **سُبْحَانَهُ وَتَعَالَى** tests us in various ways to distinguish true believers from hypocrites and that our actions must match our words. It also emphasizes the importance of taking responsibility for our actions and not blaming others for our failures.

Embracing the Rewards of Martyrdom (Verses 169-178)

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ. وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عِهْدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بَقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِ بِالْبَيِّنَاتِ وَالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزَنكَ الَّذِينَ يُسَدِّعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرًا لِنَفْسِهِمْ إِنََّّمَا نُمَلِّ لَهُمْ لِيَزِدُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٧٨﴾ مَا كَانَ اللَّهُ لِيُذَرَّ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْعِمَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ

رُسُلِهِ مَنْ يَشَاءُ فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ. وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {

[سورة آل عمران: 169-179]

(1) Qur'an (3:166-168)

Roadmap to the Twins

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. * They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. * They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers. *

Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. * Those [i.e. the believers] unto whom the people (hypocrites) said: "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." * So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. * It is only Shaytan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers. * And let not those grieve you (O Muhammad) who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's Will to give them no portion in the hereafter. For them there is a great torment. * Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allah. For them, there is a painful torment. * And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment. * Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen (*Al-Ghayb*), but Allah chooses of His Messengers whom He pleases. So, believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward.”⁽¹⁾

The above verses from Surah Al-Imran highlight the rewards and blessings of martyrdom, reminding believers that those who are killed in the way of Allah *سُبْحَانَ وَتَعَالَى* are not dead but alive with their Lord and have provision. The verses also encourage believers not to fear the enemy and to trust Allah *سُبْحَانَ وَتَعَالَى*, as He is the Best Disposer of affairs. Additionally, Allah *سُبْحَانَ وَتَعَالَى* assures believers that He will distinguish the wicked from the good and reward those who believe and fear Him. Finally, the verses warn against disbelief and purchasing it at the expense of faith, as there is a painful torment for those who do so.

Differentiating Between Righteousness and Evil: A Vital Reminder (Verse 179)

Allah *سُبْحَانَ وَتَعَالَى* said:

(1) Qur'an (3:169-178)

Roadmap to the Twins

{ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تَوَمَّنُوا ۖ وَسَتَقُوا فَلكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ [سورة آل عمران: 179]

“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen (*Al-Ghayb*), but Allah chooses of His Messengers whom He pleases. So, believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward.”⁽¹⁾

The above verse emphasizes that Allah **سُبْحَانَهُ وَتَعَالَىٰ** will distinguish between the good and the wicked among the believers and will not leave them in their current state. The knowledge of the unseen is only known to Allah **سُبْحَانَهُ وَتَعَالَىٰ**, and He chooses His Messengers. Therefore, one should believe in Allah **سُبْحَانَهُ وَتَعَالَىٰ** and His Messengers and be rewarded if they believe and fear Allah **سُبْحَانَهُ وَتَعَالَىٰ**.

Promoting Selflessness and Generosity: Lessons on the Importance of Zakah (180)

The defeat of the Muslims at Uhud also revealed the selfishness of some believers who withheld their wealth. Allah **سُبْحَانَهُ وَتَعَالَىٰ** warns that those who withhold the Zakah should not think it is good for them, as their wealth will be tied around their necks as a burden on the Day of Resurrection. Allah **سُبْحَانَهُ وَتَعَالَىٰ** owns everything in the heavens and the earth, and He is aware of all actions. Therefore, it is necessary to expose and overcome selfishness by fulfilling one's religious obligations, such as paying Zakah. Allah **سُبْحَانَهُ وَتَعَالَىٰ** said:

{ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ ۚ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ ۚ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ مِيرَاثٌ ۚ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ [سورة آل عمران: 180]

“And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakah). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do.”⁽²⁾

(1) Qur'an (3:179)

(2) Qur'an (3:180)

Roadmap to the Twins

The above verse warns those who withhold their wealth out of greed and refuse to pay the obligatory Zakah. It reminds them that their selfishness and disobedience will have consequences, and the wealth they hoard will become a burden tied around their necks on the Day of Resurrection. It also reaffirms Allah's **سُبْحَانَهُ وَتَعَالَى** ownership of everything in the heavens and the earth, emphasizing the importance of giving back to the community and being charitable.

In conclusion, the defeat in the Battle of Uhud taught the believers valuable lessons about faith, perseverance, and trust in Allah **سُبْحَانَهُ وَتَعَالَى**. These lessons are still relevant today and continue to guide Muslims daily.



Conclusion



Overview

The concluding verses of Surah Al-Imran serve as a reminder to believers to remain steadfast in their faith and compliance, relying on the power of supplication and means while not being intimidated by the disbelievers.

The verses emphasize the importance of attestation, patience in the face of harm, compliance with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, and the means of steadfastness. The ultimate goal is to earn an everlasting abode in Paradise. The conclusion comprises the following: -

Final Reminders of Steadfastness and Compliance (181-200)

The concluding verses of Surah Al-Imran serve as a reminder to believers to remain steadfast in their faith and compliance, relying on the power of supplication and means while not being intimidated by the disbelievers.

The verses emphasize the importance of attestation, patience in the face of harm, compliance with Allah's **سُبْحَانَهُ وَتَعَالَى** commandments, and the means of steadfastness. The ultimate goal is to earn an everlasting abode in Paradise.

1. Remaining Firm in Belief: A Reminder of Attestation (181-184)
2. Staying Patient in the Face of Adversity: A Reminder of Sabr (185-186)
3. Obeying Allah's **سُبْحَانَهُ وَتَعَالَى** Commands: A Reminder of Compliance (187-188)
4. Pursuing Means of Steadfastness: A Reminder of Istiqamah (189-200)

Remaining Firm in Belief: A Reminder of Attestation (181-184)

The People of the Book distort Allah's **سُبْحَانَهُ وَتَعَالَى** attributes. They narrate one of the most heinous lies told by the learned Jewish scholars against Allah **سُبْحَانَهُ وَتَعَالَى**. They alleged that Allah **سُبْحَانَهُ وَتَعَالَى** is poor (Subhan Allah). Allah **سُبْحَانَهُ وَتَعَالَى** said:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ
الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلا نُوْمِنُ لِرَسُولٍ

Roadmap to the Twins

حَتَّىٰ يَأْتَيْنَا بِالْبُرْهَانِ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِن

كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ { [سورة آل عمران: 184-181]

“Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor, and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)." This is because of that (evil) which your hands have sent before you. And certainly, Allah is never unjust to (His) servants. Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" Then if they reject you (O Muhammad), so were Messengers rejected before you, who came with Al-Baiyat (clear signs, proofs, evidence) and the Scripture and the Book of Enlightenment.”⁽¹⁾

Staying Patient in the Face of Adversity: A Reminder of Sabr (185-186)

Allah **سُبْحَانَهُ وَتَعَالَى** preceded the harm believers will suffer at the hands of the polytheists and the People of the Book with a reminder of the real success. The real success on the Day of Judgment is salvation from Hellfire, and we cannot achieve this without steadfastness and patience. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ

الدُّنْيَا إِلَّا لَمَتَعِ الْغُرُورِ ﴿١٨٥﴾ لَتَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

وَمِنَ الَّذِينَ أَنشَرَكُوا أَذًى كَثِيرًا وَإِن تَصَبَرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِن عَزْمِ الْأُمُورِ ﴿١٨٦﴾ { [سورة آل عمران: 186-185]

“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqun (the pious - see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].”⁽²⁾

(1) Qur'an (3:181-184)

(2) Qur'an (3:185-186)

Roadmap to the Twins

Obeying Allah's **سُبْحَانَهُ وَتَعَالَى** Commands: A Reminder of Compliance (187-188)

This section of the conclusions confirms that believers' compliance (Inqiyad) will cause them harm at the hands of the People of the Book and the polytheists. Allah **سُبْحَانَهُ وَتَعَالَى** then presents two examples of people who failed in compliance (Inqiyad).

First example: The scholars of the Children of Israel failed to deliver the Revelation, and they concealed it despite their covenant with Allah **سُبْحَانَهُ وَتَعَالَى** to do so: Allah **سُبْحَانَهُ وَتَعَالَى** said:

{وَاِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتُرُونَ} [سورة آل عمران: 187]

“(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed, worst is that which they bought.”⁽¹⁾

Second example: Some Muslims wanted to be praised for claiming credit for compliance (Inqiyad), yet they did not comply. The following verse quotes the punishment for claiming credit for something you have not done. Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ } [سورة آل عمران: 188]

“Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not you that they are rescued from the torment, and for them is a painful torment.”⁽²⁾

Pursuing Means of Steadfastness: A Reminder of Istiqamah (189-200)

Allah **سُبْحَانَهُ وَتَعَالَى** provides the believers with a final reminder of some of the primary means to remain steadfast upon attestation (Tasdeeq) and compliance (Inqiyad): -

1. Learn Allah's **سُبْحَانَهُ وَتَعَالَى** names and attributes: (189)
2. Reflect, remember, and perform Supplication: (190-194)
3. Seek the primary means such as Hijrah and Jihad: (195)

(1) Qur'an (3:187)

(2) Qur'an (3:188)

Roadmap to the Twins

4. Don't be intimidated: (196-197)
5. Consciousness of Allah **سُبْحَانَهُ وَتَعَالَى** (Taqwa), and steadfastness: (198-200)

- **Learn Allah's **سُبْحَانَهُ وَتَعَالَى** names and attributes**

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ **وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** } [سورة آل عمران: 189]

“And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.”⁽¹⁾

- **Reflect, remember, and perform supplication**

These verses mention the attributes of the people of understanding and their reflection upon what Allah **سُبْحَانَهُ وَتَعَالَى** placed of creational signs in the universe. This reflection enriched their faith (Iman) so that they engaged in the remembrance of Allah **سُبْحَانَهُ وَتَعَالَى**, and consequently made this heartfelt supplication.

- **Reflect upon Allah's **سُبْحَانَهُ وَتَعَالَى** creational signs**

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ **إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ** } [سورة آل عمران: 190]

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.”⁽²⁾

- **Engage in the remembrance of Allah **سُبْحَانَهُ وَتَعَالَى****

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ **الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ** } [سورة آل عمران: 191]

“Those who remember Allah (always, and in Salahs) standing, sitting, and lying down on

(1) Qur'an (3:189)

(2) Qur'an (3:190)

Roadmap to the Twins

their sides, and think deeply about the creation of the heavens and the earth.”⁽¹⁾

- Engage in glorifying, and praising Allah **سُبْحَانَهُ وَتَعَالَى**

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ} [سورة آل عمران: 191]

“(Saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners).”⁽²⁾

- Engage in making supplication

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{فَقِنَا عَذَابَ النَّارِ} (191) رَبَّنَا إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (192) رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ (193) رَبَّنَا وَءَايِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ} [سورة آل عمران: 191-194]

Give us salvation from the torment of the Fire. * “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zalimun (polytheists and wrongdoers) find any helpers. * “Our Lord! Verily, we have heard the call of one (Muhammad) calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds and make us die in the state of righteousness along with Al-Abrar (those who are obedient to Allah and follow strictly His Orders). * “Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.”⁽³⁾

- Seek the primary means Hijrah and Jihad

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثِيَ بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ

(1) Qur'an (3:191)

(2) Qur'an (3:191)

(3) Qur'an (3:191-194)

Roadmap to the Twins

وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخَلَنَّهُمْ جَنَّتِ بَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ

عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ [سورة آل عمران: 195]

So, their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards.”⁽¹⁾

- **Don't be intimidated!**

Believers should never be intimidated by strength of the disbelievers. Allah **سُبْحَانَهُ وَتَعَالَى** said:

[سورة آل عمران: 196-197] { لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ } [سورة آل عمران: 196-197]

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment: then, their ultimate abode is Hell; and worst indeed is that place for rest.⁽²⁾

- **Consciousness of Allah **سُبْحَانَهُ وَتَعَالَى** (Taqwa) & Steadfastness**

Allah **سُبْحَانَهُ وَتَعَالَى** said:

{ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّتِ بَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزِّلَ مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلَّابْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّكَ اللَّهُ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُقْلِحُونَ ﴿٢٠٠﴾ [سورة آل عمران: 198-200]

But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (forever), an entertainment from Allah; and that which is with Allah is the Best for Al-Abrar (those who are obedient to Allah and follow strictly His Orders). * And there are, certainly, among the People of the Book, those who believe in Allah and in that

(1) Qur'an (3:195)

(2) Qur'an (3:196-197)

Roadmap to the Twins

which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account. O you who believe! Endure and be more patient (than your enemy) and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.⁽¹⁾



(1) Qur'an (3:198-200)

Concluding Remarks



"The Twins" Al-Baqarah and Al-Imran, as two of the longest Surahs in the Qur'an, have contributed significantly to building the character of the witnesses. Through their verses, the Surahs emphasize the importance of faith (Iman), patience, humility, and steadfastness in the face of adversity.

Surah Al-Baqarah is a rich source of guidance for Muslims seeking to build attestation (Tasdeeq) and compliance (Inqiyad) in their character as witnesses to the truth. It emphasizes the importance of faith (Iman), knowledge, and action in attesting to the truth and complying with the commandments of Allah **سُبْحَانَهُ وَتَعَالَى**.

One of the critical themes of Al-Baqarah is the importance of belief in Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. By believing in the message of Islam and the guidance provided by the Prophet Muhammad ﷺ, Muslims can build a strong foundation for their faith (Iman) and develop the courage to stand up for what is right.

Al-Baqarah teaches us the history of previous Prophets and their followers and how their faith (Iman) and devotion to Allah **سُبْحَانَهُ وَتَعَالَى** helped them overcome challenges. It also guides various aspects of life, including Salah, charity, and family relationships.

On the other hand, Al-Imran focuses on protecting and shielding the believers' attestation (Tasdeeq) and compliance (Inqiyad) from doubts and whims (shubuhaat). It emphasizes the importance of having solid and unwavering faith (Iman) in the face of adversity and temptation.

One of the critical themes of Al-Imran is the importance of seeking protection from Shaytan (Satan) and his temptations. Muslims are encouraged to seek refuge in Allah **سُبْحَانَهُ وَتَعَالَى** from Shaytan's (Satan) whispers and to rely on Him for protection from all forms of harm.

The Surah also stresses the importance of knowledge and understanding. Muslims are encouraged to seek knowledge of the Qur'an and the Sunnah and to use this knowledge to develop a deep understanding of their faith (Iman). Furthermore, this knowledge helps them to recognize the truth and to protect themselves from doubts and whims (shubuhaat) that may arise.

Furthermore, Al-Imran teaches Muslims to remain steadfast in their faith (Iman) and patient in adversity. Muslims are reminded that they will face trials and tribulations in this life, but they should remain firm in their belief and trust in Allah **سُبْحَانَهُ وَتَعَالَى**. This includes being steadfast in their compliance (Inqiyad) with the commandments of Allah **سُبْحَانَهُ وَتَعَالَى** and avoiding actions that may

Roadmap to the Twins

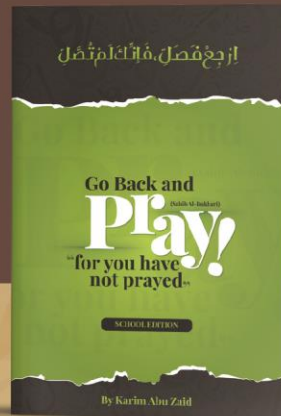
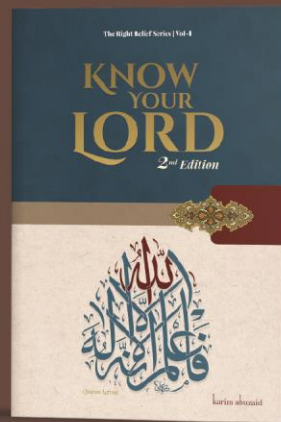
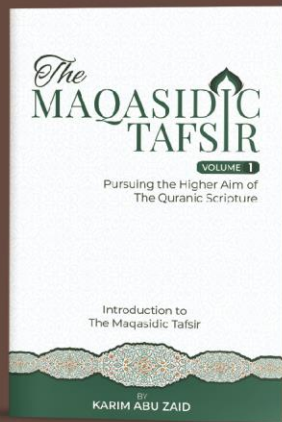
lead them astray.

In summary, Al-Imran provides a comprehensive guide for Muslims seeking to protect and shield their attestation (Tasdeeq) and compliance (Inqiyad) from doubts and whims (shubuhaat). By following the guidance of this Surah, Muslims can develop a solid and unwavering faith (Iman) capable of withstanding the challenges and temptations of this world. They can remain steadfast in their compliance (Inqiyad) with the commandments of Allah **سُبْحَانَكَ وَتَعَالَى** and avoid actions that may lead them astray.

Overall, The Twins (Al-Baqarah and Al-Imran) remind believers to remain steadfast in their faith (Iman) and uphold justice, compassion, and mercy. They witness the truth and stand up for what is right, even in adversity. By internalizing the teachings of these Surahs, Muslim believers can build a strong and resilient character capable of withstanding life's challenges and positively influencing those around them.



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