

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Baqarah

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them.

Who believe in, that is, who accept the truth of, the Unseen, what is hidden from them of the Resurrection, Paradise and the Fire; and maintain the prayer, that is to say, who perform it giving it its proper due; and of what We have provided them, that is, of what we have bestowed upon them, expend, in obedience to God.

Tafsir Jalalayn

Al-ghayb (commonly...translated as "the Unseen") is used in the Qur'an to denote all those sectors or phases of reality which lie beyond the range of human perception and cannot, therefore, be proved or disproved by scientific observation or even adequately comprised within the accepted categories of speculative thought: as, for instance, the existence of God and of a definite purpose underlying the universe, life after death, the real nature of time, the existence of spiritual forces and their interaction, and so forth. Only a person who is convinced that the ultimate reality comprises far more than our observable environment can attain to belief in God and, thus, to a belief that life has meaning and purpose. By pointing out that it is "a guidance for those who believe in the existence of that which is beyond human perception", the Qur'an says, in effect, that it will - of necessity - remain a closed book to all whose minds cannot accept this fundamental premise.

The Message of the Quran, Muhammad Asad

It is ...prescribed faith indicated in the Hadith of Jibril when he said to the Prophet ﷺ, "Tell me about faith (iman)." He ﷺ replied, "It is to believe in Allah, His angels, His Books, His Messengers, and the Last Day, and to believe in the decree, both its good and its evil." He said, "You have spoken the truth." A`bdullah ibn Masud said, "There is no faith better for the believer than faith in the Unseen." Then he recited, "Those who believe in the Unseen." (2:3)... Unseen" is also said to mean their consciences and hearts. According to this understanding, the words "they believe in the Unseen" mean "they believe in their hearts". In other words, their hearts are filled with faith in contradistinction to the hearts of the hypocrites which are empty of faith. That is what al-Hasan said.

Tafsir Qurtubi

...Abu Ja`far Ar-Razi quoted Ar-Rabi` bin Anas, reporting from Abu Al-`Aliyah about Allah's statement, يُؤْمِنُونَ بِالْغَيْبِ (Those who) have faith in the Ghayb), "They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also

believe in life after death and in Resurrection. All of this is the Ghayb." Qatadah bin Di`amah said similarly.

Tafsir Ibn Kathir

....So, belief in the unseen ultimately comes to mean having firm faith in everything that the Holy Prophet ﷺ has taught us - subject to the necessary condition that the teaching in question must have come down to us through authentic and undeniable sources. This is how the overwhelming majority of Muslim scholars generally define 'Iman ايمان

See al-'Aqidah al-Tahawiyyah, 'Aqa'id al-Nasafi etc.

Ma'riful Quran by Mufti Muhammad Shafee

Ahmad recorded a Hadith ...from Ibn Muhayriz who said: I said to Abu Jumu`ah, "Narrate a Hadith for us that you heard from the Messenger of Allah." He said, "Yes. I will narrate a good Hadith for you. Once we had lunch with the Messenger of Allah . Abu `Ubaydah, who was with us, said, `O Messenger of Allah! Are people better than us We embraced Islam with you and performed Jihad with you.' He said, نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْني (Yes, those who will come after you, who will believe in me although they did not see me.)"

Tafsir Ibn Kathir

Abu Ja`far Ar-Razi said that Al-`Ala' bin Al-Musayyib bin Rafi` narrated from Abu Ishaq that Abu Al-Ahwas said that A`bdullah said, "Iman is to trust." `Ali bin Abi Talhah reported that Ibn `Abbas said, يُؤْمِنُونَ (who have faith) means they trust. Also, Ma`mar said that Az-Zuhri said, "Iman is the deeds." In addition, Abu Ja`far Ar-Razi said that Ar-Rabi` bin Anas said that, `They have faith', means, they fear (Allah). Ibn Jarir (At-Tabari) commented, "The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of Iman, which necessitates following deeds of the tongue by implementation. Hence, Iman is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

Tafsir Ibn Kathir

Among the three qualities of the God-fearing, faith is, of course, the most important, for it is the basic principle of all other principles, and no good deed can find acceptance or validity without faith... Among the personal and bodily forms of ` Ibadat عبادت (acts of worship), the most important is the Salah. Hence the Holy Qur'an mentions only this form in the present passage. As for the different forms of ` Ibadat عبادت pertaining to possessions, the word Infaq انفاق (spending) covers all of them. Thus, in mentioning only two good deeds, ` the Holy Qur'an has by implication included all the forms of worship and all good deeds...

Ma'riful Quran by Mufti Muhammad Shafee

`Ali bin Abi Talhah reported that Ibn `Abbas said, وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (And spend out of what We have provided for them) means, "The Zakah due on their wealth." As-Suddi said that Abu Malik and Abu Salih narrated from Ibn `Abbas, as well as Murrah from Ibn Mas`ud and other Companions of the Messenger of Allah , that, وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (And spend out of what We have provided for them) means, "A man's spending on his family. This was before the obligation of

Zakah was revealed." Juwaybir narrated from Ad-Dahhak, "General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven Ayat of Surat Bara'ah (chapter 9), were revealed. These abrogated the previous case."

Tafsir Ibn Kathir

All bounties proceed from Allah. They may be physical gifts, e.g. food, clothing, houses, gardens, wealth, etc. or intangible gifts, e.g., influence, power, birth and the opportunities flowing from it, health, talents, etc. or spiritual gifts, e.g., insight into good and evil, understanding of men, the capacity for love, etc. We are to use all in humility and moderation. But we are also to give out of every one of them something that contributes to the well-being of others. We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals.

The Noble Quran/Yusuf Ali

...The believer exerts strenuous effort to give charitable donations from his possessions and prefer others to have them, for he knows that these charitable donations will be kept hidden for him should he need them... يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى "O believers, do not make your alms void by reminding the recipient of your favor and causing harm" (from 2:264). The nullification of alms means that they merit no reward, so the donor who reminds the recipient of his favor loses his money and reward and his heart becomes tarnished... The believer gives and does not give a reminder of his favor but he rather offers thanks to Allah (mighty and glorified is He) for enabling him to give alms. He believes that Allah (mighty and glorified is He) is the giver not himself.

Sheikh Abdul Qader Jilani, Purification of the Mind, Jila al Khatir

