

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Aal-e-'Imran

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾

**61. If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"**

In the year of Deputations, 10th of the Hijrah, came a Christian embassy from Najran... They were much impressed on hearing this passage of the Qur'an explaining the true position of Christ, and they entered into tributary relations with the new Muslim State . But ingrained habits and customs prevented them from accepting Islam as a body. The Prophet, firm in his faith, proposed a Mub a halah, i.e., a solemn meeting, in which both sides should summon not only their men, but their women and children, earnestly pray to Allah, and invoke the curse of Allah on those who should lie. Those who had a pure and sincere faith would not hesitate. The Christians declined, and they were dismissed in a spirit of tolerance with a promise of protection from the State in return for tribute...

*The Noble Quran/Yusuf Ali*

... a deputation of the Christians of Najran who, like all other Christians, maintained that Jesus was "the son of God" and, therefore, God incarnate. Although they refused the "trial through prayer" (mubahalalah) proposed to them by the Prophet, the latter accorded to them a treaty guaranteeing all their civic rights and the free exercise of their religion

*Muhammad Asad, The Message of the Quran*

..This āyah is one of those informing about the Prophethood of Muḥammad صلی اللہ علیہ وسلم because when he invited them to mutual cursing, they refused and were content to pay the jizyah after their leader told them if they engaged in mutual cursing, the wadi would have been filled with fire against them and that Muḥammad صلی اللہ علیہ وسلم is a Prophet with a Message...

*Tafsir Qurtubi*

...The Prophet صلی اللہ علیہ وسلم had called upon the Najrān delegation to do this when they disputed with him about Jesus. They said, 'Let us think about it and we will come back to you'. The judicious one among them said, 'You know that he is a prophet, and that every people that has ever challenged a prophet to a mutual imprecation has been destroyed'. They left him and departed. When they went to see the Prophet صلی اللہ علیہ وسلم, who had set out with al-Hasan, al-Husayn, Fātima and 'Alī, he said to them [the Najrān delegation], 'When I supplicate, you say 'Amen'; but they refrained from this mutual imprecation and made peace with the Prophet on the condition that they pay the jizya, as reported by Abū Nu'aym. According to Ibn 'Abbās [the Prophet صلی اللہ علیہ وسلم] said, 'Had they set out and performed the mutual cursing,

they would have gone home and found neither possessions nor family'. It is also reported that had they set out with this intention, they would have been consumed by fire.

*Tafsir Jalalayn*

...[Muhammad] Ibn Ishaq said [in his seerah], "Muhammad bin Ja`far bin Az-Zubayr said `The (Najran) delegation came to the Messenger of Allah in Al-Madinah, entered his Masjid wearing robes and garments, after the Prophet ﷺ had prayed the `Asr prayer. They accompanied a caravan of camels led by Bani Al-Harith bin Ka`b. The Companions of the Messenger of Allah ﷺ who saw them said that they never saw a delegation like them after that... Then Abu Harithah bin `Alqamah and Al-`Aqib `Abdul-Masih or As-Sayyid Al-Ayham spoke to the Messenger of Allah ﷺ, and they were Christians like the king (Roman King). However, they disagreed about `Isa; some of them said, `He is Allah,' while some said, `He is the son of Allah,' and some others said, `He is one of a trinity.' Allah is far from what they attribute to Him."...Ibn Ishaq continued, "When these Ayat came to the Messenger from Allah ﷺ, thus judging between him and the People of the Book, Allah also commanded the Prophet ﷺ to call them to the Mubalahah if they still refused the truth...They said, `O Abu Al-Qasim! Let us think about this matter and get back to you with our decision to what we want to do.' They left the Prophet ﷺ and conferred with Al-`Aqib, to whom they referred to for advice. They said to him, `O `Abdul-Masih! What is your advice' He said, `By Allah, O Christian fellows! You know that Muhammad ﷺ is a Messenger and that he brought you the final word regarding your fellow (`Isa). You also know that no Prophet conducted Mubalahah with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow (`Isa), then conduct a treaty with the man (Muhammad) and go back to your land.' They came to the Prophet ﷺ and said, `O Abu Al-Qasim! We decided that we cannot do Mubalahah with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary [matters], for you are acceptable to us in this regard."

*Tafsir Ibn Kathir*

#### Compilers' notes:

- عَنْ حُذَيْفَةَ، قَالَ جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ أَنْ يُلَاعِنَاهُ، قَالَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لَا تَفْعَلْ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَا عِنَاءَ، لَا نُفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا. قَالَ إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَّا رَجُلًا أَمِينًا، وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا. فَقَالَ "لَا بُعْثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ". فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "قُمْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ". فَلَمَّا قَامَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "هَذَا أَمِينٌ هَذِهِ". Narrated Hudhaifa: Al-`Aqib and Saiyid, the rulers of Najran, came to Allah's Messenger (ﷺ) with the intention of doing Lian one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet (ﷺ)), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet (ﷺ) said, "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Messenger (ﷺ) wished to be that one. Then the Prophet (ﷺ) said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Messenger (ﷺ) said, "This is the Trustworthy man of this (Muslim) nation." [Bukhari]