

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Aal-e-'Imran

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

79. It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."

It is not in reason or in the nature of things that Allah's messenger should preach against Allah. Jesus came to preach and convey the true message of Allah. (R).

The Noble Quran/Yusuf Ali

When the Christians of Najrān claimed that Jesus had commanded them to take him as a Divinity, and some Muslims asked that they should be permitted to prostrate themselves before him, the Prophet صلی اللہ علیہ وسلم, the following was revealed: It belongs not to any mortal that God should give him the Book, the Judgement, the understanding of the Divine Law, prophethood, then that he should say to men, 'Be servants to me instead of God.' Rather, he should say, 'Be masters, scholars, labouring (rabbāniyyūn, 'those of the Lord', is derived from rabb, 'lord', with the extra alif and nūn, as a superlative [of rabbiyyūn]), by virtue of what you know...of the Book and in what you study', that is, on account of the fact that you used to do this, for its benefit is that you engage in action.

Tafsir Jalalayn

... This Ayah means, it is not for a person whom Allah has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allah," meaning, along with Allah. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim...

Tafsir Ibn Kathir

...Zamakhshari regards the term hukm ("judgment" or "sound judgment") occurring in the above sentence as synonymous, in this context, with hikmah ("wisdom").

Muhammad Asad, The Message of the Quran

...A rabbānī is the one who instructs (rabbā) people with a little knowledge before it becomes great. It is as if he were imitating the Lord in making matters easy. That idea is related from Ibn 'Abbās. Some have said that root is 'rabbiyy' and the alif-nūn are added for stress...Al-Mubarrad said, 'The rabbāniyyūn are the masters of knowledge, and the singular is rabbān. It it comes from a root meaning

“to put right”.’ It means that they manage the affairs of people and put them right. The alif and nūn is for stress...Rabbānī’ means a scholar with knowledge of the dīn of the Lord who acts on his knowledge, because if he does not act on it, then he is not a scholar. ...When Ibn ‘Abbās died, Muḥammad ibn al-Ḥanafīyyah said, ‘Today the rabbānī of this community has died.’ It is related that the Prophet ﷺ said, ‘There is no believer, male or female, free or slave, but that it is their duty to Allah Almighty to learn the Qur’ān and understanding in the dīn.’ Then he recited: ‘Be people of the Lord...’ Ibn ‘Abbās related it.”...

Tafsir Qurtubi

...Right from here, the question of the ‘ismah (infallibility) of the prophets, (عليهم السلام) becomes clear. Now that the blessed prophets are free of minor sins, how can the probability of doing shirk (the major sin of associating others with Allah) or making revolt against Allah remain valid? [‘Ismah’ means a special protection given to someone by Allah which makes him refrain from sins. For the purpose of brevity we may translate it as ‘infallibility’ – editor]...

Mariful Quran

