

## Sura 3, al-Imran, Medina 89

### The Quranic Text & Ali's translation:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ ...

3: 133. Be quick in the race for forgiveness from your Lord,

... وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ  
{١٣٣}

and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ  
وَالْعَافِينَ عَنِ النَّاسِ ...

134. Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;

... وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {١٣٤}

for God loves those who do good.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً ...

135. And those who, having done something to be ashamed of,

... أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ...

or wronged their own souls, earnestly bring God to mind, and ask for forgiveness for their sins,

... وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ ...

and who can forgive sins except God?

... وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

And are never obstinate in persisting knowingly in (the wrong) they have done

### Asad's translation:

**3: 133 - 135** And vie with one another to attain to your **Sustainer's forgiveness** and to a paradise as vast as the heavens and the earth, which has been readied for the God-conscious who spend (in His way) in time of plenty and in

time of hardship, and **hold in check their anger, and pardon their fellow-men because God loves the doers of good**; and who when they have committed a shameful deed or have (otherwise) sinned against themselves, remember God and pray that their sins be forgiven - for who but God could forgive sins? And do not knowingly persist in doing whatever (wrong) they may have done.

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### **Ali's comments:**

**452.** The Fire (3:131) is, as always, contrasted with the Garden, -in other words, Hell contrasted with Heaven, we are told that its width alone is that of

the whole of the heavens and the earth,-  
all the creation we can imagine.

In other words our spiritual felicity covers not merely this or that part of our being, but all life and existence. Who can measure its width, or length, or depth? (R).

**453.** Another definition of the righteous (verses 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time.

They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity or good deeds all the more necessary in adversity. And they

do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults.

This as far as other people are concerned. But we may be ourselves at fault, and perhaps we brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse.

**454.** The righteous man, when he finds he has fallen into sin or error, does not whine or despair, but asks for Allah's forgiveness, and his faith gives him hope. If he is sincere, that means that he abandons his wrong conduct and makes amends.

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**455.** Sin is a sort of oppression of ourselves by ourselves. This follows from the doctrine of personal responsibility, as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind.

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