

يَتَّيِّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِ ۚ وَالْكِتٰبِ الَّذِي نَزَّلَ عَلٰى  
رَسُوْلِهِ ۚ وَالْكِتٰبِ الَّذِي اَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهٖ  
وَكُتُبِهٖ ۚ وَرَسُوْلِهِ ۚ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ﴿١٣٦﴾

*An-Nisa (The Women) 4:136*

**O You Who Believe!**

- Believe in Allah and His Messenger.
- And the scripture which He has sent to His Messenger.
- And the scripture which He sent to those before (him).
- Any who denies Allah, His angels, His Books, His Messenger., and the Day of Judgment, has gone far, far astray.

**Commentary**

Allamah Tabai (AR)

The believers have been ordered to believe again. The second belief is related to the objects detailed, that is, believing in Allah and His Messenger and the Book; and they have been threatened if they did not believe in each of these realities.

In short, the believers are told to spread their belief to include the details of these realities as they are the matters of belief which are interrelated and one leads to another. Allah, there is none to be worshipped except Him. His are the beautiful names and lofty adjectives. His Knowledge and Power was the reason that He created the creatures and guided them to their true destination and felicity; and then He will revive them for the day of recompense. This could not be effected without sending the messengers, to bring good news and warn, and sending down the Books which would decide among them in what they had differed, and to explain to the people the realities of genesis and resurrection, as well as the fundamentals of shari’ah and laws.

Belief in any of these realities cannot be complete unless one believes in all of them without exception. To reject some of them and adhere to some others is disbelief or hypocrisy – depending on whether the partial rejection was shown to others or kept secret. It is an aspect of hypocrisy that the believer takes a path which would lead him to reject some of these realities, e.g., if he separates from the society of the believers and goes nearer to unbelievers’ society and befriends them, and confirms them in some of their accusations which they direct against the belief and the believers; or the objections or mockery which they lay down against the truth. That is why Allah has described in the next verses the hypocrites’ condition and threatened them with painful chastisement.

The meaning which has been given above is clear from the verse. It is more appropriate than what some other exegetes have written that the words of Allah, "O you who believe! Believe", means: O you who believe apparently by acknowledging the truth of Allah and His Messenger, believe in your heart also in order that your appearance conforms with your inner self. The same is the case of another one's exegesis that the order to believe again means remain steadfast in your belief. Likewise, our exegesis is more relevant than what some others have said that the verses were addressed to the believers among the People of the Book, that is, O you who believe from among the People of the Book! Believe in Allah and His Messenger, Muhammad (S), and the Book which He has revealed on His Messenger, i.e. Qur'an. These themes may be correct in themselves but the context of the speech rejects them and the last explanation is the worst.

Al-Hakim at-Tirmidhi has narrated in Nawadirul-usul from Zayd ibn Arqam that he said, the Messenger of Allah (S) said,

hoever sincerely says, La Ilaha illallah, will enter the Garden.

It was said to him, O Messenger of Allah, what is its sincerity? He said,

That it prevents him from unlawful thing.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

The religion of Islam is universal, for all people, in every age. Therefore, it is necessary for every follower of Islam to believe in all the prophets and messengers of Allah and in what was revealed to them. No other religion besides Islam demands from its followers to believe equally in the sinless purity of the conduct and character of other prophets of Allah, and in the truthfulness of other sacred scriptures as the revealed words of Allah.

There is no phase of believer's life which the religion of Allah, preached through a messenger par excellence, leaves untouched. Nothing that a believer does or even thinks lies outside the authority of Allah, His messenger and his AhlulBayt. Therefore, belief in and obedience to Allah, His messenger and his successors (ulil amr-see commentary of verse 59 of this surah) has been ordained .

The religion of Allah, Islam, is a universal religion. So belief in all the messengers of Allah and the books revealed to them is also essential.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

The meaning of the verse may be such: O' you who have faith! go a step further; or, be firm in your faith forever. A believer should elevate himself to a higher degree of faith everyday, since there are degrees in faith. However, disbelief in some heavenly Books and some prophets is the same as disbelief in all.