

would not have fought one another; but Allah does whatever He wills.

Here, Allah (ﷻ) tells us that He favoured some of the Messengers over others, in that He singled them out from among all people to receive His revelation, to be sent to the people and to call them to Allah. Then He favoured some of them over others in terms of what He bestowed upon them of praiseworthy characteristics and righteous deeds, and in terms of what they brought of benefits to people. Some of them Allah spoke to directly, as in the case of Moosâ ibn 'Imrân, whom He singled out to speak to directly. Some of them He raised above others in status, such as our Prophet (ﷺ), in whom were combined all the qualities that were scattered among other Prophets; Allah combined in him all the virtues by means of which he superseded the first and the last.

﴿to 'Eesâ the son of Maryam We gave clear signs﴾ that pointed to his prophethood and confirmed that he was the slave of Allah, His Messenger, His word that he bestowed upon Maryam, and a spirit created by Him.

﴿and supported him with the Pure Spirit﴾ that is, with faith and certainty with which Allah supported him and gave him the strength to do what He commanded him to do. It was also said that what is meant is that He supported him with Jibreel (ﷺ), who stayed with him constantly.

﴿If Allah had so willed, those who came after them would not have fought one another after clear signs had come to them﴾, because the signs should bring about unity in faith

﴿but they disagreed among themselves, some believing and others disbelieving﴾. These differences resulted in division, enmity and fighting, yet despite that, if Allah had so willed, after they had these differences, they would not have fought. This indicates that the will of Allah always comes to pass and defeats all measures; rather measures may only be of benefit if they are not contrary to the divine will. If