

3:63. But if they turn away, Allah is fully aware of those who spread mischief.

﴿If anyone disputes﴾ that is, argues ﴿with you﴾ about ‘Eesâ (ﷺ), and claims that he is above being a slave of Allah, and raises him above his real status, ﴿after the knowledge that has come to you﴾, that he is indeed a slave of Allah and His Messenger, and you have explained to those who argue with you what you have of evidence that indicates that he is no more than a slave whom Allah has blessed, then this indicates that he is stubborn and has not accepted what you say about this issue that is based on certain knowledge. Hence there is no longer any benefit, either for you or for him, in arguing with him because the truth has become clear, so his arguing about it is the argument of a stubborn person who is opposing Allah and His Messenger (ﷺ); his aim is to follow his whims and desires, not to follow that which Allah has revealed, so this is a hopeless case. Hence Allah instructed His Prophet (ﷺ) to move onto challenging and invoking mutual curses: they were to call upon Allah and pray earnestly, asking Him to send His curse and punishment upon whichever of the two groups was lying, on (the leader) and on the most beloved of people to him, namely his children and womenfolk. So the Prophet (ﷺ) called upon them to do that, but they turned away and refused, because they realised that if they engaged in invoking mutual curses, they would go back to their families and children, and they would not find any families and any wealth, and the punishment would be brought forward for them. They were content with their false religion, even though they were certain that it was false. This is the utmost mischief and stubbornness. Hence Allah (ﷻ) said:

﴿But if they turn away, Allah is fully aware of those who spread mischief﴾ and He will punish them severely for that. Allah tells us that ﴿This﴾ that Allah has related to His slaves ﴿is the truth of the