



﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مِنَ ءَامَنِ بِاللّٰهِ وَالْيَتُومَ  
الْآخِرَ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿٦٢﴾ (سورة البقرة: ٦٢)

- 2:62. Those who believe [in the Prophet], and those who are Jews, and the Christians and the Sabians – whoever believes in Allah and the Last Day, and does righteous deeds, will have their reward with their Lord; they will have no fear, nor will they grieve.

This ruling applies to the People of the Book only, because the Sabians, according to the correct view, are one of the Christian sects. Here Allah tells us that the believers of this Ummah, and those among the Jews, Christians and Sabians, who believe in Allah and the Last Day, and believe in their Messengers, will have a great reward and well-being; they will have no fear nor will they grieve. As for those among these communities who disbelieve in Allah, His Messengers and the Last Day, they will be in the opposite state, that of fear and grief.

The correct view is that this ruling applies to these groups as they were, and it does not refer to believing in Muhammad (ﷺ), as it speaks of them at a time before the mission of Muhammad (ﷺ) began, and this is how they were then. This is how it is with the Qur'an: if some people find that some verses are not clear to them, they have to look for others that will clarify the matter, because it is a Revelation from One Who knows all things before they happen, and Whose mercy encompasses all things. The way in which this may be clarified – and Allah knows best – is that when the Qur'an mentions the Children of Israel and criticises them for their sins and abhorrent deeds, that may give the impression that all of the Israelites are subject to this condemnation. Hence the Creator (ﷻ) highlighted those who