

The Worldly And Otherworldly Forms Of Recompense For The People Of Truth And The People Of Falsehood In Surah Al-Imran

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Abstract:

This text discusses the manifestations of worldly and otherworldly recompense for the people of truth and the people of falsehood as presented in Surah Al-Imran. It highlights four main aspects of this recompense: two for the believers and two for the disbelievers.

On the worldly side for the people of truth, the text presents the image of support through victory, where God grants triumph to the believers despite their weakness, as seen in the Battle of Badr. The interpretations of scholars such as Ibn Mas'ud, Al-Tabari, and Rashid Rida are cited regarding the verse: {And Allah supports with His victory whom He wills}. As for the otherworldly recompense, it is manifested in the whitening of faces, symbolizing purity, eternal bliss, and divine pleasure, with references to the interpretations of Abu Zahra and Al-Sha'rawi.

On the side of the people of falsehood, the casting of terror is shown as a worldly punishment that strikes the hearts of the disbelievers due to their weak arguments and their association of partners with God. They live in constant fear that disables their ability to confront, as explained by commentators like Al-Tabari, Al-Maraghi, and Ibn 'Ajibah. In the Hereafter, the blackening of faces represents shame, regret, and humiliation, reflecting the darkness of the heart. This has been interpreted by Al-Maturidi and Abu Zahra as an indication of the extinguishing of the innate light.

The text concludes that these images represent divine laws that guarantee the support of the believers and the humiliation of the disbelievers, and that the otherworldly recompense reflects the essence of one's life in this world.

Keywords: Victory from Allah •Divine Mercy •Day of Judgment •Whitening and Blackening of Faces • Terror in Hearts.

INTRODUCTION:

Surat Aal 'Imran, one of the longest and most thematically rich chapters in the Qur'an, addresses central theological, moral, and eschatological issues through vivid portrayals of divine justice and retribution. Among the most powerful elements within this Surah are the depictions of both worldly and otherworldly consequences for the righteous and the wrongful. Through narratives of divine support in battles, such as the Battle of Badr, and descriptions of eschatological signs like the whitening and blackening of faces on the Day of Judgment, the Surah establishes a clear moral and spiritual dichotomy between belief and disbelief.

This study seeks to explore these dual portrayals by focusing on four central motifs: divine support through victory, the radiant reward of facial whiteness, divine punishment through terror and fear, and the symbolic disgrace of facial blackness. Drawing upon classical and modern Qur'anic exegesis including interpretations by scholars such as al-Ṭabarī, al-Rāzī, al-Māturīdī, Rashid Rida, and al-Shi'rāwī the study highlights the Qur'anic method of using both historical events and eschatological imagery to reinforce theological truths and moral principles. In doing so, the analysis reveals the intricate way in which the Qur'an intertwines spiritual cause and divine consequence, thereby guiding the believer toward steadfastness, trust in God, and ethical conduct in both life and afterlife.

The First Section Support through Victory

Since Allah, glorified and exalted, created the universe, He has been managing the affairs of His servants, guiding them, directing them, and granting them victory over their enemies. Victory is from Allah alone; He alone grants it to whomever He wills among His servants. He is the Almighty, the Sovereign, and He has the power to make the weak strong and the defeated victorious.

Allah says: "There has already been for you an excellent example in two groups who met [in combat]: one fighting in the cause of Allah and the other of disbelievers. They saw them [to be] twice their number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision." ⁽¹⁾

If someone asks: how is it that a small group the Muslims defeated a large group the polytheists on the day of Badr? How could a small number of disbelievers overcome the Muslims? This is a sign. It is said that the verse is not specific to victory in numbers only; rather, it carries broader meanings, and Allah knows best. ⁽²⁾

One interpretation is that the victory of the Muslims, despite their weak bodies and small numbers, and their going out without the intention of fighting, over the polytheists who were strong, numerous, well-prepared for battle, and fully armed, is a clear sign. The enemy knew that the Muslims had no reinforcements or hope of help from humans. This was a sign of courage and bravery, and with it came security, and Allah knows best.

Second, it was narrated that the Messenger of Allah (peace be upon him) took a handful of soil and threw it towards the faces of the enemy, saying: "Their faces have become pale." Allah caused dust to fill their eyes, so they turned away, defeated by Allah. This became a sign. ⁽³⁾

Third, it was said that Abu Jahl stood and prayed, saying: "Who is the most deserving religion and closest kin? Support it and make victory and defeat upon the other." His prayer was answered, and the polytheists were defeated this became a sign.

Fourth, the angels supported the Muslims and Allah sent them as reinforcements to help the believers against the disbelievers on the day of Badr. This was a sign. Also, the companions of the Prophet (peace be upon him) went out like a caravan, unarmed and unprepared for battle, fully aware of that, whereas the other group was fully prepared. Allah knows best. ⁽⁴⁾

Ibn Mas'ud said: "In this verse, we looked at the polytheists and saw them increasing against us, then we looked again and saw they did not increase us even by one; then Allah made them appear few in their eyes so that they seemed fewer than themselves". ⁽⁵⁾

He also said: "They appeared fewer in our eyes on the day of Badr until I said to the man beside me, 'Do you see them as seventy?' He said, 'I see them as a hundred.' We captured a man from them and asked how many they were; he said 'a thousand'". ⁽⁶⁾

Some say the vision was in favor of the polytheists, meaning they saw the believers as equal to themselves in number; Allah made the believers appear fewer to the polytheists before the battle to encourage the polytheists not to retreat. When the fighting began, Allah increased their number in the eyes of the polytheists to cause fear and decreased their number in the eyes of the

¹ Surah Al-Imran, 3:13

² See: Ta'wilat Ahl al-Sunnah by al-Maturidi, vol. 2, p. 319.

³ Narrated by Muslim in his *Ṣaḥīḥ*, Book of Jihād and Expeditions, Chapter on the Battle of Hunayn, ḥadīth no. 1777, vol. 3, p. 1402.

⁴ See: Ta'wilat Ahl al-Sunnah by al-Māturīdī, vol. 2, pp. 319–320.

⁵ Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān, by al-Tha'labī, vol. 3, p. 22.

⁶ Ibid., vol. 3, p. 22.

believers to encourage them. This is the meaning of the verse: "And when they saw you, they appeared to them as twice their number".⁽⁷⁾

Sheikh Muhammad Rashid Rida said: "Allah, the Exalted, says to Muhammad: Tell the deluded who are proud of their wealth, children, allies, and supporters: Do not be deceived by the multitude of numbers or by the wealth that brings numbers, and do not think this is the cause that leads to victory and dominance. Indeed, considering some historical events is the clearest sign of the invalidity of this assumption. He mentioned the two groups that met in battle as an example, and the majority agree that the verse refers to the event of Badr".⁽⁸⁾

He also said: "In summary, the verse guides reflection on the example mentioned, where a small group defeated a large group by the permission of Allah. That is why it says: 'Indeed, in that is a lesson for those of vision,'⁽⁹⁾ meaning those with proper insight used for contemplating matters to benefit from them, not those described as having hearts that do not understand, eyes that do not see, and ears that do not hear they are like cattle, rather, they are more astray".⁽¹⁰⁾

He added: "Allah commanded the believers to remain steadfast and frequently remember Him, which strengthens their resolve and awakens their spirit; to obey Him and His Messenger who was the leader in that event and obedience to the leader is a pillar of victory. He forbade disputes and warned of its consequences: failure and loss of strength. He cautioned them not to be like those polytheists of Mecca who fought the Muslims out of arrogance and tyranny, showing off their strength and glory while blocking the way of Allah. Through these commands and prohibitions, the divine law regarding the victory of a small group over a larger one is understood".⁽¹¹⁾

From all this, it becomes clear that no matter how long injustice persists or tyrants dominate, Allah does not forget His servants and will grant them victory at the time He deems appropriate. Victory is from Allah, the Almighty, alone, and He grants it to whomever He wills among His servants. Therefore, let our faith in Allah be strong, our reliance complete, and our souls always connected to Him.

The Second Section

The Whitening of the Face

The whitening of the face is a divine gift granted by Allah, Almighty, to His righteous servants. It is a light by which believers illuminate themselves in the darkness of this world, and a mirror reflecting the purity of the heart and the sincerity of the soul. The whiteness of the face is a crown adorning the heads of the pious, testifying for them to Paradise and eternal life in the presence of their Lord.

Allah says: "As for those whose faces have become white, they will be in the mercy of Allah, abiding therein forever."⁽¹²⁾

The phrase "as for those whose faces have become white" refers to the believers obedient to Allah, the Almighty. "In the mercy of Allah" means they dwell in His Paradise and the abode of His honor, described here as mercy, indicating that righteous deeds alone do not guarantee entry to Paradise, but divine mercy is necessary. "They will abide therein forever" is a clarifying statement about their eternal state in that mercy.

⁷ See: *Al-Kashf wa al-Bayān ‘an Tafsīr al-Qur’ān, al-Tha‘labī*, vol. 3, p. 22; and the verse is from *Sūrat al-Anfāl*, verse 44.

⁸ *Tafsīr al-Qur’ān al-Ḥakīm (Tafsīr al-Manār)*, Muḥammad Rashīd Riḍā, vol. 3, p. 192.

⁹ *Surat Al-A‘rāf*, verse 179.

¹⁰ *Tafsir al-Qur’an al-Hakim (Tafsir al-Manar)*, Muhammad Rashid Rida: Vol. 3, p. 193.

¹¹ *ibid*: Vol. 3, p. 194.

¹² *Sūrah Āl ‘Imrān*, verse 107.

Abu ibn Ka'b said: On the Day of Judgment, people will be divided into two groups, and those whose faces are blackened will be asked, "Have you disbelieved after your belief?"⁽¹³⁾ This refers to the original faith of Adam's progeny, as they were once one nation. "As for those whose faces have become white," they are those who remained steadfast in their faith and sincerely devoted their religion; thus, Allah whitened their faces and admitted them to His pleasure and Paradise.⁽¹⁴⁾

Sheikh Abu Zahra said: "The state of those whose faces have whitened is explained in the verse: 'As for those whose faces have become white, they will be in the mercy of Allah, abiding therein forever.'⁽¹⁵⁾ This means those whose souls have been illuminated by the light of truth, whose hearts have grasped the meaning of faith and tasted its sweetness, are encompassed by the mercy of Allah, which includes all forms of eternal bliss and His great approval, which is the greatest mercy. Allah emphasizes their permanence in this endless blessing by saying: 'They will abide therein forever'.⁽¹⁶⁾

Abu Zahra added: "It is important to note two points here: first, the mention of the whitening of faces comes after the mention of the blackening of faces, to conclude the verse with mercy, just as the previous verse ended by clarifying who attains this mercy. Second, Allah mentions the eternal bliss for the righteous, but does not explicitly mention eternity for the others here, although He does so elsewhere; this too is part of mercy and hope for repentance".⁽¹⁷⁾

Sheikh Muhammad Rashid Rida said: "God tells Muhammad to say to those who are deluded by their wealth, children, supporters, and allies: Do not be deceived by the multitude of numbers or what wealth brings in numbers. Do not think that this is the reason for victory and dominance, for there are clear signs disproving such assumptions in historical events, such as the two groups meeting in battle, which is generally understood to refer to the Battle of Badr".

He further explained: "In summary, the verse guides us to reflect on such incidents where a small group prevailed over a larger one by the will of Allah; therefore, it says: 'Indeed in that is a lesson for those who have eyes.' Meaning for those who use their true insight to contemplate and benefit, not those described as having hearts that do not understand, eyes that do not see, and ears that do not hear".

Sheikh Al-Shaarawi said: "We should always notice that when Allah describes the reward of a believer for faith and obedience, sometimes He says: 'They are the companions of Paradise; they will abide therein eternally'⁽¹⁸⁾, and other times He says: 'But those who believe in Allah and hold fast to Him will be admitted by Him to mercy and bounty and will be guided to Him by a straight path.'⁽¹⁹⁾ What is the difference? People in worship are of two kinds: some worship Allah for the reward of Paradise, which Allah grants as a recompense for worship and good deeds. Others worship Allah simply because He deserves worship, not caring for Paradise, and they receive mercy itself the meeting with Allah's face. Paradise is created and maintained by Allah, but mercy is everlasting with Allah's existence, which is sufficient guarantee. Thus, whoever worships Allah for His own sake will be enveloped by mercy⁽²⁰⁾". He added: "There is a Paradise called 'Illiyun' where there are no physical pleasures, only the vision of Allah. Since the servant will never suffer hunger in the hereafter, what is better for him: the pleasures of Paradise or the pleasure of seeing Allah? There is no doubt that the joy of seeing the Giver is higher and more sublime than other pleasures. The Quran precisely describes mercy as encompassing the

¹³ Sūrah Āl 'Imrān, verse 106.

¹⁴ See: *Fath al-Bayān fī Maqāṣid al-Qur'ān*, Abū al-Ṭayyib al-Qanūjī: 2/308.

¹⁵ Surah Al-Imran, Ayah 107:

¹⁶ (Zahra al-Tafasir), Abu Zahra, Volume 3, pages 1350-1351.

¹⁷ Ibid.

¹⁸ Surat Al-A'raf (7), verse 42:

¹⁹ Surat An-Nisa (4), verse 175:

²⁰ Tafsir Al-Sha'rawi, Muhammad Metwally Al-Sha'rawi: Vol. 3, pages 1670-1671.

righteous servants, surrounding and preserving them eternally, as confirmed by the phrase: 'They will abide therein forever.' This expresses the permanence of mercy".⁽²¹⁾

Mercy here also serves to remind us that no matter how long a believer devotes his life to obedience, he only enters Paradise through Allah's mercy.⁽²²⁾

From the above, it becomes clear that the whitening of the face is the crown of the noble and the garment of the righteous. It is an eternal beauty unmatched by any worldly adornment, a mirror reflecting the beauty of the soul adorned with faith and piety, and a precious treasure that never fades or diminishes over time.

The Third Section

Casting Terror into Their Hearts

Allah, Glorified and Exalted, will make the disbelievers taste a terror unlike anything they have experienced before. He will blind their insight and deafen their hearing to all sounds except the echo of their own panic. They will find neither refuge nor escape from the impending punishment of Allah. Indeed, He will cast terror into their hearts and will torment them with a severe punishment in Hell, where they will abide eternally.

Allah says: "We will cast terror into the hearts of those who disbelieve for what they associated with Allah, which He had not sent down any authority for. And their refuge will be the Fire, and wretched is the abode of the wrongdoers."⁽²³⁾

Scholars differed on whether this promise was specific to the Day of Uhud or general for all times. Many commentators believe it was specific to that day, as the surrounding verses pertain to that particular event. They offered two explanations of how terror was cast into the hearts of the polytheists on that day:

When the disbelievers overpowered the Muslims and defeated them, Allah instilled fear in their hearts, causing them to retreat without any rational cause.⁽²⁴⁾

After they left for Mecca, some of the polytheists regretted not completely annihilating the Muslims. They considered returning to finish them off, but Allah cast terror into their hearts, so they abandoned that intention and fled.

The second opinion holds that the promise is not limited to Uhud but applies universally. Al-Qaffal stated that although the Muslims suffered a setback at Uhud, Allah would later instill fear in the hearts of the disbelievers, allowing Islam to rise above all other religions and this indeed came to pass, as Islam triumphed over other creeds and faiths.⁽²⁵⁾

Imam Al-Ṭabarī explained: "Allah Most Glorious is informing the believers that He will cast fear into the hearts of those who disbelieve in Him and reject the prophethood of Muhammad (peace be upon him). This fear stems from their associating partners with Allah associations for which no authority has been revealed. This verse is a promise of victory for the Prophet's companions, as long as they remain faithful and obedient to Allah. Allah also informs them of the fate of their enemies: 'And their refuge is the Fire, and wretched is the abode of the wrongdoers'".⁽²⁶⁾

Imam Al-Rāzī noted: "This verse does not imply that every form of fear would be cast into the hearts of all disbelievers, but only that some forms of real terror would reach some of them. Some interpreters believed the verse refers specifically to those polytheists at Uhud".⁽²⁷⁾

Al-Marāghī commented: "Allah will govern His enemies through His divine law and cast fear into their hearts due to their polytheism and the idols they worship false deities with no rational

²¹ Ibid.

²² See: Tafsir Hada'iq Al-Rouh wa Al-Reehan fi Rawabi 'Ulum Al-Qur'an, Muhammad Al-Amin Al-Harari: Vol. 5, p. 59.

²³ Surah Al-Imran: Ayah 151.

²⁴ See: Mafatih al-Ghayb (Tafsir al-Razi), Volume 9, page 384.

²⁵ Ibid.

²⁶ See: Jami' al-Bayan by al-Tabari, Volume 7, page 279.

²⁷ Mafatih al-Ghayb by al-Razi: Volume 9, page 385.

or revealed proof of divinity. These disbelievers merely followed their misguided forefathers. As a result, they are prone to mental confusion and reliance on illusions. They take hallucinations as causes and superstitions as explanations, hoping for benefit from things that can bring none and fearing harm from things that cannot cause any".⁽²⁸⁾

He continued: "This verse hints at the falseness of polytheism and its detrimental psychological effects. Believing that some created beings possess hidden power outside divine laws leads to instability and fear. The polytheists, who resisted the truth and fought its callers with violence, would be shaken when they saw the believers standing firm and calm. Their doubts would increase until their hearts overflow with terror".⁽²⁹⁾

He summarized: "The nature of polytheists, when confronting the believers, is that they become anxious and fearful. So, O believers, do not fear them or heed those who call you to ally with them or seek refuge in them. After describing the disbelievers' fear and terror in this world, the verse shifts to their fate in the Hereafter: 'And their refuge is the Fire, and wretched is the abode of the wrongdoers.' Their dwelling will be Hell, due to their injustice in disbelieving, resisting the truth, and oppressing others. The word 'abode' (mathwā) here indicates a prolonged stayeternity in Hell".⁽³⁰⁾

Ibn 'Ajībah reflected on the spiritual significance: "This verse is a comfort to the weak and oppressed. Whoever attempts to harm them will find Allah casting terror into his heart, preventing him from reaching them. I have witnessed oppressors trying to imprison or kill the righteous poor, fabricating evidence to justify it, but Allah thwarted their plans, filled them with fear, and caused them to die in humiliation. Truly, Allah is the protector of the pious".⁽³¹⁾

In conclusion, from all of this it becomes evident that Allah is the true master of hearts. He alone can implant in them whatever feelings He wills. He casts terror into the hearts of the disbelievers to shake the foundations of their denial and instill doubt in their own convictions. This is no ordinary fear it is a deep, existential sense of helplessness and weakness in the face of His overwhelming majesty and power.

The Fourth Section

Darkening of the Faces

The Day of Judgment will be a terrifying scene in which the distinction between the believers and the disbelievers will be unmistakable. The faces of the believers will shine with the light of faith, while the faces of the disbelievers will be blackened like charred coal—marked by shame, regret, and fear. Allah, Glorified and Exalted, will punish the disbelievers severely for their denial, and they will be among the losers on that Day.

Allah says: "On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black [to them it will be said], 'Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.'" ⁽³²⁾

Imam Al-Ṭabarī commented: "These [disbelievers] will face a severe punishment on the Day when some faces will be whitened and others blackened. Those whose faces blacken will be told: 'Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve'. As for the phrase 'Did you disbelieve after your belief?', scholars differed about its intended meaning. Some said it refers to Muslims from among the people of the Qiblah. Others said it refers to all those who disbelieved after affirming faith when Allah took the covenant from the progeny of Adam, as mentioned in the verse: "Am I not your Lord?" They said, "Yes, we bear witness." Another group believed it refers specifically to the hypocrites .⁽³³⁾

²⁸ Tafsir al-Maraghi, Ahmad Mustafā al-Maraghi: Vol. 4, pp. 96-97.

²⁹ Ibid.

³⁰ Ibid.

³¹ Al-Bahr al-Madid fi Tafsir al-Quran al-Majid, Ibn 'Ajiba: Vol. 1, p. 419.

³² Sūrah Āl 'Imrān, Verse 106.

³³ Jāmi' al-Bayān, al-Ṭabarī: Volume 7, pages 93–95.

Al-Ṭabarī considered the most correct opinion to be that of Ubayy ibn Ka'b that it refers to all disbelievers, and that the "belief" they are reproached for abandoning is the primordial covenant (al-mīthāq) taken from them while they were still in the loins of Adam.

Thus, the verse implies: "Did you deny the oneness of Allah and break the covenant you made to worship Him alone after you had affirmed it? Then taste the punishment for your persistent denial".⁽³⁵⁾ ⁽³⁴⁾

Imam Al-Māturīdī interpreted the description metaphorically: "Allah describes the faces of the people of Paradise as white because whiteness symbolizes clarity and purity just as all colors are visible in white, it reflects openness. The faces of the people of Hell are described as black, as blackness signifies extreme darkness in which no color appears it is symbolic of sorrow. Therefore, the whiteness represents intense joy and happiness, while the blackness signifies deep grief and anguish."⁽³⁶⁾

He added that the statement 'Did you disbelieve after your belief?' can have multiple meanings: You denied with your tongues after your very creation testified to the oneness of Allah.⁽³⁷⁾

You disbelieved after previously believing in the description and prophethood of Muhammad (peace be upon him), which was found in your scriptures.⁽³⁸⁾

Or: "Did you disbelieve even though some among you had believed?"⁽³⁹⁾ as in: "And from the people of Moses is a nation who guides by truth."⁽⁴⁰⁾ And: "Then a group from the Children of Israel believed, and a group disbelieved."⁽⁴¹⁾

As for the phrase "So taste the punishment", while outwardly it seems like a command, it actually signifies an inevitable consequence "Know that punishment awaits you".⁽⁴²⁾

Sheikh Muḥammad Abū Zahrah commented: "The Quran uses whiteness to express truth and righteousness, and blackness for falsehood just as it uses 'light' for guidance and 'darkness' for misguidance. The whiteness of the faces reflects enlightened hearts full of divine light, and the blackness signifies hearts engulfed in darkness, void of truth".⁽⁴³⁾

He continued: "Did you disbelieve after your belief?" expresses amazement and condemnation. It's as if Allah is saying: 'How could you leave the garden of faith for the fire of disbelief?' They were once in the meadow of faith, but due to their inner divisions, whims, and pride, they fell into the pit of disbelief. Thus, their disbelief is based on knowledge of the truth, which renders them inexcusable. For this reason, the punishment is decreed upon them:

'Then taste the punishment for what you used to disbelieve'.

Here, the verb 'used to' (kun-tum) implies their persistent and deliberate rejection".⁽⁴⁴⁾

In conclusion, the blackening of the disbelievers' faces on the Day of Judgment will be like a dreadful eclipse, veiling them from the light of truth. They will seek to escape the torment, but it will cling to them like their shadow. This blackness will be a lasting mark of disgrace upon their foreheads and a sign of Allah's wrath and anger a divine promise fulfilled.

³⁴ Sūrah al-A'rāf, verse 172.

³⁵ Jāmi' al-Bayān, al-Ṭabarī: vol. 7, pp. 95–96.

³⁶ Sūrat 'Abasa: verses 38–39.

³⁷ Ta'wīlāt Ahl al-Sunnah, al-Māturīdī: 2/451-452.

³⁸ Surah Ash-Shūrā: Verse 16.

³⁹ Ta'wīlāt Ahl al-Sunnah, al-Māturīdī: 2/451-452.

⁴⁰ Surah Al-A'rāf: Verse 159.

⁴¹ Surah As-Saff: Verse 14.

⁴² See: Ta'wīlāt Ahl as-Sunnah, al-Māturīdī: vol. 2, pp. 452-453.

⁴³ Zahra al-Tafāsīr, Abū Zahrah: vol. 3, p. 1350.

⁴⁴ Zahra al-Tafāsīr, Abū Zahrah: vol. 3, p. 1350.

CONCLUSION:

The Qur'anic discourse reveals a powerful and consistent theme of divine justice and mercy that manifests both in this world and the hereafter. Throughout the passages discussed, it is evident that Allah's support for the believers is not solely material or military, but deeply spiritual and moral. Victory, honor, and salvation are granted not by worldly means alone, but by divine will and adherence to the principles of faith and righteousness. The imagery of whitened faces represents eternal bliss, purity of heart, and divine favor, while blackened faces reflect disgrace, rejection, and the consequences of denial and arrogance toward the truth.

The recurring notion of *rū'b* (fear) being cast into the hearts of the disbelievers is another dimension of divine intervention, reminding us that psychological collapse can precede physical defeat. These verses, thus, are not merely historical narratives but eternal lessons that illustrate the outcomes of belief and disbelief, submission and rebellion, truth and falsehood. The symbolic and literal implications of these portrayals guide the reader to reflect on their moral and spiritual state, urging them to uphold faith, humility, and obedience to the divine message.

RESULTS:

1_ Victory is a Divine Gift: The Qur'an affirms that true victory is not bound to numbers or might but is granted by Allah to those who are sincere, patient, and obedient. It teaches that divine support can turn weakness into strength and fear into courage.

2_ Whiteness of Faces Represents Salvation: The brightened faces of believers on the Day of Judgment symbolize spiritual enlightenment, steadfastness in faith, and the ultimate reception of divine mercy.

3_ Fear is a Tool of Divine Justice: Allah's casting of fear into the hearts of the disbelievers illustrates a psychological defeat rooted in their spiritual corruption and denial of truth, which weakens their resolve before physical defeat occurs.

4_ Blackness of Faces is a Sign of Rejection: The darkened faces on the Day of Judgment reflect the consequences of disbelief, hypocrisy, and abandonment of divine covenant. It is both a metaphor for inner corruption and a visible sign of eternal loss.

5_ Faith is the Divider: Across all themes, the central criterion distinguishing the honored from the disgraced, the victorious from the defeated, and the saved from the condemned is faithgenuine, lived, and unwavering.

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