The Tafsir of Surah Al `Imran

(Chapter 3)

Surah Al `Imran was revealed in Al-Madinah, as evident by the fact that the first eighty-three Ayat in it relate to the delegation from Najran that arrived in Al-Madinah on the ninth year of Hijrah (632 CE). We will elaborate on this subject when we explain the Ayah about the Mubahalah 3:61 in this Surah, Allah willing. We should also state that we mentioned the virtues of Surah Al `Imran along with the virtues of Surat Al-Baqarah in the beginning of the Tafsir of Surat Al-Baqarah.

(سُمِّي الْلَّهُ الرَّحْمَانِ الرَّحِيمَ)

(الْمَ - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدَى لِلْمُتَّقِينَ -
الذِّينَ يُؤْمِنُونَ بِالْيَهِىٰ بَالصَّلْوَاتِ وَيَقِيمُونَ الصَّلَاةَ وَمَمَاتُ
رَزْقُهُمْ يُنفِقُونَ - وَالذِّينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ
وَمَا أُنْزَلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يَعْقِبُونَ)

(In the Name of Allah, the Most Gracious, the Most Merciful) (1. Alif-Lam-Mim.) (2. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.) (3. It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrah and the Injil.) (4. Aforetime, as a guidance to mankind. And He sent down the criterion. Truly, those who disbelieve in the Ayat of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.)

We mentioned the Hadith in the Tafsir of Ayat Al-Kursi 2:255 that mentions that Allah's Greatest Name is contained in these two Ayat,

(اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَمْدُ لِلْقَيْمِ)

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) and,

(الْمَ - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدَى لِلْمُتَّقِينَ)

(Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.)

We also explained the Tafsir of,
(Alif-Lam-Mim) in the beginning of Surat Al-Baqarah, and the meaning of,

(اللهُ لا إلَهَ إلَّا هُوَ الْحَيُّ الْقَيِّمُ)

(Allah! La ilaha illa Huwa, Al-Hayyul-Qayyum) in the Tafsir of Ayat Al-Kursi. Allah's statement,

(نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ)

(It is He Who has sent down the Book to you with truth, ) means, revealed the Qur'an to you, O Muhammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allah. Verily, Allah revealed the Qur'an with His knowledge, and the angels testify to this fact, Allah is sufficient as a Witness. Allah's statement,

(مُصَدِّقًا لَمَّا بَيْنَ يَدَيْهِ)

(Confirming what came before it) means, from the previous divinely revealed Books, sent to the servants and Prophets of Allah. These Books testify to the truth of the Qur'an, and the Qur'an also testifies to the truth these Books contained, including the news and glad tidings of Muhammad's prophethood and the revelation of the Glorious Qur'an.

Allah said,

(وَأَنْزَلَ الْتَوْراَةَ)

(And He sent down the Tawrah) to Musa (Musa) son of `Imran,

(وَالْإِنْجِيلِ)

(And the Injil), to `Isa, son of Mary,

(مَنْ قَبْلُ)

(Aforetime) meaning, before the Qur'an was revealed,
(As a guidance to mankind) in their time.

(And He sent down the criterion) which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allah's statement,

( Truly, those who disbelieve in the Ayat of Allah) means they denied, refused and unjustly rejected them,

(For them there is a severe torment) on the Day of Resurrection,

(And Allah is All-Mighty) meaning, His grandeur is invincible and His sovereignty is infinite,

(All-Able of Retribution.) from those who reject His Ayat and defy His honorable Messengers and great Prophets.

(If Allah wills, He wills whatever He wills on the earth and in the heavens. He is Almighty, All-Wise)
(5. Truly, nothing is hidden from Allah, in the earth or in the heaven.) (6. He it is Who shapes you in the wombs as He wills. None has the right to be worshipped but He, the Almighty, the All-Wise.)

Allah states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

(هوَ الَّذِي يُصَوَّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاءُ)

(He it is Who shapes you in the wombs as He wills.) meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

(لا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ)

(La ilaha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.) meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision. This Ayah refers to the fact that `Isa, son of Mary, is a created servant, just as Allah created the rest of mankind. Allah created `Isa in the womb (of his mother) and shaped him as He willed. Therefore, how could `Isa be divine, as the Christians, may Allah's curses descend on them, claim `Isa was created in the womb and his creation changed from stage to stage, just as Allah said,

(يَخَلِّفَكُمْ فِي بُطُونٍ أَمَهَاتُكُمْ حَلَقًا مِّنْ بَعْدِ حَلَقٍ)

(He creates you in the wombs of your mothers, creation after creation in three veils of darkness.) 39:6.

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ أَيْتُ مُحَكَّمَتُ
هُنَّ أَمْ ثُلُبٍ وَأُخْرِ مُتَشَهَّهْتَ قَأْمَةَ الْذِّينَ فِي
قَلْوِيْهِمْ زَيْغٌ فَيْتَبِعُونَ ما تَشْبِهُ مَنْهُ ابْتَغَاءَ الْقَدْرَةَ
وَأَبْتَغَاءَ تَأوْيِلَهُ وَمَا يَعْلَمُ تَأوِيلَهُ إِلَّا اللَّهُ
وَالرَّسُولُونِ فِي الْعَلَمِ يَقُولُونَ عَامِنًا بِهِ كُلُّ مَنْ
عَنِدِ رَبِّنَا وَمَا يَذْكُرُ إِلَّا أُوْلُو الْأَلْبَابِ - رَبْنَا لَأَ)
(7. It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta’wil, but none knows its Ta’wil except Allah. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding.) (8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.") (9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.")

The Mutashabihat and Muhkamat Ayat

Allah states that in the Qur'an, there are Ayat that are Muhkamat, entirely clear and plain, and these are the foundations of the Book which are plain for everyone. And there are Ayat in the Qur'an that are Mutashabihat not entirely clear for many, or some people. So those who refer to the Muhkam Ayat to understand the Mutashabih Ayat, will have acquired the correct guidance, and vice versa. This is why Allah said,

(They are the foundations of the Book), meaning, they are the basis of the Qur'an, and should be referred to for clarification, when warranted,

(And others not entirely clear) as they have several meanings, some that agree with the Muhkam and some that carry other literal indications, although these meaning might not be desired.

The Muhkamat are the Ayat that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented. As for the Mutashabihat Ayat, they include the abrogated Ayat, parables, oaths, and what should be believed in, but not implemented.

Muhammad bin Ishaq bin Yasar commented on,
(In it are verses that are entirely clear) as "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for." He also said, "As for the unclear Ayat, they can (but must not) be altered and changed, and this is a test from Allah to the servants, just as He tested them with the allowed and prohibited things. So these Ayat must not be altered to imply a false meaning or be distorted from the truth."

Therefore, Allah said,

(فَأَمَّا الَّذِينَ فِي قُلُوبِهِمُ الزِّيَغُ)

(So as for those in whose hearts there is a deviation) meaning, those who are misguided and deviate from truth to falsehood,

(فِيَّالَغُوْنَ مَا تَشَبَّهَ مِنْهُ)

(they follow that which is not entirely clear thereof) meaning, they refer to the Mutashabih, because they are able to alter its meanings to conform with their false interpretation since the wordings of the Mutashabihat encompass such a wide area of meanings. As for the Muhkam Ayat, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allah said,

(ابِنْتَعَاءَ الْفَتْنَةِ)

(seeking Al-Fitnah) meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the Mutashabih of it -- but, this is proof against and not for them. For instance, Christians might claim that 'Isa is divine because the Qur'an states that he is Ruhullah and His Word, which He gave to Mary, all the while ignoring Allah's statements,

(إنَّ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ)

(He 'Isa was not more than a servant. We granted Our favor to him.) 43:59 , and,

(إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلٍ عَادِمُ حَلَقَةٍ مِنْ ثَرَابِ قُيَّّكُونَ)
(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.) 3:59.

There are other Ayat that clearly assert that `Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers.

Allah's statement,

وَأَبْعَرَاهَا تَأْوِيلَهُ

(And seeking for its Ta'wil,) to alter them as they desire. Imam Ahmad recorded that `A'ishah said, "The Messenger of Allah recited,

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مَنْهَ آيَتٌ مُّحَكَّمَةً

(It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear,), until,

أُولَوْا الأَلْبَابِ

(Men of understanding) and he said,

فَإِذَا رَأَيْتُمُ الْذِينَ يُجَادِلُونَ فِيهِ، قُهُمْ الْذِينَ عَنَى اللَّهِ، فَاحْذَرُوهُمْ

(When you see those who argue in it (using the Mutashabihat), then they are those whom Allah meant. Therefore, beware of them.)"

Al-Bukhari recorded a similar Hadith in the Tafsir of this Ayah 3:7, as did Muslim in the book of Qadar (the Divine Will) in his Sahih, and Abu Dawud in the Sunnah section of his Sunan, from `Aishah; "The Messenger of Allah recited this Ayah,

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مَنْهَ آيَتٌ

(It is He Who has sent down to you the Book. In it are verses that are entirely clear,) until,
(And none receive admonition except men of understanding.)

He then said,

> "If you see those who follow what is not so clear of the Qur'an, then they are those whom Allah described, so beware of them.""

This is the wording recorded by Al-Bukhari.

Only Allah Knows the True Ta'wil (Interpretation) of the Mutashabihat

Allah said,

> (And none know its Ta'wil except Allah.)

Similarly, as preceded in what has been reported from Ibn `Abbas, "Tafsir is of four types: Tafsir that the Arabs know in their language; Tafsir that no one is excused of being ignorant of; Tafsir that the scholars know; and Tafsir that only Allah knows." Scholars of Qur'an recitation have different opinions about pausing at Allah's Name in this Ayah. This stop was reported from `Atishah, `Urwah, Abu Ash-Sha`tha and Abu Nahik.

Some pause after reciting,

> (And those who are firmly grounded in knowledge saying that the Qur'an does not address the people with what they cannot understand. Ibn Abi Najih said that Mujahid said that Ibn `Abbas said, "I am among those who are firmly grounded in its Ta'wil interpretation." The Messenger of Allah supplicated for the benefit of Ibn `Abbas,
(O Allah! Bestow on him knowledge in the religion and teach him the Ta'wil (interpretation).)

Ta'wil has two meanings in the Qur'an, the true reality of things, and what they will turn out to be. For instance, Allah said,

(وَقَالَ يَا بْنِ يَحَيْثُ هَذَا تَأَوْيِلُ رُؤْيَىٰ مِن قَبْلُ)

(And he said: "O my father! This is the Ta'wil of my dream aforetime!".) 12:100, and,

(هَلْ يَنْظُرُونَ إِلَّا تَأَوْيِلَةٌ يَوْمَ يُأْتِى تَأَوْيِلَهُ)

(Await they just for it's Ta'wil On the Day (Day of Resurrection) it's Ta'wil is finally fulfilled.) (7:53) refers to the true reality of Resurrection that they were told about. If this is the meaning desired in the Ayah above 3:7, then pausing after reciting Allah's Name is warranted, because only Allah knows the true reality of things. In this case, Allah's statement,

(وَالرَّسُولُ ﰲ الْعَلْمِ)

(And those who are firmly grounded in knowledge) is connected to His statement,

(يَقُولُونَ أُمَّانِنا بِهِ)

(say: "We believe in it") If the word Ta'wil means the second meaning, that is, explaining and describing, such as what Allah said,

(نَبِيْنَا بِتَأَوْيِلِهِ)

((They said): "Inform us of the Ta'wil of this") meaning its explanation, then pausing after reciting,

(وَالرَّسُولُ ﰲ الْعَلْمِ)

(And those who are firmly grounded in knowledge) is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allah's statement,
(say: "We believe in it") describes the conduct of the scholars. Similarly, Allah said,

وَجَآءَ رَبُّكَ وَالمَلَّاكُ صَفٍّ صَفًا

(And your Lord comes, and the angels, in rows.) 89:22 means, your Lord will come, and the angels will come in rows.

Allah's statement that the knowledgeable people proclaim,

يَقُولُونَ عَامِنًا بِهِ

(We believe in it) means, they believe in the Mutashabih.

كُلُّ مَنْ عِنْدِ رَبِّنَا

(all of it is from our Lord) meaning, both the Muhkam and the Mutashabih are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allah and nothing that comes from Allah is ever met by contradiction or discrepancy. Allah said,

إِفَلَآ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

(Do they not then consider the Qur'an carefully Had it been from other than Allah, they would surely have found therein many a contradiction.) 4:82.

Allah said in his Ayah 3:7,

وَمَا يَدْكُرُ إِلَّا أُولُوْا الْأَلْبَبِ

(And none receive admonition except men of understanding.) meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his Tafsir that Nafi’ bin Yazid said, "Those firmly grounded in knowledge are those who are modest for Allah's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allah said that they supplicate to their Lord,

رَبَّنَا لَا نَزَعْ قُلوبَنَا بَعْدَ إِذْ هَدَيْنَا
(Our Lord! Let not our hearts deviate (from the truth) after You have guided us.) meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the Mutashabih in the Qur'an. Rather, make us remain firmly on Your straight path and true religion."

(وَهَبْ لَنَا مِنْ لَدْنَاكَ)

(And grant us from Ladunka) meaning, from You,

(رَحْمَةُ)

(Mercy) with which You make our hearts firm, and increase in our Faith and certainty,

(إِنَّكَ أَنتَ الْوُهَابُ)

(Truly, You are the Bestower)

Ibn Abi Hatim and Ibn Jarir recorded that Umm Salamah said that the Prophet used to supplicate,

«بيَا مُقَلِّبَ الْقَلْبَاتْ تَبَّتْ قَلْبِي عَلَى دِينِكَ»

(O You Who changes the hearts, make my heart firm on Your religion.)

He then recited,

(رَبّنَا لَا تَرِعُ عَلَى قَلْبِنَا بَعْدَ إِذْ هَدِيَّنَا وَهَبَ لَنَا مِنْ لَدْنَاكَ رَحْمَةٌ إِنَّكَ أَنتَ الْوُهَابُ)

("Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.") The Ayah continues,

(رَبّنَا إِنَّكَ جَآمِعُ النَّاسِ لِيَوْمَ لَا رَيْبٍ فِيهِ)

("Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt") meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.
(10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) (11. Like the behavior of the people of Fir`awn and those before them; they belied Our Ayat. So Allah punished them for their sins. And Allah is severe in punishment.)

On the Day of Resur Allah states that the disbelievers shall be fuel for the Fire,

(10. On the Day of Resur Allah states that the disbelievers shall be fuel for the Fire,)

(The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).) 40:52.

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment. Similarly, Allah said,

(10. Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment. Similarly, Allah said,

(9. So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) 9:55, and,

(9. So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) 9:55, and,
(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.) 3:196, 197.

Allah said in this Ayah 3:10,

(إنَّ الَّذِينَ كَفَرُواَ)

(Verily, those who disbelieve) meaning, disbelieved in Allah's Ayat, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

(لنْتَغْنِيَ عَنْهُمْ أَمُورَهُمْ وَلَا أَوْلَدَهُمْ مِنَ الَّلَّهِ شَيْئًا وَأَوْلَيْكَ هُمْ وَقُوَّدُ النَّارِ)

(Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allah said,

(إِنَّكُمْ وَمَا تَعْبِدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!) 21:98.

Allah said next,

(كَذَآبِ َءَالَ فِرْعَوْنِ)

(Like the Da'b of the people of Fir`awn.) Ad-Dahhak said that Ibn `Abbas said that the Ayah means, "Like the behavior of the people of Fir`awn." This is the same Tafsir of `Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others. Other scholars said that the Ayah means, "Like the practice, conduct, likeness of the people of Fir`awn." These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Ayah indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the Ayat, and proofs of Allah that they were sent with.

(وَاللَّهُ شَدِيدُ العِقَابِ)

(And Allah is severe in punishment.) meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does
what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

(12. Say to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.”) (13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.)

On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allah states that the disbelievers shall be fuel for the Fire,

(يَوْمَ لَا يَنْفَعُ الظَّلَمِينَ مَعْدُونَهُمْ وَلِهْمُ اللُّعَنَةُ وَلِهْمُ سُوءُ الدَّارُ)  
(The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).) 40:52.

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment. Similarly, Allah said,

(فَإِلاْ نَعْجِبُكَ أَمْوَلَهُمْ وَلَا أَوْلَدُهُمْ إِنَّمَا يَرِيدُ اللَّهُ لِيَعْدَبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقُ أَنفُسَهُمْ وَهُمْ كَفِرُونَ)
(So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) 9:55 , and,

(لا يغْرثَّلِكُ نَقْلُبُ الْذِّينَ كَفَرُوا فِي الْبَلَدِ - مَتَعِ قَلِيلٌ نِمَّ مَأْوَاهُم جَهَنَمَ وَيَبْسُ المُهَادُ)

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.) 3:196, 197 .

Allah said in this Ayah  3:10 ,

(إنَّ الْذِّينَ كَفَرُوا)

(Verily, those who disbelieve) meaning, disbelieved in Allah's Ayat, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

(لن تَعْنَى عَنْهُمْ أَمْوَلَهُمْ وَلَا أَوْلَدْهُمْ مَنَ اللَّهِ شَيْئًا وَأَوْلَىٰكُ هُمْ وَقُوْدُ النَّارِ)

(Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allah said,

(إِنْكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!) 21:98 .

Allah said next,

(كَذَٰلِكَ عَلَى الْفِرْعَوْنِ)

(Like the Da'b of the people of Fir`awn.) Ad-Dahhak said that Ibn `Abbas said that the Ayah means, "Like the behavior of the people of Fir`awn." This is the same Tafsir of `Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others. Other scholars said that the Ayah means, "Like the practice, conduct, likeness of the people of Fir`awn." These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Ayah indicates that the disbelievers
will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the Ayat, and proofs of Allah that they were sent with.

(And Allah is severe in punishment.) meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

(And Allah commanded the Prophet Muhammad to proclaim to the disbelievers,

(12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest.") (13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.)

**Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr**

Allah commanded the Prophet Muhammad to proclaim to the disbelievers,

(You will be defeated) in this life,

(And gathered together) on the Day of Resurrection,
(الله، وَوَسْعَ الْمَهَادُ)

(to Hell, and worst indeed is that place of rest)

Muhammad bin Ishaq bin Yasar recorded that Asim bin Umar bin Qatadah said that when the Messenger of Allah gained victory in the battle of Badr and went back to Al-Madinah, he gathered the Jews in the marketplace of Bani Qaynuqa.

Therefore, Allah said,

(قدْ كَانَ لَكُمْ عَلَيْهِ)

(There has already been a sign for you) meaning, O Jews, who said what you said! You have an Ayah, meaning proof, that Allah will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

(فيَ فَنَتِينِ)

(In the two armies) meaning, two camps,

(التَّقَاتَا)

(that met) in combat (in Badr),

(فَنَةَ تُقَاتِلُ فِي سَبِيلِ اللَّهِ)

(One was fighting in the Cause of Allah) the Muslims,

(وَأُخْرَىٰ كَافِرَةٌ)

(And as for the other, in disbelief) meaning, the idolators of Quraysh at Badr. Allah's statement,

(يَرَوْنَهُمْ مُّثَلَّيْهِمْ رَأْيَ الْعَيْنِ)

(They saw them with their own eyes twice their number) means, the idolators thought that the Muslims were twice as many as they were, for Allah made this illusion a factor in the victory that Islam had over them.
It was said that the meaning of Allah's statement,

(يَرَوْنَهُمْ مَثَلًا فِي أَعْيَنٍ)

(They saw them with their own eyes twice their number) is that the Muslims saw twice as many idolators as they were, yet Allah gave them victory over the disbelievers. `Abdullah bin Mas`ud said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allah's statement,

(وَإِذْ يُرِيكُمُوهُمْ إِذْ التَّقَيْنَمُ فِي أُعْيَنِكُمْ قَليلاً)

(And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes.) 8:44 ".

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allah and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allah made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

(ليَقَضِيَ اللَّهُ أمْراً كَانَ مَفْعُولاً)

(so that Allah might accomplish a matter already ordained.) 8:42 meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allah said;

(وَلَقَدْ نَصَرَكُمْ اللَّهُ بِذَرٍّ وَأَنتُمْ آذَلَةُ)

(And Allah has already made you victorious at Badr, when you were a weak little force) 3:123 . In this Ayah 3:13 Allah said,

(وَاللَّهُ يُؤْيِّدُ بِنَصْرِهِ مِنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَاوَلِى الأَبْصَرِ)

(And Allah supports with His victory whom He wills. Verily, in this is a lesson for those who understand.) meaning, this should be an example for those who have intelligence and sound
comprehension. They should contemplate about Allah's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

The True Value of This Earthly Life

Allah mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the Sahih recorded that the Messenger said,

مَا تُرْكَتُ بَعْدِي فَتَّنةٌ أَضَرَّ عَلَى الرِّجَالِ مِنَ النَّسَاءَ

(I did not leave behind me a test more tempting to men than women.)

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many Hadiths that encourage getting married, such as,
Verily, the best members of this Ummah are those who have the most wives. He also said,

"And the best members of this Ummah are those who have the most wives." (Verily, the best members of this Ummah are those who have the most wives) He also said,

"The best members of this Ummah are those who have the most wives." (This life is a delight, and the best of its delight is a righteous wife) The Prophet said in another Hadith,

"I was made to like women and perfume, and the comfort of my eye is the prayer." (I was made to like women and perfume, and the comfort of my eye is the prayer.) A'ishah, may Allah be pleased with her, said, "Nothing was more beloved to the Messenger of Allah than women, except horses," and in another narration, "...than horses except women."

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the Ummah of Muhammad with those who worship Allah alone without partners, then it is encouraged and praised. A Hadith states,

"Marry the Wadud (kind) and Walud (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection." (Marry the Wadud (kind) and Walud (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.)

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of Tafsir have conflicting opinions about the amount of the Qintar, all of which indicate that the Qintar is a large amount of money, as Ad-Dahhak and other scholars said. Abu Hurayrah said "The Qintar is twelve thousand Uwqiyah, each Uwqiyah is better than what is between the heavens and earth." This was recorded by Ibn Jarir.
The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allah, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islam, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allah’s right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a Hadith that we will mention, Allah willing, when we explain Allah’s statement,

وَأَعْدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رَبَاطٍ

(And make ready against them all you can of power, including steeds of war.) 8:60.

As for the Musawwamah horses, Ibn `Abbas said that they are the branded, beautiful horses. This is the same explanation of Mujahid, `Ikrimah, Sa`id bin Jubayr, `Abdur-Rahman bin `Abdullah bin Abza, As-Suddi, Ar-Rabi` bin Anas and Abu Sinan and others. Makhul said the Musawwamah refers to the horse with a white spotted faced, and the horse with white feet. Imam Ahmad recorded that Abu Dharr said that the Messenger of Allah said,

ليس من فرس عربي إلا يوددن له مع كل فجر يدعو بدعوتين يقول: اللهم إنك خولنتي من بني آدم فاجعلني من أحب ماله و أحبله إليه أو أحبله وماله إليه

(Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, `O Allah! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.)

Allah’s statement,

(وَالَّذِينَ عَزِيزُ الْأَنْعَمِ)

(Cattle) means, camels, cows and sheep.
(And fertile land) meaning, the land that is used to farm and grow plants.

Allah then said,

(ذَلِكَ مَتَعُ الحَيَّةِ الدُّنْيَا)

(This is the pleasure of the present world's life) meaning, these are the delights of this life and its short lived joys,

(وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبَ)

(But Allah has the excellent return with Him) meaning, the best destination and reward.

The Reward of the Those Who Have Taqwa is Better Than All Joys of This World

This is why Allah said,

(قُلْ أَوْلَى بِكُمْ بِخَيْرِ مِنَ ذَلِكَ)

(Say: "Shall I inform you of things far better than those")

This Ayah means, "Say, O Muhammad, to the people, `Should I tell you about what is better than the delights and joys of this life that will soon perish?’ Allah informed them of what is better when He said,

(لِلذِّينَ أَتَقَواْ عِندَ رَبِّهِمْ جَنَّاتٌ مَّجْرَىٰ مِن تَحْتِهَا َ)

(For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow) meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

(خَلِّدِينَ فِيهَا)

(Therein (is their) eternal (home)) meaning, they shall remain in it forever and ever and will not want to be removed from it.
(And Azwajun Mutahharatun (purified mates or wives)) meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

(And Allah will be pleased with them) meaning, Allah's pleasure will descend on them and He shall never be angry with them after that. This is why Allah said in in Surah Bara'ah,

(But the pleasure of Allah is greater) 9:72 , meaning, greater than the eternal delight that He has granted them. Allah then said,

(And Allah is All-See of the (His) servants) and, He gives each provisions according to what they deserve.

(16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.") (17. (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allah. Those who spend in good and those who pray and beg Allah's pardon in the last hours of the night.)

The Supplication and Description of Al-Muttaqin

Allah describes the Muttaqin, His pious servants, whom He promised tremendous rewards,

(Those who say: "Our Lord! We have indeed believed") in You, Your Book and Your Messenger.
(so forgive us our sins) because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and shortcomings, with Your bounty and mercy,

(and save us from the punishment of the Fire.)

Allah then said,

(‘They are) those who are patient) while performing acts of obedience and abandoning the prohibitions.

(those who are true) concerning their proclamation of faith, by performing the difficult deeds.

(and obedient) meaning, they submit and obey Allah,

(those who spend) from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

(and those who pray and beg Allah's pardon in the last hours of the night) and this testifies to the virtue of seeking Allah's forgiveness in the latter part of the night. It was reported that when Ya'qub said to his children,
(I will ask my Lord for forgiveness for you)  12:98  he waited until the latter part of the night to say his supplication.

Furthermore, the Two Sahihs, the Musnad and Sunan collections recorded through several Companions that the Messenger of Allah said,

«ينَزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءَ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، قَالَ: هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَعْفَرَ لَهُ؟»

(Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request Is there anyone to invoke Me, so that I may respond to his invocation Is there anyone seeking My forgiveness, so that I may forgive him")

The Two Sahihs recorded that `A'ishah said, "The Messenger of Allah performed Witr during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part." Abdullah bin `Umar used to pray during the night and would ask, "O Nafi`! Is it the latter part of the night yet" and if Nafi` said, "Yes," Ibn `Umar would start supplicating to Allah and seeking His forgiveness until dawn. This Hadith was collected by Ibn Abi Hatim.

(شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائمًا بالقسط لا إله إلا هو العزيز الحكيم إن الدين عند الله الإسلم وما اختلف الذين أوثوا الكتب إلا من بعد ما جاءهم العلم بغيًا بينهم ومن يكفر بآية الله فإن الله سريع الحساب فإن حاجوك فقل أسلمت وتجهى لله ومن اتبعن وقل للذين أوثوا الكتب والأممين
(18. Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this); (He always) maintains His creation in justice. None has the right to be worshipped but He, the Almighty, the All-Wise.) (19. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them. And whoever disbelieves in the Ayat of Allah, then surely, Allah is Swift in reckoning.) (20. So if they dispute with you say: "I have submitted myself to Allah, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah sees the servants.)

The Testimony of Tawhid

Allah bears witness, and verily, Allah is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

(أَنَّهُ لا إِلَهَ إِلَّا هُوَ)

(that La ilaha illa Huwa) meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allah is the Most Rich, Free from needing anyone or anything. Allah said in another Ayah,

(لَكُنَّ اللَّهُ يَشَهَدُُ يَمَا أَنْزَلَ إِلَيْكَ)

(But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad)) 4:166 .

Allah then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

(شَهَدَ اللَّهُ أَنَّهُ لا إِلَهَ إِلَّا هُوَ وَالْمَلائِكَةُ وَأُولَوْ الْعَلْمِ)

(Allah bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this). This Ayah emphasizes the great virtue of those who have knowledge.
((He) maintains His creation in justice) in all that He does,

(لا إِلَهَ إِلَّا هُوَ)

(None has the right to be worshipped but He) thus emphasizing this fact,

(العَزِيزُ الحَكِيمُ)

(the Almighty, the All-Wise.) the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allah is Islam

Allah said,

(إِنَّ الَّذِينَ عَنِدَ اللَّهِ الإِسْلَامُ)

(Truly, the religion with Allah is Islam.) Allah states that there is no religion accepted with Him from any person, except Islam. Islam includes obeying all of the Messengers until Muhammad who finalized their commission, thus closing all paths to Allah except through Muhammad. Therefore, after Allah sent Muhammad, whoever meets Allah following a path other than Muhammad's, it will not be accepted of him. In another Ayah, Allah said,

(وَمَن يَبِتْ غَيْرَ الْإِسْلَامِ دِينًا قَلِنَ يُقَبِّلَ مِنْهُ)

(And whoever seeks a religion other than Islam, it will never be accepted of him) 3:85.

In this Ayah 3:19, Allah said, asserting that the only religion accepted with Him is Islam,

(إِنَّ الَّذِينَ عَنِدَ اللَّهِ الإِسْلَامُ)

(Truly, the religion with Allah is Islam.)

Allah then states that those who were given the Scripture beforehand divided in the religion after Allah sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allah said,
(Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.) meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allah then said,

(And whoever disbelieves in the Ayat of Allah) meaning, whoever rejects what Allah sent down in His Book,

(then surely, Allah is Swift in reckoning.) Allah will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allah said,

(So if they dispute with you (Muhammad)) so if they argue with you about Tawhid,

(Say: “I have submitted myself to Allah (in Islam), and (so have) those who follow me”) meaning, Say, ‘I have made my worship sincere for Allah Alone without partners, rivals, offspring or companion,

(and those who follow me) who followed my religion and embraced my creed.’ In another Ayah, Allah said,
Islam is the Religion of Mankind and the Prophet Was Sent to all Mankind

Allah commanded His servant and Messenger, Muhammad, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allah sent him with. Allah said,

(And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.) meaning, their reckoning is with Allah and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allah said,

(And Allah sees the servants.) for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

(He cannot be questioned for what He does, while they will be questioned.) 21:23 because of His perfect wisdom and mercy. This and similar Ayat are clear proofs that the Message of Muhammad is universal to all creation, as it is well established in the religion, according to the various texts of the Book and Sunnah. For instance, Allah said,

(And Allah sees the servants.)
(Blessed be He Who sent down the criterion to His servant that he may be a warner to the "Alamin (mankind and Jinn).) 25:1.

The Two Sahihs and other collections of Hadith recorded that the Prophet sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allah had commanded him. `Abdur-Razzaq recorded that Ma`mar said, that Hammam said that Abu Hurayrah said that the Prophet said,

(By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.) Muslim recorded this Hadith.

The Prophet said,

(I was sent to the red and black.) and,

(A Prophet used to be sent to his people, but I was sent to all mankind.)

(If the people believe, and the people of the Jinn believe, they are the people who will be deceived, and of the people of the Jinn who will be deceived.)
(21. Verily, those who disbelieve in the Ayat of Allah and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.) (22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.)

**Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People**

This Ayah chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allah’s Ayat and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it. They also killed many Prophets when they conveyed to them what Allah legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

(ويقتلون الذين يأمرون بالقسط من الناس)

(And kill those men who order just dealings) thus, demonstrating the worst type of arrogance. Indeed, the Prophet said,

«الكبّر بطر الحق وغمط الناس»

(Kibr (arrogance) is refusing the truth and degrading people)

This is why when they rejected the truth and acted arrogantly towards the creation, Allah punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allah said,

(فبَشَّرْهُمْ بعَذَابٍ أَلِيمٍ)

(then announce to them a painful torment) meaning, painful and humiliating,
(They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.)

(23. Have you not seen those who have been given a portion of the Scripture They are being invited to the Book of Allah to settle their dispute, then a party of them turned away, and they are averse.) (24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.) (25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned And they will not be dealt with unjustly.)

Chastising the People of the Book for Not Referring to the Book of Allah for Judgment

Allah criticizes the Jews and Christians who claim to follow their Books, the Tawrah and the Injil, because when they are called to refer to these Books where Allah commanded them to follow Muhammad , they turn away with aversion. This censure and criticism from Allah was all because of their defiance and rejection. Allah said next,

(ذَلِكَ بَيْنِهِمْ قَالُواْ لَن نَمُسَّنَا النَّارَ إِلَّا أَيَامًا مَعْدُودَتْ)
This is because they say: "The Fire shall not touch us but for a number of days.") meaning, what made them dare to challenge and defy the truth is their false claim that Allah will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the Tafsir of Surat Al-Baqarah.

Allah then said,

وَعَرَّفُهُمْ فِى دِينِهِمْ مَا كَانُوا يَفْتَرُونَ

(And that which they used to invent regarding their religion has deceived them.) meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allah did not grant them authority to support this claim. Allah said, while threatening and warning them,

فَكَيْفَ إِذَا جَمَعْنَهُمْ لَيَوْمَ الْيَوْمِ لَا رَيْبَ فِيهِ

(How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).) meaning, what will their condition be like after they have uttered this lie about Allah, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil Allah will ask them about all this and punish them for what they have done. This is why Allah said,

فَكَيْفَ إِذَا جَمَعْنَهُمْ لَيَوْمَ الْيَوْمِ لَا رَيْبَ فِيهِ

(How (will it be) when We gather them together on the Day about which there is no doubt.) meaning, there is no doubt that this Day will come,

وَوْقَيْتَ كَلْ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

(And each person will be paid in full what he has earned And they will not be dealt with unjustly.)

قُلْ اللَّهُمَّ مَلِكَ الْمُلُوكِ تَوْتِي الْمُلَكَ مَنْ تَشَاءُ

وَتَنزَعُ الْمُلُكَ مِمْنَ مَنْ تَشَاءُ وَتُعْزُ مَنْ تَشَاءُ وَتُذْلُ

مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدْرِ

- نُولِجُ اللَّيْلَ فِى النَّهَارَ وَنُولِجُ النَّهَارَ فِى الْيَلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيْتَ وَتُخْرِجُ الْمَيْتَ مِنَ الْحَيَّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حَسَابٍ

(26. Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.) (27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.)

Encouraging Gratitude

Allah said,

(قُلُّ)

(26) (Say) O Muhammad , while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

(O Allah! Possessor of the power) meaning, all sovereignty is Yours,

(اللَّهُمَّ مَلِكَ الْمُلْكِ)

(O Allah! Possessor of the power) meaning, all sovereignty is Yours,

(تَوْلِى الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتَعْرُجُ مَنْ تَشَاءُ وَتَذْلِلُ مَنْ تَشَاءُ)

(26) (You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.) meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This Ayah encourages thanking Allah for the favors He granted His Messenger and his Ummah. Allah transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkah, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allah to all mankind and Jinn. Allah endowed the Prophet with the best of qualities from the prophets before him. Allah also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allah and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allah allowed Muhammad's Ummah to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allah's
peace and blessings be on the Prophet until the Day of Judgment, and as long as the day and
night succeed each other. This is why Allah said,

قَلْ اللَّهُمَّ مَلِكَ الْمُلَكِ (Say: "O Allah! Possessor of the power,"’) meaning, You decide what You will concerning Your
creation and You do what you will. Allah refutes those who thought that they could decide for
Allah,

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رِجْلٍ مِّنَ الْقَرَئِيْنِ عَظِيمٍ (And they say: "Why is not this Qur’an sent down to some great man of the two towns (Makkah
and Ta’if)") 43:31.

Allah refuted them by saying,

أَهْمَ يَقِسُمُونَ رَحْمَةَ رَبِّكَ (Is it they who would portion out the Mercy of your Lord) 43:32, meaning, "We decide for Our
creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom
and the unequivocal proof in all of this, and We give the prophethood to whom We will.”
Similarly, Allah said,

اَللَّهُ أَعْلَمُ حَيْثُ يَجِعْلُ رِسَالَتَهُ (Allah knows best with whom to place His Message) and,

إِنْظَرْ كَيْفَ فَضَلَّلَنَا بَعْضَهُمْ عَلَى بَعْضٍ (See how We prefer one above another (in this world)) 17:21

Allah said,

نُولِجُ اللَّيْلَ فِى الْبَيْحَ فَتُولِجُ النَّهَارَ فِى الْبَيْحِ (You make the night enter into the day, and You make the day enter into the night) meaning,
You take from the length of one of them and add it to the shortness of the other, so that they
become equal, and take from the length of one of them and add it to the other so that they
are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allah's statement,

(وَتَخْرِجُ الْحَيٍّ مِنَ الْمَيْتٍ وَتَخْرِجُ الْمَيْتٍ مِنَ الْحَيٍّ)

(You bring the living out of the dead, and You bring the dead out of the living.) means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

(وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ)

(And You give wealth and sustenance to whom You will, without limit.) meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

(لا يَتَخَذِّي الرِّحَالِ رَكِيَّةٍ أوْلَيْيَاهُ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلْيُنْهَى مِنْ اللَّهِ فِي شَيْءٍ إِلاَّ أنْ يَنْتَفَؤُ مِنْهُمْ نَفْقَةً وَيُحْدَرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللهِ المَصِيرُ)

(28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, unless you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.)

The Prohibition of Supporting the Disbelievers

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allah warned against such behavior when He said,

(وَمَنْ يَفْعَلْ ذَلِكَ فَلْيُنْهَى مِنْ اللَّهِ فِي شَيْءٍ)
(And whoever does that, will never be helped by Allah in any way) meaning, whoever commits this act that Allah has prohibited, then Allah will discard him. Similarly, Allah said,

(وَمَن يَقْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ)

(O you who believe! Take not My enemies and your enemies as friends, showing affection towards them), until,

(وَلِيًاٌ أَوْلِياءُ تَلْقَونَ إِلَيْهِمْ بَالْمُوَدَّةِ)

(And whoever of you does that, then indeed he has gone astray from the straight path.)

Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirin, Ansar and Bedouins,
(And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.) 8:73.

Allah said next,

(الإِلَّا أَنْ تُثْخِنُوا مِنْهُمْ نَفْسَةً)

(unless you indeed fear a danger from them) meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqyah is allowed until the Day of Resurrection." Allah said,

(وَيُهْدِدْكُمُ اللَّهُ نَفْسَهُ)

(And Allah warns you against Himself.) meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

(وَإِلَى اللَّهِ الْمَصِيرُ)

(And to Allah is the final return) meaning, the return is to Him and He will reward or punish each person according to their deeds.
(29. Say: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is able to do all things.") (30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself and Allah is full of kindness with the servants.)

Allah Knows What the Hearts Conceal

Allah tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

(وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٍ)

(And Allah is able to do all things.) and His ability encompasses everything. This Ayah alerts Allah's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account. This is why Allah said afterwards,

(يَوْمَ تُحْدِّثُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ حُيْرٍ مُّحْضَرًا)

(On the Day when every person will be confronted with all the good he has done,) meaning, on the Day of Resurrection, Allah brings the good and evil deeds before the servant, just as He said,

(يَنْبِئُ الْإِنْسَانُ يَوْمَئِذٍ يَمَّا قَدَّمَ وَأَحَرًّ)

(On that Day man will be informed of what he sent forward, and what he left behind.) 75:13.

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

(يَلِيِّتُ بَيْنِي وَبَيْنَكَ بُعْدُ المَشْرَقِينَ قَبْسَ الْقَرِينُ)
("Would that between me and you were the distance of the two easts  a horrible companion (indeed)!") 43:38.

Allah then said, while threatening and warning,

(وَيَهْدِرْنَكُمُ اللَّهُ نَفْسًا)

(And Allah warns you against Himself) meaning, He warns you against His punishment. Allah then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

(وَاللَّهُ رَعُوفٌ بِالْعَبَادِ)

(And Allah is full of kindness with the servants)

Al-Hasan Al-Basri said, "Allah is so kind with them that He warns them against Himself." Others commented, "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

(قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَبَعُونِي يَحْبِبْكُمُ اللَّهُ وَيُغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - فَلْأَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَفَّارِينَ)

(31. Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.") (32. Say: "Obey Allah and the Messenger." But if they turn away, then Allah does not like the disbelievers.)

Allah's Love is Attained by Following the Messenger

This honorable Ayah judges against those who claim to love Allah, yet do not follow the way of Muhammad. Such people are not true in their claim until they follow the Shari`ah (Law) of Muhammad and his religion in all his statements, actions and conditions. It is recorded in the Sahih that the Messenger of Allah said,

«مَنْ عَمَلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرًا فَهُوَ رَدّ»
(Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.)

This is why Allah said here,

(قل إن كنتم تحبون الله فاتبعونى يحبكم الله)

(Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...") meaning, what you will earn is much more than what you sought in loving Him, for Allah will love you. Al-Hasan Al-Basri and several scholars among the Salaf commented, "Some people claimed that they love Allah. So Allah tested them with this Ayah;

(قل إن كنتم تحبون الله فاتبعونى يحبكم الله)

(Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...”).

Allah then said,

(ويغفر لكم دنوبكم والله غفور رحيم)

("And forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.") meaning, by your following the Messenger, you will earn all this with the blessing of his mission. Allah next commands everyone,

(قل أطيعوا الله والرسول فإن تولوا)

(Say: “Obey Allah and the Messenger.” But if they turn away) by defying the Prophet,

(فإن الله لا يحب الكفارين)

(then Allah does not like the disbelievers.) thus, testifying that defiance of the Messenger’s way constitutes Kufr. Indeed, Allah does not like whoever does this, even if he claims that he loves Allah and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger from Allah to the two creations: mankind and the Jinn. This is the Prophet who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the Ayah,

(وإذ أخذ الله مينق النبييين)
(And (remember) when Allah took the Covenant of the Prophets) 3:81 , Allah willing.

(33. Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of `Imran above the nations.) (34. Offspring, one of the other, and Allah is All-Hearer, All-Knower.)

The Chosen Ones Among the People of the Earth

Allah states that He has chosen these households over the people of the earth. For instance, Allah chose Adam, created him with His Hand and blew life into him. Allah commanded the angels to prostrate before Adam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allah chose Nuh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allah in worship. Allah avenged the way Nuh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nuh supplicated against them. So Allah caused them to drown, and none among them was saved, except those who followed the religion that Allah sent to Nuh. Allah also chose the household of Ibrahim, including the master of all mankind, and the Final Prophet, Muhammad, peace be upon him. Allah also chose the household of `Imran, the father of Marym bint `Imran, the mother of `Isa, peace be upon them. So `Isa is from the offspring of Ibrahim, as we will mention in the Tafsir of Surat Al-An`am, Allah willing, and our trust is in Him.

(3) قالت أمّأ آتت عمّ رّب إِنِّي نزّرتُ لِكَ مَا في بَطْني مُحْرِّرًا فَقَفْتُ مَنِي إِنّكَ أَنتَ السَّمِيعُ العلِيّمُ - قَلْمًا وَضَعْتِهَا قَالَتْ رّبٌ إِنِّي وَضَعْتُهَا أَنتَ وَاللّهُ أَعَلَمُ یَمَا وَضَعْتُ وَلَيْسَ الذَّکْرُ كَالآئِتْ وَإِنّى سَمَّيْتُهَا مَرّمٌ وَإِنّى أُعِيدُهَا بِكَ وَذَرِيّتُهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (1)
(35. (Remember) when the wife of `Imran said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.") (36. Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child, and Allah knew better what she bore, "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shaytan, the outcast.")

The Story of Maryam's Birth

The wife of `Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh. Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant. She said,

(ربِ إِنِّي نَذَرْتُ لِكَ مَا فِي بَطْنِي مُهْرَرًا فَتَقَبَّلْ)

(وَهُوَ أَعْلَمُ بِمَا وَضَعَتَ)

(وَلَسْتَ الذَّكَرُ كَالأنثى)

(وَإِنَّى سَمِيْتَهَا مَرْيَمَ)

(O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

(قلْمَا وَضَعَتَهَا قَالَتْ رَبِّ إِنِّي وَضَعَتْهَا أَنْثى)

(وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتَ)

(Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child, and Allah knew better what she bore.)

(وَلَيُسَ الذَّكَرُ كَالأنثى)

(And the male is not like the female,) in strength and the commitment to worship Allah and serve the Masjid in Jerusalem.
(And I have named her Maryam,) thus, testifying to the fact that it is allowed to give a name to the newly born the day it is born, as is apparent from the Ayah, which is also a part of the law of those who were before us. Further, the Sunnah of the Messenger of Allah mentioned that the Prophet said,

وُلِدَ لَيَّ الْلَيْلَةَ وَلَدًا، سَمَيَّتُهُ بِإِسْمِ أَبِي إِبْرَاهِيمَ

(This night, a son was born for me and I called him by my father's name, Ibrahim.) Al-Bukhari and Muslim collected this Hadith.

They also recorded that Anas bin Malik brought his newborn brother to the Messenger of Allah who chewed a piece of date and put it in the child's mouth and called him `Abdullah. Other new born infants were also given names on the day they were born.

Qatadah narrated that Al-Hasan Al-Basri said, that Samurah bin Jundub said that the Messenger of Allah said,

كُلُّ غَلَامٍ رَهِينٍ يَعْقِيَتْهُ، يُدْبِحُ عَنْهُ يَوْمَ سَابِعِهِ،
وَيُسَمِّي وَيُحَلِّقُ رَأْسَهُ

(Every new born boy held in security by his `Aqiqah, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.)

This Hadith was collected by Ahmad and the collectors of the Sunan, and was graded Sahih by At-Tirmidhi. We should mention that another narration for this Hadith contained the wording, "and blood is offered on his behalf," which is more famous and established than the former narration, and Allah knows best.

Allah's statement that Maryam's mother said,

وَإِنَّا أَعِيْدُهَا بِكَ وَذُرْيَتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

("...And I seek refuge with You for her and for her offspring from Shaytan, the outcast.") means, that she sought refuge with Allah from the evil of Shaytan, for her and her offspring, i.e., `Isa, peace be upon him. Allah accepted her supplication, for `Abdur-Razzaq recorded that Abu Hurayrah said that the Messenger of Allah said,

مَا مِنْ مَولُودٍ يُولَدُ إِلاً مَّسَّهُ الشَّيْطَانُ حِينَ يُولَدُ،
فَيَسْتَهْلُ صَارَحًا مِنَ مَسَّهُ إِيَاهُ، إِلاً مَّرَيْمَ وَأَبْنَاهَا

("...And I seek refuge with You for her and for her offspring from Shaytan, the outcast.")
(Every newly born baby is touched by Shaytan when it is born, and the baby starts crying because of this touch, except Maryam and her son.)

Abu Hurayrah then said, "Read if you will,

(وَإِنَّى أُعَيْدُهَا بَكَ وَذُرُّيَتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ)

(And I seek refuge with You for her and for her offspring from Shaytan, the outcast)." The Two Sahihs recorded this Hadith.

(فَنَفَقَّلَهَا رَبُّهَا بِقَبُولِ حَسْنٍ وَأَنْبَتَهَا نَبَاتًا حَسْنًا وَكَفَّلَهَا زَكْرِيَا كَلَّمًا دَخَلَ عَلَيْهَا زَكْرِيَا المِهْرَابَ وَجَدَ عِنْدَهَا رَزْقًا قَالَ يَمْرِيمُ أَنْيَ لِكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يُرْزِقُ مَنْ يَشَآءُ بَعْضًا بِحَسَابِ)

(37. So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya. Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you gotten this" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.)

Maryam Grows Up; Her Honor is with Allah

Allah states that He has accepted Maryam as a result of her mother's vow and that He,

(وَأَنْبَتَهَا نَبَاتًا حَسْنًا)

(made her grow in a good manner) meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

(وَكَفَّلَهَا زَكْرِيَا)

(And put her under the care of Zakariyya) meaning, Allah made Zakariyya her sponsor. Allah made Zakariyya Maryam's guardian for her benefit, so that she would learn from his
tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Ishaq and Ibn Jarir stated, or her brother-in-law, as mentioned in the Sahih,

فَإِذَا بَيْحِيٍّ وَعِيسِيٍّ، وَهُمَا أَبْنَا الْحَالَةَ

(I saw John and "Isa, who are maternal cousins.)

We should state that in general terms, what Ibn Ishaq said is plausible, and in this case, Maryam was under the care of her maternal aunt. The Two Sahihs recorded that the Messenger of Allah decided that `Amarah, the daughter of Hamzah, be raised by her maternal aunt, the wife of Ja`far bin Abi Talib, saying,

الحَالَةُ بِمَنْزِلَةِ الْأَمَّ

(The maternal aunt is just like the mother.)

Allah then emphasizes Maryam’s honor and virtue at the place of worship she attended,

كُلُّمَا دَخَلَ عَلَيْهَا زَكَرْيَةُ الْمِهْرَابَ وَجَدَ عِنْدَهَا رَزْقًا

(Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance.)

Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Ash-Sha`tha, Ibrahim An-Nakha`i, Ad-Dahhak, Qatadah, Ar-Rabi` bin Anas, `Atiyah Al-Awfi and As-Suddi said, "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer." When Zakariyya would see this; d

قَالَ يَمْرِيْمُ أَنْتَيْ لِكَ هَذَا

(He said: "O Maryam! From where have you gotten this") meaning, where did you get these fruits from

قَالَتْ هُوَ مِنْ عَنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْبِ حِسَابِ

(She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.)
(38. At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.") (39. Then the angels called him, while he was standing in prayer in the Mihrab, (saying): "Allah gives you glad tidings of Yahya, believing in the Word from Allah, and Sayyidan, and Hasuran, a Prophet, from among the righteous.") (40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren" (Allah) said: "Thus Allah does what He wills.") (41. He said: "O my Lord! Make a sign for me." (Allah) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.")

The Supplication of Zakariyya, and the Good News of Yahya's Birth

When Zakariyya saw that Allah provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyya had become an old man, his bones feeble and his head full of gray hair. His wife was an old women who was barren. Yet, he still supplicated to Allah and called Him in secret,

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(A good offspring) meaning, a righteous offspring,

(You are indeed the All-Hearer of invocation.) Allah said,

(Then the angels called him, while he was standing in prayer in the Mihrab,) meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allah told us about the good news that the angels delivered to Zakariyya,

(An` Allah yibshirk bihiyay)

(Allah gives you glad tidings of Yahya, ) of a child from your offspring, his name is Yahya. Qatadah and other scholars said that he was called Yahya (literally, `he lives') because Allah filled his life with faith.

Allah said next,

(Musaddaqa yaklima min Allahu)

(believing in the Word from Allah) Al-`Awfi reported that Ibn `Abbas said, and also Al-Hasan, Qatadah, `Ikrimah, Mujahid, Abu Ash-Sha`tha, As-Suddi, Ar-Rabi` bin Anas, Ad-Dahhak, and several others said that the Ayah,

(Musaddaqa yaklima min Allahu)

(believing in the Word from Allah) means, "Believing in `Isa, son of Maryam."

Abu Al-`Aliyah, Ar-Rabi` bin Anas, Qatadah and Sa`id bin Jubayr said that Allah's statement,

(Wasiyadu)

(And Sayyidan) means, a wise man. Ibn `Abbas, Ath-Thawri and Ad-Dahhak said that Sayyidan means, "The noble, wise and pious man." Sa`id bin Al-Musayyib said that Sayyid is the scholar
and Faqih. Atiyah said that Sayyid is the man noble in behavior and piety. Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujahid said that Sayyidan means, honored by Allah.

Allah's statement,

(وَحَصُورًا)

(And Hasuran) does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations. This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyya said in his supplication for the benefit of Yahya,

(هَبْ لَيْنِ مِنْ لَدْنِكَ دُرِّيَّة طَيِّبَة)

(Grant me from You, a good offspring), meaning, grant me a son who will have offspring, and Allah knows best.

Allah's statement,

(وَنَبِيًا مِنَ الصَّلِّحِينَ)

(A Prophet, from among the righteous) delivers more good news of sending Yahya as Prophet after the good news that he will be born. This good news was even better than the news of Yahya's birth. In a similar statement, Allah said to the mother of Musa,

(إِنَّا رَأَدَوْهُ إِلَيْكَ وَجَعَلْوُهُ مِنَ الْمُرْسَلِينَ)

(Verily, We shall bring him back to you, and shall make him one of the Messengers.) 28:7

When Zakariyya heard the good news, he started contemplating about having children at his age. He said,

(قَالَ رَبِّ أَنِّي يَكُونُ لِي عَلَمٌ وَقَدْ بَلَغْنِي الكِبْرُ
وَأَمْرَاتِي عَاقِرٌ قَالَ)

("O my Lord! How can I have a son when I am very old, and my wife is barren" (He) said...) meaning the angel said,
("Thus Allah does what He wills.") meaning, this is Allah's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

(He said: "O my Lord! Make a sign for me") meaning make a sign that alerts me that the child will come,

("(Allah) said: "Your sign is that you shall not speak to the people for three days except by signals.") meaning, you will not be able to speak except with signals, although you are not mute. In another Ayah, Allah said,

(For three nights, though having no bodily defect.) 19:10

Allah then commanded Zakariyya to supplicate, thank and praise Him often in that condition,

(And remember your Lord much and glorify (Him) in the afternoon and in the morning. )

We will elaborate more on this subject in the beginning of Surah Maryam (chapter 19), Allah willing.
(42. And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations.") (43. "O Maryam! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Ra`ki`in.") (44. This is a part of the news of the Ghayb (Unseen) which We reveal to you. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.)

The Virtue of Maryam Over the Women of Her Time

Allah states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allah also chose her because of her virtue over the women of the world. At-Tirmidhi recorded that `Ali bin Abi Talib said, "I heard the Messenger of Allah say,

«حَيْرُ نِسَائِهَا مَرْيَمُ بْنَتُ عَمْرَانَ، وَحَيْرُ نِسَائِهَا حَدِيْجَةُ بْنَتُ خُوَيْلِدَةً»

(The best woman (in her time) was Maryam, daughter of `Imran, and the best woman (of the Prophet's time) is Khadijah (his wife), daughter of Khuwaylid.)"

The Two Sahihs recorded this Hadith. Ibn Jarir recorded that Abu Musa Al-Ash`ari said that the Messenger of Allah said,

«كَمْلَ مِنَ الرِّجَالِ كَثِيْرٌ، وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بْنَتُ عَمْرَانَ وَآسَيَةَ امْرَأَةَ فَرْعَوْنَ»

(Many men achieved perfection, but among women, only Maryam the daughter of `Imran and Asiah, the wife of Fir`awn, achieved perfection.)

The Six -- with the exception of Abu Dawud - recorded it. Al-Bukhari's wording for it reads,
(Many men reached the level of perfection, but no woman reached such a level except Asiah, the wife of Fir`awn, and Maryam, the daughter of `Imran. The superiority of `A'ishah (his wife) to other women, is like the superiority of Tharid (meat and bread dish) to other meals.)

We mentioned the various chains of narration and wordings for this Hadith in the story of `Isa, son of Maryam, in our book, Al-Bidayah wan-Nihayah, all the thanks are due to Allah.

Allah states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allah had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allah demonstrated His might by creating a son inside her without male intervention. Allah said,

(يمَرِيمُ إِفْقَنَتِي لَرَبِّكَ وَاسْجُدِي وَأَرْكَعْيَ مَعَ الرَّكِعَيْنِ)

("O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Raki` in.")

As for Qunut (Aqnuti in the Ayah), it means to submit with humbleness. In another Ayah, Allah said,

(بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالأَرْضِ كُلُّ لَهُ قَبْلُونَ)

(Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (Qanitun) to Him.) 2:116

Allah next said to His Messenger after He mentioned Maryam's story,

(ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيَهُ إِلَيْكَ)
(This is a part of the news of the Ghayb which We reveal.) "and narrate to you (O Muhammad), "

وَمَا كُنتَ لِدَيْهِمْ إِذْ يُلْقُونَ أَقْلَمَمْهُمْ أَيْهِمْ يَكْفَلُ

(You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed,) meaning, "You were not present, O Muhammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allah disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed."

Ibn Jarir recorded that `Ikrimah said, "Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Musa. They were responsible for taking care of Bayt Al-Maqdis (the Masjid) at that time, just as there were those who took care of the Ka'bah. Maryam's mother said to them, 'Take this child whom I vowed to serve the Masjid, I have set her free, since she is my daughter, for no menstruating woman should enter the Masjid, and I shall not take her back home.' They said, 'She is the daughter of our Imam,' as `Imran used to lead them in prayer, 'who took care of our sacrificial rituals.' Zakariyya said, 'Give her to me, for her maternal aunt is my wife.' They said, 'Our hearts cannot bear that you take her, for she is the daughter of our Imam.' So they conducted a lottery with the pens with which they wrote the Tawrah, and Zakariyya won the lottery and took Maryam into his care.'" `Ikrimah, As-Suddi, Qatadah, Ar-Rabi` bin Anas, and several others said that the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam. When they threw their pens into the river, the water took all the pens under, except Zakariyya's pen, which remained afloat in its place. Zakariyya was also their master, chief, scholar, Imam and Prophet, may Allah's peace and blessings be on him and the rest of the Prophets.

إِذْ قَالَتِ الْمَلِيَّةَ يَمِرِيمُ إِنَّ اللَّهُ يُبْشِرُكَ بِكُلِّمَةٍ

منَّهُ اسمُهُ المسيحُ عيسى ابنُ مريمُ وجيها في الدُنية والآخرة ومن المقرِّبين - ويكلم النَّاس في المهدي وكهلا ومن الصَّلِحين - قالت ربَ أنَّي يكون لي ولد ولا يمَسِئني بشر قال كذلِك اللهُ
Delivering the Good News to Maryam of `Isa's Birth

This Ayah contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future. Allah said,

(45. (Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him, his name will be Al-Masih, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allah.") (46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous.") (47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: `Be!' and it is.")

(45. (Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him,) a son who will come into existence with a word from Allah, `Be', and he was. This is the meaning of Allah's statement (about Yahya)

(مُصَدَّقًا بِكُلِّمَةٍ مِنَ اللَّهِ)

(Believing in the Word from Allah.) 3:39, according to the majority of the scholars.

(اسْمُهُ الْمَسِيحُ عِيسَى بْنُ مَرْيَمَ)

(His name will be Al-Masih, `Isa, the son of Maryam) and he will be known by this name in this life, especially by the believers. `Isa was called "Al-Masih" (the Messiah) because when he touched (Mash) those afflicted with an illness, they would be healed by Allah's leave. Allah's statement,

(عِيسَى بْنُ مَرْيَمَ)

( `Isa, the son of Maryam) relates `Isa to his mother, because he did not have a father.
(Held in honor in this world and in the Hereafter, and will be one of those who are near to Allah.) meaning, he will be a leader and honored by Allah in this life, because of the Law that Allah will reveal to him, sending down the Scripture to him, along with the other bounties that Allah will grant him with. `Isa will be honored in the Hereafter and will intercede with Allah, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allah, peace be upon them all.

\textbf{`Isa Spoke When He was Still in the Cradle}

Allah said,

(وَيُكَلِّمُ النَّاسَ فِي المَهْدِ وَكِهْلًا)

(He will speak to the people, in the cradle and in manhood,) calling to the worship of Allah Alone without partners, while still in the cradle, as a miracle from Allah, and when he is a man, by Allah's revelation to him.

Muhammad bin Ishaq recorded that Abu Hurayrah said that the Messenger of Allah said,

«ما تَكَلَّمَ مَولُودٌ فِي صِغرِهِ إِلَّا عِيسَى وَصَاحِبُ جُرِيْجِ»

(No infant spoke in the cradle except `Isa and the companion of Jurayj.)

Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

«لَمْ يَتَكَلَّمْ فِي المَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَبحٌ، وَمَنَ الْصَّلِّيْحِينَ»

(No infant spoke in the cradle except three, `Isa, the boy during the time of Jurayj, and another boy.)
(And he will be one of the righteous.) in his statements and actions, for he will possess, pure
knowledge and righteous works.

`Isa was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allah, she said;

(ربَّ أَنَىٰ يَكُونُ لَيْ وَلَدٌ وَلَمْ يَمْسَسْنِيُّ بَشَرٍ)

("O my Lord! How shall I have a son when no man has touched me.")

Mary said, "How can I have a son while I did not marry, nor intend to marry, nor am I an
indecent woman, may Allah forbid" The angel conveyed to Maryam, Allah's answer,

(كَذَٰلِكَ الْلَّهُ يَحْلِقُ ما يَشَاءُ)

(So it will be) for Allah creates what He wills.

He is Mighty in power and nothing escapes His ability. Allah used the word `create' here instead
of the word `does' as in the tale about Zakariyya 3:40, to eradicate any evil thought
concerning `Isa. Allah next emphasized this fact when He said,

(إِذَا قَضَى أَمْرًا فَإِنّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ)

(When He has decreed something, He says to it only: "Be! and it is") meaning, what Allah
wills, comes into existence instantly and without delay. In another Ayah, Allah said,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةُ كَلِمَةٌ بَيْنَ الْبَصِّرِ)

(And Our commandment is but one as the twinkling of an eye.) 54:50, meaning, "We only
issue the command once, and it comes into existence instantly, as fast as, and faster than, a
blink of the eye."

(وَيَعْلَمُهُ الكِتَابُ وَالحِكْمَةُ وَالْبَيِّنَةُ وَالْإِلَهَيْنِ وَالْإِلَيْهِينَ وَرَسُولًا إِلَى بَنِي إِسْرَئِيلَ أَنْيَ أُخْرِجُ دَاوُونًا مِّنۢنَ رَبِّكُمْ أَنْىٰ أَخْلَقْنَ لَكُمْ مِّنَ الطَّيِّبِينَ كَهْيَانَةٍ الطَّيِّرَ
(48. And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.) (49. And will make him a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave; and I heal the blind, and the leper, and I bring the dead to life by Allah's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.") (50. "(And I have come) confirming that which was before me of the Tawrah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwa of Allah and obey me.") (51. "Truly, Allah is my Lord and your Lord, so worship Him (Alone). This is the straight path.")

The Description of `Isa and the Miracles He Performed

Allah states that the good news brought to Maryam about `Isa was even better because Allah would teach him,

(الکِتَبَ وَالحِكْمَةَ)

(the Book and Al-Hikmah). It appears that the `Book' the Ayah mentioned here refers to writing. We explained the meaning of Al-Hikmah in the Tafsir of Surat Al-Baqarah.

(التَّوْرَأَةَ وَالإنْجِيلَ)

(the Tawrah and the Injil). The Tawrah is the Book that Allah sent down to Musa, son of `Imran, while the Injil is what Allah sent down to `Isa, son of Maryam, peace be upon them, and `Isa memorized both Books. Allah's statement,
(And will make him a Messenger to the Children of Israel) means, that Allah will send `Isa as a Messenger to the Children of Israel, proclaiming to them,

(I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave). These are the miracles that `Isa performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allah's leave. Allah made this a miracle for `Isa to testify that He had sent him.

(And I heal him who is Akmah) meaning, `a person who was born blind,' which perfects this miracle and makes the challenge more daring.

(And the leper) which is a known disease,

(And I bring the dead to life by Allah's leave).

Many scholars stated that Allah sent every Prophet with a miracle suitable to his time. For instance, in the time of Musa, magic was the trade of the time, and magicians held a high position. So Allah sent Musa with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Musa's miracle came from the Almighty, Most Great, they embraced Islam and became pious believers. As for `Isa, he was sent during a time when medicine and knowledge in physics were advancing. `Isa brought them the types of miracles that could not be performed, except by one sent by Allah. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave Muhammad was sent during the time of eloquent people and proficient poets. He brought them a Book from Allah; if mankind and the Jinn tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective
cooperation. This is because the Qur’an is the Word of Allah and is nothing like that of the creatures.

`Isa’s statement,

وَأَنبِئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَخَّرُونَ فِى بَيُوتَكُمُ

(And I inform you of what you eat, and what you store in your houses) means, I tell you about what one of you has just eaten and what he is keeping in his house for tomorrow.

إنَّ فِي ذَلِكَ

(Surely, therein), all these miracles,

لَا يَبْلَغُكُمْ مَقْطُولٌ مِّنَ الْوُجُودِ

(is a sign for you) testifying to the truth of what I was sent to you with,

إِنْ كُنْتُمْ مُّؤْمِنِينَ مُصَدَّقًا لَّمَا بَيْنَ يَدَيْ مِنَ النُّورَةِ

(If you believe. And I have come confirming that which was before me of the Tawrah,) affirming the Tawrah and upholding it,

وَلَأَحْلَلَ لَكُمْ بَعْضَ الَّذِي حُرَمَ عَلَيْكُمْ

(and to make lawful to you part of what was forbidden to you.)

This part of the Ayah indicates that `Isa abrogated some of the Laws of the Tawrah and informed the Jews of the truth regarding some issues that they used to dispute about. In another Ayah;

وَلَأَبْيَضَنَّ لَكُمْ بَعْضَ الَّذِى تَخْتَلِفُونَ فِيهِ

(And in order to make clear to you some of the (points) in which you differ) 43:63 .

`Isa said next,
(And I have come to you with a proof from your Lord.) "Containing affirmation and evidence to the truth of what I am conveying to you."

(قَالُوا اللَّهَ وَأَطْبَعُونَ إِنَّ اللَّهَ رَبِّي وَرَبِّكُمْ فَاعْبُدُوهُ)

(So have Taqwa of Allah and obey me. Truly, Allah is my Lord and your Lord, so worship Him (Alone.) for I and you are equal in our servitude, submission and humbleness to Him,

(هَذَا صِرَاطٌ مُّسْتَقِيمٌ)

(This is the straight path.)

(فَلَمَّا أَحْسَنَ عِيُّسَى مِنْ هُمْ الْكَفَّارَ قَالَ مَنْ أَنْصَارَى إِلَى اللَّهِ قَاـلَ الْحَوَارِيَّنَّ نَحْنُ أَنْصَارُ اللَّهِ عَمَّامًا بَاللَّهِ وَاشْهَدْ بَأَنَا مُسْلِمُونَ - رَبَّنَا عَمَّامًا يَمَا أَنْزَلْتُ وَانْبِعَثْنَا الرَّسُولِ فَاكِتَبْنَا مَعَ الشَّهْدِينَ - وَمَكْرُوا وَمَكْرَ اللَّهِ وَاللَّهُ خَيْرُ المَكْرِينَ)

(52. Then when `Isa came to know of their disbelief, he said: "Who will be my helpers in Allah's cause" Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.") (53. "Our Lord! We believe in what You have sent down, and we follow the Messenger `Isa ; so write us down among those who bear witness.") (54. And they (disbelievers) plotted and Allah planned too. And Allah is the Best of those who plot)

The Disciples Give Their Support to `Isa

Allah said,
(Then when `Isa came to know), meaning, `Isa felt that they were adamant in disbelief and continuing in misguidance. He said to them,

``مَنْ أَنصَارِي إِلَيْهِ اللَّهُ`"

(Who will my helper in Allah's cause) Mujahid commented, "Meaning, who would follow me to Allah" However, it appears that `Isa was asking, "Who would help me convey the Message of Allah"

The Prophet said during the Hajj season, before the Hijrah,

``مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلْغَ كَلَامَ رَبِّي؟ فَإِنّـا قُرْيَانُ قَدْ مَنْعُونَى أَنْ أُبَلْغَ كَلَامَ رَبِّي``

(Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.) until he found the Ansar. The Ansar helped the Prophet and gave him refuge. He later migrated to them, they comforted the Prophet and protected him from all his enemies, may Allah be pleased with them all. This is similar to what happened with `Isa, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allah said about them;

``إِنَّ لِكُلِّ نَبِيٍّ حَوْارِيَّةٌ وَحَوْارِيَّةُ الزَّبِيْرِ`"

(Every Prophet has a Hawari, and Az-Zubayr is my Hawari)
Ibn Abi Hatim recorded that Ibn `Abbas said about,

(فَأَكْتَبَنَا مَعَ الشَّهِيدِينَ)

(so write us down among those who bear witness) "Meaning among the Ummah of Muhammad."
This Hadith has a good chain of narration

**The Jews Plot to Kill `Isa**

Allah states that the Children of Israel tried to kill `Isa by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that `Isa was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about `Isa, which they will carry on their necks, including accusing him of being an illegitimate son. The king became furious and sent his men to capture `Isa to torture and crucify him. When they surrounded `Isa's home and he thought that they would surely capture him, Allah saved him from them, raising him up from the house to heaven. Allah put the image of `Isa on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was `Isa. They captured that man, humiliated and crucified him. They also placed thorns on his head. However, Allah deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal. Allah made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allah said,

(وَمَكْرُوا وَمَكْرَ اللَّهِ وَاللَّهُ خَيْرُ المَكْرِينَ)

(And they plotted, and Allah planned too. And Allah is the Best of those who plot.)
t(55. And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself and purify save you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute." (56. "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers.") (57. And as for those who believe and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the wrongdoers.) (58. This is what We recite to you of the verses and the Wise Reminder.)

Meaning of `Take You

Allah said,

(إنني مثوقيك ورأفعك إلى)

(I will take you and raise you to Myself) while you are asleep. Allah said in a similar Ayat,

(وهو الال ذى يثوقيك بالليل)

(It is He Who takes your souls by night (when you are asleep).) 6:60 , and,

(الله يثوقي الأنفس حين موتها وإلتقى لم تمت فعلى منامها)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep.) 39:42 .

The Messenger of Allah used to recite the following words when he would awaken;

الحمد لله الذي أحيانا بعذ ماأماتنا، وإليه النشور
(All the thanks are due to Allah Who brought us back to life after He had caused us to die (sleep), and the Return is to Him).

Allah said,

(وَبَكَرْنَهُمْ وَقُولُهُمْ عَلَى مَرْيَمَ بِهْتَنَا عَظِيمًا
وَقُولُهُمْ إِنَّا قَتَلْنَا المُسِيحَ عِيسَى بْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شَبَّهَهُ لَهُمْ)

(And because of their disbelief and allegations against Maryam and because of their saying "We killed Al-Mash` `Isa, son of Maryam, the Messenger of Allah, but they killed him not, nor crucified him, but it appeared that way to them) until,

(وَقُولُهُمْ إِنَّا قَتَلْنَا المُسِيحَ عِيسَى بْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شَبَّهَهُ لَهُمْ
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفَى شَكْ مَنْهَا مَنْ لَهُمْ بِهِ مِنْ عَلَمِ إِلاَّ ابْتَاعُ الظَّنَّ وَمَا قَتَلُوهُ يَقِينَا - بَلْ رَقَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)

(وَإِنْ مَنْ أَهَلَ الْكِتَابِ إِلاَّ لَيُؤْمِنُنَّ بِهِ قَبْلَ مَوْتِهِ
وَيَوْمَ الْقِيَامَةِ يُكُونُ عَلَيْهِمْ شَهِيدًا)

(For surely; they killed him not But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he `Isa will be a witness against them.) 4:156-159

`His death' refers to `Isa, and the Ayah means that the People of the Book will believe in `Isa, before `Isa dies. This will occur when `Isa comes back to this world before the Day of Resurrection, as we will explain. By that time, all the People of the Book will believe in `Isa, for he will annul the Jizyah and he will only accept Islam from people. Ibn Abi Hatim recorded that Al-Hasan said that Allah's statement,
(I will take you) is in reference to sleep, for Allah raised ` Isa while he was asleep.

**Altering the Religion of ` Isa**

Allah said,

> (وَمْعَذِبَكْ مِنَ الَّذِينَ كَفَرُوا)  
> (And purify save you from those who disbelieve) by raising you to heaven,

> (وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَّمَةِ)  
> (And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection)

This is what happened. When Allah raised ` Isa to heaven, his followers divided into sects and groups. Some of them believed in what Allah sent ` Isa as, a servant of Allah, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over ` Isa, believing that he was the son of Allah. Some of them said that ` Isa was Allah Himself, while others said that he was one of a Trinity. Allah mentioned these false creeds in the Qur'an and refuted them. The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity. Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of ` Isa by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that ` Isa established to the east, built churches for ` Isa, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of ` Isa became the religion of Constantine, who built more then twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul). Throughout this time, the Christians had the upper hand and dominated the Jews. Allah aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allah's curse descend on them.

When Allah sent Muhammad , those who believed in him also believed in Allah, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet , the Final Messenger and the master of all mankind, who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion. Furthermore, Allah abrogated all the laws that were sent down to the Prophets with the Law He sent Muhammad with, which
consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muhammad's religion shall always be dominant and victorious over all other religions. This is why Allah allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth. Furthermore, all countries submitted to them; they demolished Kisra (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allah's sake. All this occurred just as their Prophet told them it would, when he conveyed Allah's statement,

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me.) 24:55.

Therefore, Muslims are the true believers in ` Isa. The Muslims then acquired Ash-Sham from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muhammad, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future, and seize its treasures.

**Threatening the Disbelievers with Torment in This Life and the Hereafter**

Allah said,

(And if He has said, 'The Unbelievers are the protectors, then they will be the protectors. Their award will be hell, and a显露 will come on them. And if He has said, 'You are the protectors,' then they will be the protectors. Their reward will be Paradise, and a显露 will come on them. A显露 will come on the disbelievers who are in the Fire to the Day of Resurrection, and they will be the losers.')
(And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute. As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.)

This is what Allah did to the Jews who disbelieved in `Isa and the Christians who went to the extreme over him. Allah tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

(وَمَا لَهُمْ مِنَ اللَّهِ مِنَ وَاقٍ)

(And they have no Waq (defender or protector) against Allah) 13:34.

(وَأَمَّا الَّذِينَ آمَنُوا وَعَمَلُوا الصَّلِحَاتِ فَيُؤْفَّقُهُمْ)

(And as for those who believe and do righteous good deeds, Allah will pay them their reward in full) in this life, with victory and domination, and in the Hereafter, with Paradise and high grades,

(وَاللَّهُ لَا يُحِبُّ الظَّلِيمِينَ)

(And Allah does not like the wrongdoers.)

Allah then said,

(ذَلِكَ نَثْلَوْهُ عَلَيْكَ مِنَ الآيَاتِ وَالذِّكْرِ الحَكِيمِ)

(This is what We recite to you of the verses and the Wise Reminder.) meaning, "What We narrated to you, O Muhammad, regarding `Isa, his birth and his life, is what Allah conveyed and revealed to you, sent down from the Al-Lawh Al-Mahfuz (The Preserved Tablet). So there is no doubt in it. Similarly, Allah said in Surah Maryam;
(Such is `Isa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" and it is.)

(إن مثل عيسى عِنَد الله كمثل عِهِدُ عَلَمَةً من نَّارٍ ثُمَّ قال الله كن فيكون الحق من ربّك فلا تكن من الممتنعين فمَن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندعو أبنائنا وأبنائكم ونساءنا ونساءكم وأنفسنا وأنفسكم نم نبتهل فنجعل لعنَت الله علَى الكذبيين إن هذا لهو القصص الحق وما من إله إلا الله وإن الله لهو العزيز الحكيم فإن تولوا فإن الله عليم بالمفسدين)

(59. Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Bel!" and he was.) (60. (This is) the truth from your Lord, so be not of those who doubt.) (61. Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allah's curse upon the liars." ) (62. Verily, this is the true narrative, and there is no god except Allah. And indeed, Allah is the Almighty, the All-Wise.) (63. And if they turn away, then surely, Allah is All-Aware of those who do mischief.)

The Similarities Between the Creation of Adam and the Creation of `Isa
Allah said,

(إنَّ مَثَلٍ عِيسَى عَنْدَ اللَّهِ)

(Verily, the likeness of `Isa before Allah) regarding Allah's ability, since He created him without a father,

(كَمَثَلٍ عَادَمَ)

(is the likeness of Adam), for Allah created Adam without a father or a mother. Rather,

(خلْقُهُ مِنْ تَرَابٍ ثُمَّ قَالَ لَهُ گَنِ گِیْکَوْنُ)

(He created him from dust, then (He) said to him: "Be!" and he was.)

Therefore, He Who created Adam without a father or a mother is able to create `Isa, as well, without a father. If the claim is made that `Isa is Allah's son because he was created without a father, then the same claim befits Adam even more. However, since such a claim regarding Adam is obviously false, then making the same claim about `Isa is even more false.

Furthermore, by mentioning these facts, Allah emphasizes His ability, by creating Adam without a male or female, Hawa’ from a male without a female, and `Isa from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allah said in Surah Maryam,

(وَلَنَجْعَلَهُ عَائِةً لِلنَّاسِ)

(And We made him a sign for mankind) 19: 21.

Allah said in this Ayah,

(الحَقُّ مِنْ رَبِّكَ قَلَأ تَكُنْ مَنْ المُمْتَرِينَ)

((This is) the truth from your Lord, so be not of those who doubt.) meaning, this is the only true story about `Isa, and what is beyond truth save falsehood Allah next commands His Messenger to call those who defy the truth, regarding `Isa, to the Mubahalah (the curse).

The Challenge to the Mubahalah
(Then whoever disputes with you concerning him after the knowledge that has come to you, say: “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves”) for the Mubahalah,

(ثمَّ نَبْتَهِلْ)

(then we pray), supplicate,

(فَنَجْعَلْ لَعْنَتُ اللَّهِ عَلَى الْكَذِّبِينَ)

(and we invoke Allah's curse upon the liars) among the two of us.

The reason for the call to Mubahalah and the revelation of the Ayat from the beginning of this Surah until here, is that a delegation from the Christians of Najran (in Yemen) came to Al-Madinah to argue about `Isa, claiming that he was divine and the son of Allah. Allah sent down the beginning of this Surah until here, to refute their claims, as Imam Muhammad bin Ishaq bin Yasar and other scholars stated.

Muhammad bin Ishaq bin Yasar said in his famous Sirah, “The delegation of Christians from Najran came to the Messenger of Allah . The delegation consisted of sixty horsemen, including fourteen of their chiefs who make decisions. These men were Al-`Aqib, also known as `Abdul-Masih, As-Sayyid, also known as Al-Ayham, Abu Harithah bin `Alqamah, of the family of Bakr bin Wa`il and Uways bin Al-Harith. They also included, Zayd, Qays, Yazid, Nabih, Khuwaylid, `Amr, Khalid, `Abdullah and Yuhannas. Three of these men were chiefs of this delegation, Al-`Aqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Harithah bin `Alqamah, their patriarch, priest and religious leader. Abu Harithah was an Arab man from the family of Bakr bin Wa`il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was.” Abu Harithah knew the description of the Messenger of Allah from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians. Ibn Ishaq said, “Muhammad bin Ja`far bin Az-Zubayr said that, ‘The (Najran) delegation came to the Messenger of Allah in Al-Madinah, entered his Masjid wearing robes and garments, after the Prophet had prayed the `Asr prayer. They accompanied a caravan of camels led by Bani Al-Harith bin Ka`b. The Companions of the Messenger of Allah who saw them said that they never saw a delegation like them after that... Then Abu Harithah bin `Alqamah and Al-`Aqib `Abdul-Masih or As-Sayyid Al-Ayham spoke to the Messenger of Allah , and they were Christians like the king (Roman King). However, they disagreed about `Isa; some
of them said, `He is Allah,' while some said, `He is the son of Allah,' and some others said, `He
is one of a trinity.' Allah is far from what they attribute to Him."

Indeed, these are the creeds of the Christians. They claim that `Isa is God, since he brought
the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the
future, created the shape of birds and blew life into them, bringing them to life. However, all
these miracles occurred by Allah's leave, so that `Isa would be a sign from Allah for people.

They also claim that `Isa is the son of Allah, since he did not have a father and he spoke when
he was in the cradle, a miracle which had not occurred by any among the Children of Adam
before him, so they claim. They also claim that `Isa is one of a trinity, because Allah would
say, `We did, command, create and demand.' They said, `If Allah were one, he would have
said, `I did, command, create and decide.' This is why they claim that `Isa and Allah are one
(Trinity). Allah is far from what they attribute to Him, and we should mention that the Qur'an
refuted all these false Christian claims.

Ibn Ishaq continued, "When these Ayat came to the Messenger from Allah, thus judg-
ing between him and the People of the Book, Allah also commanded the Prophet to call them
to the Mubahalah if they still refused the truth. The Prophet called them to the Mubahalah. They
said, `O Abu Al-Qasim! Let us think about this matter and get back to you with our decision to
what we want to do.' They left the Prophet and conferred with Al-`Aqib, to whom they
referred to for advice. They said to him, `O `Abdul-Masih! What is your advice' He said, `By
Allah, O Christian fellows! You know that Muhammad is a Messenger and that he brought you
the final word regarding your fellow (`Isa). You also know that no Prophet conducted
Mubahalah with any people, and the old persons among them remained safe and the young
people grew up. Indeed, it will be the end of you if you do it. If you have already decided that
you will remain in your religion and your creed regarding your fellow (`Isa), then conduct a
treaty with the man (Muhammad) and go back to your land.' They came to the Prophet and
said, `O Abu Al-Qasim! We decided that we cannot do Mubahalah with you and that you remain
on your religion, while we remain on our religion. However, send with us a man from your
Companions whom you are pleased with to judge between us regarding our monetary disputes,
for you are acceptable to us in this regard."

Al-Bukhari recorded that Hudhayfah said, "Al-`Aqib and As-Sayyid, two leaders from Najran,
came to the Messenger of Allah seeking to invoke Allah for curses (against whoever is unjust
among them), and one of them said to the other, `Let us not do that. By Allah, if he were truly
a Prophet and we invoke Allah for curses, we and our offspring shall never succeed afterwards.'
So they said, `We will give you what you asked and send a trusted man with us, just a trusted
man.' The Messenger of Allah said;

«لأبعتن معكم رجلًا أمينًا حقًا أمين»

:«فقم يا أبا عبيدة بن الجراح»
("Verily, I will send a trusted man with you, a truly trustworthy man." The Companions of the Messenger of Allah all felt eager to be that man. The Messenger said, "O Abu `Ubaydah bin Al-Jarrah! Stand up." When Abu `Ubaydah stood up, the Messenger of Allah said, "This is the trustee of this Ummah.")

Al-Bukhari recorded that Anas said that the Messenger of Allah said on another occasion,

«لِكُلِّ آمَةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الآمَةِ أَبُو عُبْيَدَةَ بْنِ»

الجَرَاحٰ

(Every Ummah has a trustee, and the trustee of this Ummah is Abu `Ubaydah bin Al-Jarrah.)

Imam Ahmad recorded that Ibn `Abbas said, "Abu Jahl, may Allah curse him, said, `If I see Muhammad praying next to the Ka`bah, I will step on his neck.' The Prophet later said,

 لوْ فَعَلَ لَأَخْدَمَهُ اللَّهُ المَلَائِكَةُ عَيَّانًا، وَلَوْ أنَّ الْيَهُودَ

تمنوا الموت لماتوا، ورأوا مقعدهم من النار،

وَلَوْ خَرَجَ الْذِّينَ يِبَاهِلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم لرجعوا لا يجدون مالا ولا أهلًا»

(Had he tried to do it, the angels would have taken him publicly. Had the Jews wished for death, they would have perished and would have seen their seats in the Fire. Had those who sought Mubahalah with the Messenger of Allah, went ahead with it, they would not have found estates or families when they returned home)." Al-Bukhari, At-Tirmidhi and An-Nasa'i also recorded this Hadith, which At-Tirmidhi graded Hasan Sahih.

Allah then said,

(إنَّ هَذَا لِهُوَ الْقَصَصُ الْحَقُّ)

(Verily, this is the true narrative) meaning, what we narrated to you, O Muhammad, about `Isa is the plain truth that cannot be avoided,
(وَمَا مِنْ إِلَّهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَرِيزُ
الْحَكِيمُ مَعَهُ تُولَوْاً)

(and none has the right to be worshipped but Allah. And indeed, Allah is the All-Mighty, the All-
Wis e. And if they turn away,) by abandoning this truth,

(فَإِنَّ اللَّهَ عَلِيمٌ بِالمُفسِدِينَ)

(then surely, Allah is All-Aware of those who do mischief.) for those who abandon the truth for false hood commit mischief, and Allah has full knowledge of them and will subject them to the worst punishment. Verily, Allah is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

(قُلْ يَا أَهْلَ الْكِتَابِ تَعاَلُوا إِلَىٰ كُلِّمَةٍ سَوَاءٍ بَيْنَنَا
وَبَيْنَكُمْ أَلاَّ تَعْبِدُ إِلَّا اللَّهَ وَلَا تَشْرَكَ بِهِ شَيْئًا وَلَا
يَتَخَدَّعْ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن
tُولَوْا فَقُولُوا اشْهَدُوا بَعْضُنَا بَعْضًا مُّسْلِمُونَ)

(64. Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allah the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." Then, if they turn away, say: "Bear witness that we are Muslims.")

Every Person Knows about Tawhid

This Ayah includes the People of the Book, the Jews and Christians, and those who follow their ways.

(قُلْ يَا أَهْلَ الْكِتَابِ تَعاَلُوا إِلَىٰ كُلِّمَةٍ)

(Say: "O people of the Scripture! Come to a word")

'Word' - in Arabic - also means a complete sentence, as evident from this Ayah. Allah described this word as being one,
(that is the same between us and you), an honest and righteous word that is fair to both parties. Allah then explained this word,

(أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشَرَكَ بِهِ شَيْئًا)

(that we worship none but Allah (Alone), and that we associate no partners with Him,) we worship neither a statue, cross, idol, Taghut (false gods), fire or anything else. Rather, we worship Allah Alone without partners, and this is the message of all of Allah's Messengers. Allah said,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكْ مِن رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي أَنَا أَقَابِلُونَ)

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me (Alone and none else.")) 21:25 and,

(وَلَقَدْ بَعْثَنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنَبُوا الْطَغْوَاتُ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities.")) 16:36. Allah said next,

(وَلَا يَتَّخَذَ بَعْضُ نَا بَعْضًا أُرْبَابًا مِّن دُونِ اللَّهِ)

("and that none of us shall take others as lords besides Allah.") Ibn Jurayj commented, "We do not obey each other in disobedience to Allah."

(فَإِن تُوَلُّوْا قَفوْلُوا اشْهِدُوا بِأَنَا مُسْلِمُونَ)

(Then, if they turn away, say: "Bear witness that we are Muslims.") if they abandon this fair call, then let them know that you will remain in Islam as Allah has legislated for you.

We should mention that the letter that the Prophet sent to Heraclius reads, "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius, Leader of the Romans: peace be upon those who follow the true guidance. Embrace
Islam and you will acquire safety, embrace Islam and Allah will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants, and,

"O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: 'Bear witness that we are Muslims.'"

Muhammad bin Ishaq and other scholars said that the beginning of Surah Al-Imran, and more than eighty verses thereafter; were revealed about the delegation of Najran. Az-Zuhri stated that the people of Najran were the first people to pay the Jizyah (tax money paid to the Muslim State). However, there is no disagreement that the Ayah that ordained the Jizyah 9:29 was revealed after the Fath (conquering Makkah, and therefore, after the delegation of Najran came to Al-Madinah). So, how can this Ayah 3:64 be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muhammad bin Ishaq and Az-Zuhri The answer is that the delegation of Najran came before Al-Hudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the Mubahalah; not as Jizyah. The Ayah about the Jizyah was later revealed, and its ruling supported what occurred with the Najran people. In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one-fifth (for the Prophet) and four-fifths (for the fighters) agreed with the practice of `Abdullah bin Jahsh during the raid that he led before Badr. An Ayah later on upheld the way `Abdullah divided the booty. Therefore, it is possible that the Prophet wrote this statement (Say, "O People of the Scripture. ..") in his letter to Heraclius before the Ayah was revealed. Later on, the Qur'an agreed with the Prophet's statement, word by word. It is also a fact that the Qur'an was revealed in agreement with what `Umar said regarding the captured disbelievers at Badr, the Hijab (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

(And take you the Maqam (place) of Ibrahim as a place of prayer.) 2:125, and,

(عَسَى رَبَّهُ إِن طَلَقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا أَحَرَّاً مَنْ كُنْتُمْ) (And you are forbidden to marry who you desire, unless you are content with what you have before, and if one of you fears that she will not be able to maintain herself in a content manner, then let him give her her share of the matrimony as a gracious gift, and do not seek to make additions thereto.) 4:18
(O people of the Scripture! Why do you dispute about Ibrahim,) meaning, ‘How is it that you, Jews, claim that Ibrahim was Jew, although he lived before Allah sent down the Tawrah to Musa How is it that you, Christians, claim that Ibrahim was Christian, although Christianity came after his time” This is why Allah said,
(Have you then no sense)

Allah then said,

(هَأْنِتُمْ هَوْلَاءِ حَجَّجُتُمُ فِي مَا لَكُمْ غَيْبَ عَلَيْمَ قَلِمَ
تَحَاجَجُونَ فِي مَا لَيْسَ لَكُمْ بِهِ عَلَيْمٌ)

(Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge)

This Ayah criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrahim. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muhammad was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allah criticized them for this behavior. Allah commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows the true reality of all things. This is why Allah said,

(وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ)

(It is Allah Who knows, and you know not.)

Allah said,

(مَا كَانَ إِبْرَاهِيمُ يَهْوَدِيًا وَلَا نِصْرَانِيًا وَلَكِنَّ كَانَ حَنِيفًا مُّسْلِمًا)

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa), shunning Shirk and living in Iman,

(وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(and he was not of the Mushrikin.)

This Ayah is similar to the Ayah in Surat Al-Baqarah,
(And they say, "Be Jews or Christians, then you will be guided...") 2:135.

Allah said next,

(Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet and those who have believed. And Allah is the Wali (Protector and Helper) of the believers.)

This Ayah means, "The people who have the most right to be followers of Ibrahim are those who followed his religion and this Prophet, Muhammad, and his Companions from the Muhajirin, Ansar and those who followed their lead." Sa`id bin Mansur recorded that Ibn Mas`ud said that the Messenger of Allah said,

(Every Prophet had a Wali (supporter, best friend) from among the Prophets. My Wali among them is my father Ibrahim, the Khalil (intimate friend) of my Lord, the Exalted and Most Honored)

The Prophet then recited,

(Verily, among mankind who have the best claim to Ibrahim are those who followed him...)

Allah's statement,

(And Allah is the Wali (Protector and Helper) of the believers.) means, Allah is the Protector of all those who believe in His Messengers.
(69. A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.) (70. "O People of the Scripture! Why do you disbelieve in the Ayat of Allah, while you bear witness.") (71. "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know") (72. And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.") (73. And believe no one except the one who follows your religion." Say (O Prophet): "Verily, right guidance is the guidance of Allah." (And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say: "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.") (74. He selects for His Mercy whom He wills and Allah is the Owner of great bounty.)

The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims
Allah states that the Jews envy the faithful and wish they could misguide them. Allah states that the punishment of this behavior will fall back upon them, while they are unaware. Allah criticizes them,

(يأهل الكتب لم تكفرُون بِأيَتِ اللهِ وَأنتمُ تَشْهَدُونَ)

(O People of the Scripture!: Why do you disbelieve in the Ayat of Allah, while you bear witness.)

You know for certain that Allah's Ayat are true and authentic,

(يأهل الكتب لم تنسيَون الحقَّ بالبطل وَتَكُُمنَونَ الحقَّ وَأنتمُ تَعْلَمونَ)

(O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know) by hiding what is in your Books about the description of Muhammad, while you know what you do.

(وقالت طائفة من أهل الكتاب عَامَنُوا بالذِّي أنزل على الذين عَامَنُوا وجه النهار وَاكفرُوا أَخَرَهُ)

(And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day.)

This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islamic religion." This is why they said next.

(لعلَّهُم يَرَجُجُونَ)

(so that they may turn back.) Ibn Abi Najih said that Mujahid commented about this Ayah, which refers to the Jews, "They attended the dawn prayer with the Prophet and disbelieved in
the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed."

(وَلَا تَؤْمِنُوا إِلَّا لِمَنْ تَبَيَّنَ دِينَكُمُ

(And believe no one except the one who follows your religion.)"

They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you. Allah replied,

(قُلِّ إِنَّ الْهُدَى هُدَى اللَّهِ)

(Say: (O Prophet) "Verily, right guidance is the guidance of Allah.")

Allah guides the hearts of the faithful to the perfect faith through the clear Ayat, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muhammad. This occurs, O you Jews, even though you hide the description of Muhammad, the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allah's statement;

(أَنْ يُؤْتَى أُحَدٌ مَثَلَ مَا أُوْتَيْتُمْ أَوْ يُحَاجُّكُمْ عِنْدَ رَبِّكُمْ)

((And they say: ) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.")

They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allah's proof against you in this life and the Hereafter." Allah said,

(قُلِّ إِنَّ الْفَضَّلَ بِيِّدِ اللَّهِ يُؤْتَيهِ مَن يَشَاءُ

(Say: "All the bounty is in the Hand of Allah; He grants to whom He wills.) meaning, all affairs are under His control, and He gives and takes. Verily, Allah gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allah has the perfect wisdom and the unequivocal proofs.
(And Allah is All-Sufficient for His creatures' needs, All-Knower." He selects for His mercy whom He wills and Allah is the Owner of great bounty,) meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muhammad over all other prophets, and by directing you to the best Shari`ah there is.

(وَمِنْ أُهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَّهُ بِقِنْطَارٍ يُؤُدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ يَدِينَارٌ لَا يُؤُدِّهِ إِلَيْكَ إِلاًّ مَا دَمَّرَهُ عَلَيْهِ قَانِمًا ذَلِكَ بَيْنَهُمْ قَالُوا لَيْسَ عَلَيْهِ فِي الأَمِيِّيْنِ سَبِيلٌ وَيَفْوُلُونَ عَلَى اللَّهِ الْكَذِّبَ وَهُمْ يَعْلَمُونَ - بَلِ مَنْ أَوْقَى بِعَهْدِهِ وَأَنْقِيَ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ)

(75. Among the People of the Scripture is he who, if entrusted with a Qintar (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it.) (76. Yes, whoever fulfills his pledge and fears Allah much; verily, then Allah loves the Muttaqin (the pious).)

How Trustworthy Are the Jews

Allah states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

(مَنْ إِنْ تَأْمَنَّهُ بِقِنْطَارٍ)

(if entrusted with a Qintar (a great amount)) of money,
(will readily pay it back;) This Ayah indicates that this type would likewise give what is less than a Qintar, as is obvious. However,

(وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤْدِهِ إِلَيْكَ إِلَّا مَا دُمَتْ عَلَيْهِ قَآئِمًا)

(and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,) and insisting on acquiring your rightful property. If this is what he would do with one Dinar, then what about what is more than a Dinar We mentioned the meaning of Qintar in the beginning of this Surah, while the value of Dinar is well known.

Allah’s statement,

(ذَٰلِكَ بَأَنَّهُمْ قَالُوا لَيْسَ عَلِينَا فِى الْأَمْمِينَ سَبِيلً)

(because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).”) means, what made them reject the truth (or what they owed) is that they said, “There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allah has allowed it for us.” Allah replied,

(وَيَفْوَلُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ)

(But they tell a lie against Allah while they know it.) for they invented this lie and word of misguidance. Rather, Allah would not allow this money for them unless they had a right to it.

`Abdur-Razzazq recorded that Sa` saah bin Yazid said that a man asked Ibn `Abbas, “During battle, we capture some property belonging to Ahl Adh-Dhimah, such as chickens and sheep.” Ibn `Abbas said, “What do you do in this case” The man said, “We say that there is no sin (if we confiscate them) in this case.” He said, “That is what the People of the Book said,

(لَيْسَ عَلِينَا فِى الْأَمْمِينَ سَبِيلً)

(There is no blame on us to betray and take the properties of the illiterates (Arabs).)

Verily, if they pay the Jizyah, then you are not allowed their property, except when they willingly give it up.”

Allah then said,
(Verily, whoever fulfills his pledge and fears Allah much,) fulfills his promise and fears Allah among you, O People of the Book, regarding the covenant Allah took from you to believe in Muhammad when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allah's prohibitions, obeys Him and adheres to the Shari'ah that He sent with His Final Messenger and the master of all mankind.

(Verily, then Allah loves the Muttaqin.)

(77. Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.)

There is No Share in the Hereafter for Those Who Break Allah's Covenant

Allah states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allah by following Muhammad , announcing his description from their books to people and affirming his truth, then,

(they shall have no portion in the Hereafter.)

They will not have a share or part in the Hereafter's rewards,
(Neither will Allah speak to them nor look at them on the Day of Resurrection) with His mercy. This Ayah indicates that Allah will not speak words of kindness nor look at them with any mercy,

(وَلَا يَكُلُّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ)

(nor will He purify them) from sins and impurities. Rather, He will order them to the Fire,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and they shall have a painful torment.)

There are several Hadiths on the subject of this Ayah, some of which follow. The First Hadith

Imam Ahmad recorded that Abu Dharr said, "The Messenger of Allah said, c

«ثَلَاثَةِ لَا يَكُلُّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكَّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»

المُسِئِّلُ وَالْمُنْقَّقُ سَلَعَتُهُ بَالحَلَفِ الكَاذِبِ وَالمَتَّانٌ

(There are three persons whom Allah will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, 'O Messenger of Allah! Who are they, may they gain failure and loss? He said, repeating this statement thrice, 'The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it')." This was also recorded by Muslim, and the collectors of the Sunan. Another Hadith

Imam Ahmad recorded that `Adi bin `Amirah Al-Kindi said, "Imru` Al-Qays bin `Abis, a man from Kindah, disputed with a man from Hadramut in front of the Messenger of Allah concerning a piece of land. The Prophet required the man from Hadramut to present his evidence, but he did not have any. The Prophet required Imru` Al-Qays to swear to his truthfulness, but the man
from Hadramut said, `O Messenger of Allah! If you only require him to swear, then by the Lord of the Ka`bah (Allah), my land is lost.' The Messenger of Allah said,

«مَنْ حَلَفَ عَلَى يَمِينٍ كَانِيَةٍ لِيَقْتَطِعَ بِهَا مَالٌ أَحَدٍ، لَقِيَ اللَّهُ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانَ»

(Whoever swears while lying to acquire the property of others, will meet Allah while He is angry with him.)" Raja`one of the narrators of the Hadith, said that the Messenger of Allah then recited,

(إنَّ الَّذينَ يِشْتَرُونَ بَعْهَدِ اللَّهِ وَأَيْمَنِهِمْ تَمْنَا قَلِيْلاً)

(Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...)

Imru' Al-Qays said, `What if one forfeits this dispute, what will he gain, O Messenger of Allah' The Prophet answered, `Paradise.' Imru' Al-Qays said, `Bear witness that I forfeit all the land for him.'" An-Nasa'i also recorded this Hadith. Another Hadith

Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالٌ امْرَىٰ مُسْلِمٌ، لَقِيَ اللَّهُ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانَ»

(Whoever takes a false oath to deprive a Muslim of his property will meet Allah while He is angry with him.)

Al-Ash`ath said, "By Allah! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allah. The Prophet asked me, `Do you have evidence' I said, `I don't have evidence.' He said to the Jew, `Take an oath then.' I said, `O Allah's Messenger! He will take a (false) oath immediately, and I will lose my property.' Allah revealed the verse,

(إنَّ الَّذينَ يِشْتَرُونَ بَعْهَدِ اللَّهِ وَأَيْمَنِهِمْ تَمْنَا قَلِيْلاً)

(Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...)"

The Two Sahih recorded this Hadith. Another Hadith
Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

»َثلاثةَ لا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةَ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يَرْكِزُهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ منَّهُ ابْنُ السَّبِيلِ فَضَلَ مَاءٍ عَنْهُ، وَرَجُلٌ حَلَفَ عَلَى سَلْعَةٍ بَعْدَ الْعَصْرِ يُغْنِي كَاذِبًا وَرَجُلٌ بَايِعَ إِمَامًا، فَإِنَّ أَعْطَاهُ وَقَى لِهُ، وَإِنْ لَمْ يُعْطِهْ لَمْ يَفْعَلْ لَهُ.«

(Three persons whom Allah shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment. (They are) a man who does not give the wayfarer some of the water that he has; a man who swears, while lying, in order to complete a sales transaction after the `Asr prayer; and a man who gives his pledge of allegiance to an Imam (Muslim Ruler), and if the Imam gives him (something), he fulfills the pledge, but if the Imam does not give him, he does not fulfill the pledge).

Abu Dawud and At-Tirmidhi also recorded this Hadith, and At-Tirmidhi graded it Hasan Sahih.

78. And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: This is from Alla0h, but it is not from Alla0h and they speak a lie against Alla0h while they know it.

The Jews Alter Allah’s Words

Allah states that some Jews, may Allah’s curses descend on them, distort Allah’s Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allah. They attribute their own lies to Allah, even though they know that they have lied and invented falsehood. Therefore, Allah said,
(and they speak a lie against Allah while they know it.)

Mujahid, Ash-Sha`bi, Al-Hasan, Qatadah and Ar-Rabi` bin Anas said that,

(who distort the Book with their tongues,) means, "They alter them (Allah's Words)."

Al-Bukhari reported that Ibn `Abbas said that the Ayah means they alter and add although none among Allah's creation can remove the Words of Allah from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrah and the Injil remain as Allah revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then,

(they say: "This is from Allah," but it is not from Allah;)

As for Allah's Books, they are still preserved and cannot be changed." Ibn Abi Hatim recorded this statement. However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations. If Wahb meant the Books of Allah that He has with Him, then indeed, these Books are preserved and were never changed.

(what caused a people to speak a lie against Allah while they know it?)
(79. It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm and prophethood to say to the people: “Be my worshippers rather than Allah’s.” On the contrary (he would say): “Be you Rabianiyyun, because you are teaching the Book, and you are studying it.”
(80. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allah’s will)

**No Prophet Ever Called People to Worship him or to Worship Other Than Allah**

This Ayah 3:79 means, it is not for a person whom Allah has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allah," meaning, along with Allah. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allah commands them, as their honorable Messengers conveyed to them. They also forbid what Allah forbade for them, by the words of His honorable Messengers. The Messengers, may Allah's peace and blessings be on all of them, are the emissaries between Allah and His creation, conveying Allah's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allah's statement,

(وَلَكَن كُونُوا رَبَبِييْنَ بِمَا كُنتُمْ تَعْلَمُونَ الْكِتَابَ
َوَبِمَا كُنتُمْ تَدْرِسُونَ)

(On the contrary (he would say), "Be you Rabianiyyun, because you are teaching the Book, and you are studying it.") means, the Messenger recommends the people to be Rabianiyyun. Ibn `Abbas, Abu Razin and several others said that Rabianiyyun means, "Wise, learned, and forbearing." Ad-Dahhak commented concerning Allah's statement,

(بِمَا كُنتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرِسُونَ)

(because you are teaching the Book, and you are studying it.) "Whoever learns the Qur'an deserves to become a Faqih (learned)."

(وَبِمَا كُنتُمْ تَدْرِسُونَ)

(and you are studying it), preserving its words.

Allah then said,
Nor would he order you to take angels and Prophets for lords. The Prophet does not command worshipping other than Allah, whether a sent Messenger or an angel.

Would he order you to disbelieve after you have submitted to Allah's will? meaning, he would not do that, for whoever calls to worshipping other than Allah, will have called to Kufr. The Prophets only call to Iman which commands worshipping Allah Alone without partners. Allah said in other Ayat,

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me". 21:25,

And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taghut (all false deities)." 16:36, and,

And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious (Allah)"? 43:45

Allah said concerning the angels,
(And if any of them should say: "Verily, I am a god besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the wrongdoers.) 21:29.

(81. And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up Isra?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses.") (82. Then whoever turns away after this, they are the rebellious.)

Taking a Pledge From the Prophets to Believe in Our Prophet, Muhammad

Allah states that He took a pledge from every Prophet whom He sent from Adam until `Isa, that when Allah gives them the Book and the Hikmah, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him. Even though Allah has given the Prophets the knowledge and the prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allah, the Most High, Most Honored, said
(And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah.") meaning, if I give you the Book and the Hikmah, 

("and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said, "Do you agree (to it) and will you take up Isri")

Ibn `Abbas, Mujahid, Ar-Rabi`, Qatadah and As-Suddi said that `Isri` means, "My covenant." Muhammad bin Ishaq said that,

(Isri) means, "The responsibility of My covenant that you took," meaning, the ratified pledge that you gave Me.

(They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses." then whoever turns away after this," from fulfilling this pledge and covenant, c

(they are the rebellious.) `Ali bin Abi Talib and his cousin `Abdullah bin `Abbas said, "Allah never sent a Prophet but after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him." Allah commanded each Prophet to take a pledge from his nation that if Muhammad were sent in their time, they would believe in and support him. Tawus, Al-Hasan Al-Basri and Qatadah said, "Allah took the pledge from the Prophets that they would believe in each other", and this statement does not contradict what `Ali and Ibn `Abbas stated.
Therefore, Muhammad is the Final Prophet until the Day of Resurrection. He is the greatest Imam, who if he existed in any time period, deserves to be obeyed, rather than all other Prophets. This is why Muhammad led the Prophets in prayer during the night of Isra' when they gathered in Bayt Al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is Al-Maqam Al-Mahmud (the praised station) refer to 17:79 that only Muhammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muhammad will carry the task of intercession, may Allah's peace and blessings be on him.

(83. Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.) (84. Say: "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim, Isma`il, Ishaq, Ya`qub and Al-Asbat, and what was given to Musa, `Isa and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted.") (85. And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.)

The Only Valid Religion To Allah is Islam

Allah rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allah Alone without partners, to Whom,
(submitted all creatures in the heavens and the earth,) Willingly, or not. Allah said in other Ayat, 

(And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.) 13:15, and, 

(Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud. They fear their Lord above them, and they do what they are commanded) 16: 48-50.

Therefore, the faithful believer submits to Allah in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allah's power, irresistible control and mighty kingship that cannot be repelled or resisted. Waki reported that Mujahid said that the Ayah, 

(While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly), is similar to the Ayah,
(And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah") 39:38.

He also reported that Ibn `Abbas said about,

(while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.)

"When He took the covenant from them."

(And to Him shall they all be returned) on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allah then said,

(Say: "We believe in Allah and in what has been sent down to us) the Qur'an,

(and what was sent down to Ibrahim, Isma`il, Ishaq, Ya`qub) the scriptures and revelation,

(and the Asbat,) the Asbat are the twelve tribes who originated from the twelve children of Israel (Ya`qub).
(وَمَا أُوْتِيَ مُوسَى وَعِيسَى)
(and what was given to Musa, `Isa) the Tawrah and the Injil,

(وَالنَبِيُّونَ مِن رَبِّهِمْ)
(and the Prophets from their Lord.) and this encompasses all of Allah's Prophets.

(لا نُفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ)
(We make no distinction between one another among them) we believe in all of them,

(وَنَحْنُ لَهُ مُسْلِمُونَ)
(And to Him (Allah) we have submitted (in Islam))

Therefore, faithful Muslims believe in every Prophet whom Allah has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allah, and in every Prophet sent by Allah. Allah said next,

(وَمَن يَبْتَغُ غَيْرَ الإِسْلَامِ دِينًا فَلْنَ أَقْبَلَ مِنْهُ)
(And whoever seeks a religion other than Islam, it will never be accepted of him,) whoever seeks other than what Allah has legislated, it will not be accepted from him,

(وَهُوَ فِي الْآخِرَةِ مِنَ الخَسَرِينَ)
(and in the Hereafter he will be one of the losers.)

As the Prophet said in an authentic Hadith,

(مَنْ عَمِلَ عَمَلًا لِيْسَ عَلَيْهِ أَمْرٌ نَا، فَهُوَ رَدّ)
(Whoever commits an action that does not conform to our matter (religion) then it is rejected).
(86. How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them And Allah guides not the people who are wrongdoers. (87. They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.) (88. They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.) (89. Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.)

Allah Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarir recorded that Ibn `Abbas said, "A man from the Ansar embraced Islam, but later reverted and joined the polytheists. He later on became sorry and sent his people to, 'Ask the Messenger of Allah for me, if I can repent.' Then,

(86. How shall Allah guide a people who disbelieved after their belief) until,

(Verily, Allah is Oft-Forgiving, Most Merciful.) was revealed and his people sent word to him and he re-embraced Islam."

This is the wording recorded by An-Nasa'i, Al-Hakim and Ibn Hibban. Al-Hakim said, "Its chain is Sahih and they did not record it."

Allah's statement,
(How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them)

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness. This is why Allah said,

(And Allah guides not the people who are wrongdoers.)

He then said,

(They are those whose recompense is that on them rests the curse of Allah, of the angels and of all mankind.)

Allah curses them and His creation also curses them.

(They will abide therein) in the curse,

(Neither will their torment be lightened nor will it be delayed or postponed.) for, the torment will not be lessened, not even for an hour. After that, Allah said,
(Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.)

This Ayah indicates Allah's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

(90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.) (91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.)

**Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted**

Allah threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allah said,

(And of no effect is the repentance of those who continue to do evil deeds until death faces one of them) 4:18.

This is why Allah said,
(never will their repentance be accepted. And they are those who went astray.) to those who abandon the path of truth for the path of wickedness. Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn `Abbas said that some people embraced Islam, reverted to disbelief, became Muslims again, then reverted from Islam. They sent their people inquiring about this matter and they asked the Messenger of Allah. On that, this Ayah was revealed,

(Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted). The chain of narration is satisfactory. Thereafter, Allah said,

(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.)

Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience. The Prophet was asked about `Abdullah bin Jud` an, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him The Prophet said,

(No, for not even one day during his life did he pronounce, `O my Lord! Forgive my sins on the Day of Judgment.`)

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allah said,
(...nor shall compensation be accepted from him, nor shall intercession be of use to him,) 2:123, and

(لاَ بَيِّعُ فِيهِ وَلَا خَلْلُ)

(...on which there will be neither mutual bargaining nor befriending.) 14:31, and,

(إِنَّ الْذِّينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلُهُ مَعَهُ لَيْقَتَدُوا بِهِ مِنْ عَذَابٍ يَوْمِ الْقَيْمَةِ مَا نَتَّقِبُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ)

(Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment) 5:36.

This is why Allah said here,

(إِنَّ الْذِّينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارُ فَلَن يُقبِلَ مِنْ أَحَدِهِمْ مُلْلٌ مِّنْ الأَرْضِ ذَهَبًا وَلَوْ اقْتَدَى بِهِ)

(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom).

The implication of this Ayah is that the disbeliever shall never avoid the torment of Allah, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,
(A man from among the people of Paradise will be brought and Allah will ask him, "O son of Adam! How did you find your dwelling?" He will say, "O Lord, it is the best dwelling." Allah will say, "Ask and wish." The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause," because of the honor of martyrdom he would experience. A man from among the people of the Fire will be brought, and Allah will say to him, "O son of Adam! How do you find your dwelling?" He will say, "It is the worst dwelling, O Lord." Allah will ask him, "Would you ransom yourself from Me with the earth's fill of gold?" He will say, "Yes, O Lord." Allah will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it," and he will be sent back to the Fire.)

This is why Allah said,

(أوْلِئَكَ لَهُمْ عَذَابٌ أَلَّلَمْ وَمَا لِهِمْ مِنْ نُصَيرٍ)

(For them is a painful torment and they will have no helpers.) for they shall not have anyone who will save them from the torment of Allah or rescue them from His painful punishment.

(لَنْ تَنَالْوا الْبَرَّ حَتَّى تَنفَقُوا مِمَّا تُحِبُّونَ وَمَا تَنفَقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَهْدِي عَلَىٰ مَثَلٍ يُبْلِغُهُمُ الْغَيْبَ)

(92. By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allah knows it well.)

**Al-Birr is Spending from the Best of One's Wealth**

In his Tafsir, Waki` reported, that `Amr bin Maymun said that
(By no means shall you attain Al-Birr) is in reference to attaining Paradise.

Imam Ahmad reported that Anas bin Malik said, "Abu Talhah had more property than any other among the Ansar in Al-Madinah, and the most beloved of his property to him was Bayruha' garden, which was in front of the (Messenger's) Masjid. Sometimes, Allah's Messenger used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

(By no means shall you attain Al-Birr unless You spend of that which you love,)

Abu Talhah said, `O Allah's Messenger! Allah says,

(By no means shall you attain Al-Birr, unless you spend of that which you love;) No doubt, Bayruha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's cause, and I expect its reward and compensation from Allah. O Allah's Messenger! Spend it where Allah makes you think is feasible. ' On that, Allah's Messenger said,

(Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.)

Abu Talhah said, `I will do so, O Allah's Messenger.' Then Abu Talhah distributed that garden among his relatives and cousins.''

This Hadith was recorded in the Two Sahihs. They also recorded that `Umar said, "O Messenger of Allah! I never gained possession of a piece of property more precious to me than my share in Khaybar. Therefore, what do you command me to do with it" The Prophet said,

(Retain the land to give its fruits in Allah's cause.)
(93. All food was lawful to the Children of Israel, except what Isra'il made unlawful for himself before the Tawrah was revealed. Say: "Bring here the Tawrah and recite it, if you are truthful.") (94. Then after that, whosoever shall invent a lie against Allah, then it is these that are the wrongdoers.) (95. Say:"Allah has spoken the truth; follow the religion of Ibrahim the Hanif (monotheist), and he was not of the Mushrikin (idolators).")

The Questions that the Jews Asked Our Prophet

Imam Ahmad recorded that Ibn ` Abbas said, "A group of Jews came to Allah's Prophet and said, 'Talk to us about some things we will ask you and which only a Prophet would know.' He said, 'Ask me about whatever you wish. However, give your pledge to Allah, similar to the pledge that Ya` qub took from his children, that if I tell you something and you recognize its truth, you will follow me in Islam.' They said, 'Agreed.' The Prophet said, 'Ask me about whatever you wish.' They said, 'Tell us about four matters: 1. What kinds of food did Isra'il prohibit for himself 2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring 3. Tell us about the condition of the unlettered Prophet during sleep, 4. And who is his Wali (supporter) among the angels' The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, 'I ask you by He Who sent down the Tawrah to Musa, do you not know that Isra'il once became very ill When his illness was prolonged, he vowed to Allah that if He cures His illness, he would prohibit the best types of drink and food for himself. Was not the best food to him camel meat and the best drink camel milk' They said, 'Yes, by Allah.' The Messenger said, 'O Allah, be Witness against them.' The Prophet then said, 'I ask you by Allah, other than Whom there is no deity (worthy of worship), who sent down the Tawrah to Musa, do you not know that man's discharge is thick and white and woman's is yellow and thin If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allah's leave. Hence, if the man's is more than the woman's, the child will be male, by Allah's leave. If the woman's discharge is more than the man's, then the child will be female, by Allah's leave.' They said, 'Yes.' He said, 'O Allah, be Witness against them.' He then said, 'I ask you by He Who sent down the Tawrah to Musa, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep' They said, 'Yes, by Allah!' He said, 'O Allah, be Witness.' They said, 'Tell us now about your Wali among the angels, for this is when we either follow or shun you.' He said, 'My Wali (who brings down the revelation from Allah) is Jibril, and Allah never sent a Prophet, but Jibril is his Wali.' They said, 'We then shun you. Had you a Wali other than Jibril, we would have followed you.' On that, Allah, the Exalted revealed,
(قل من كان عدوًا لجبريل)
(Say: "Whoever is an enemy to Jibril...") 2:97 .

Allah's statement,

(نفسيه من قبَل أن تنزل)
(before the Tawrah was revealed) 3:93 , means, Isra'il forbade that for himself before the Tawrah was revealed. There are two objectives behind revealing this segment of the Ayah.

First, he forbade himself the most delightful things for Allah's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allah's statement,

(لن تنالوا الير حتي تتفقوا ممًا تحبون)
(By no means shall you attain Al-Birr, unless you spend of that which you love) 3: 92 .

What we are allowed in our Law is to spend in Allah's obedience from what we like and covet but not to prohibit what Allah has allowed. Allah said in other Ayat;

(وءاتي المال على حبب)
(And gives his wealth, in spite of love for it,) 2:177 , and;

(ويطعمون الطعام على حبب)
(And they give food, in spite of their love for it,) 76:8 .

The second reason is that after Allah refuted the false Christian beliefs and allegations about `Isa and his mother. Allah started refuting the Jews here, may Allah curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law. For instance, Allah has stated in their Book, the Tawrah, that when Nuh departed from the ark, Allah allowed him to eat the meat of all types of animals. Afterwards, Isra'il forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrah later on prohibited this type of food, and added several more types of prohibitions. Allah allowed Adam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrahim allowed the man to take female servants as companions along with his wife, as Ibrahim did when he took Hajar, while he was married to Sarah. Later on, the Tawrah prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Ya'qub married two sisters at the same time. Later on, this practice was prohibited in the Tawrah. All these examples are in the Tawrah and constitute a Naskh (abrogation) of the Law. Therefore, let the Jews consider what Allah legislated for `Isa and if such legislation falls under the category of abrogation or not. Why do they not then follow `Isa in this regard
Rather, the Jews defied and rebelled against `Isa and against the correct religion that Allah sent Muhammad with.

This is why Allah said,

(كَلُّ الْطَّعَامِ كَانَ حَلَالًا لِّبَنِي إسْرَئِيلٍ إِلَّا مَا حَرَّمَ إِسْرَئِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَنْ نَنْزِلَ الْتَوْرَاتُ)  

(All food was lawful to the Children of Israel, except what Isra'il made unlawful for himself before the Tawrah was revealed) 3:93 meaning, before the Tawrah was revealed, all types of foods were allowed, except what Isra'il prohibited for himself. Allah then said,

(اِنَّ الْتَوْرَاتُ قَالُوا بِالْتَوْرَاتِ قَامَلُوهَا إِن كُنتُمُ)  

(Say: "Bring here the Tawrah and recite it, if you are truthful."),

for the Tawrah affirms what we are stating here. Allah said next,

(فَمَن اقْتَرَأَ عُلَى اللَّهِ الْكَذِّبَ مِن بَعْدٍ ذَلِكَ فَأُوْلَئِكَ هُمُ الظَّلَمُونَ)  

(Then after that, whosoever shall invent a lie against Allah, then these it is that are the wrongdoers.) 3:94, in reference to those who lie about Allah and claim that He made the Sabbath and the Tawrah eternal. They are those who claim that Allah did not send another Prophet calling to Allah with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrah,

(فَأُوْلَئِكَ هُمُ الظَّلَمُونَ)  

(then these it is that are the wrongdoers.)

Allah then said,

(قُلْ صَدَقَ اللَّهُ)  

(Say, "Allah has spoken the truth;") 3:95 meaning, O Muhammad, say that Allah has said the truth in what He conveyed and legislated in the Qur'an,
Therefore, follow the religion of Ibrahim that Allah legislated in the Qur’an. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did. Allah said in other Ayat,

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, the Hanif, and he was not of the idolators.") 6:161

and,

(Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, the Hanif, and he was not of the idolaters.") 16:123.

(96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamin (mankind and Jinn). (97. In it are manifest signs (for example), the Maqam (station) of Ibrahim; whosoever enters it, he attains security. And
Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey; and whoever disbelieves, then Allah stands not in need of any of the 'Alamin.)

The Ka`bah is the First House of Worship

Allah said,

(إنَّ أَوْلَىٰ بِيْتِ وُضُعَ لِلنَّاسِ)

(Verily, the first House appointed for mankind) for all people, for their acts of worship and religious rituals. They go around the House in Tawaf, pray in its vicinity and remain in its area in I'tikaf.

(لَلَّذِى بَيْتُهَا)

(was that at Bakkah,) meaning, the Ka`bah that was built by Ibrahim Al-Khalil, whose religion the Jews and Christians claim they follow. However, they do not perform Hajj to the house that Ibrahim built by Allah's command, and to which he invited the people to perform Hajj.

Allah said next, i

(مُبَارَكَةُ)

(full of blessing), sanctified,

(وَهُدًى لِلْعَالِمِينَ)

(and a guidance for Al-'Alamin.)

Imam Ahmad recorded that Abu Dharr said: "I said, 'O Allah's Messenger! Which Masjid was the first to be built on the surface of the earth?" He said, 'Al-Masjid Al-Haram (in Makkah)." I said, 'Which was built next?" He replied, 'Al-Masjid Al-Aqsa (in Jerusalem)." I said, 'What was the period of time between building the two?" He said, 'Forty years." He added,

«ثَمَّ حَيْبِّكَ أَذْرَكْتُ الصَّلَاةَ قَصَّلَ، فَكَُلْهَا مَسْحُودٌ»

(Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.)" Al-Bukhari and Muslim also collected this Hadith.

The Names of Makkah, Such As `Bakkah

Allah said,
(was that at Bakkah), where Bakkah is one of the names of Makkah. Bakkah means, `it brings Buka' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do Buka next to it, meaning they cry and become humble in its vicinity. There are many names for Makkah, such as Bakkah, Al-Bayt Al-`Atiq (the Ancient House), Al-Bayt Al-Haram (the Sacred House), Al-Balad Al-Amin (the City of Safety) and Al-Ma'mun (Security). Makkah's names include Umm Rahm (Mother of Mercy), Umm Al-Qura (Mother of the Towns), Salah, as well as others.

The Station of Ibrahim

Allah's statement,

(In it are manifest signs) 3:97 , means, clear signs that Ibrahim built the Ka`bah and that Allah has honored and blessed it. Allah then said,

(Maqam Ibn `Abbás) When the building the Ka`bah was raised, Ibrahim stood on; the Maqam so that he could raise the walls higher, while his son Isma`il was handing the stones to him. We should mention that the Maqam used to be situated right next to the House. Later, and during his reign, `Umar bin Al-Khattab moved the Maqam farther to the east, so that those who go around the House in Tawaf are able to perform it easily, without disturbing those who pray next to the Maqam after finishing their Tawaf. Allah commanded us to pray next to the Maqam;

(And take you (people) the Maqam (station) of Ibrahim as a place of prayer) 2:125 .

We mentioned the Hadiths about this subject before, and all the thanks are due to Allah. Al-`Awfi said that, Ibn `Abbas commented on Allah's statement,

(In it are manifest signs, the Maqam of Ibrahim;)
"Such as the Maqam and Al-Mash`ar Al-Haram." Mujahid said, "The impression of Ibrahim's feet remains on the Maqam as a clear sign." It was reported that `Umar bin `Abdul-`Aziz, Al-Hasan, Qatada, As-Suddi, Muqatil bin Hayyan and others said similarly.

Al-Haram, the Sacred Area, is a Safe Area

Allah said,

(وَمَنْ دَخَلَهُ كَانَ عَامِنًا)

(whosoever enters it, he attains security,) 3:97 meaning, the Haram of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of Jahiliyyah. Al-Hasan Al-Basri said, "(During the time of Jahiliyyah) a man would commit murder, then wear a piece of wool around his neck and enter the Haram. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allah said,

(أُولَمْ يَرَوْا أَنَا جَعَلْتُ حَرَّمًا عَامِنًا وَيَتَخْطَفْ النَّاسُ مِنْ حَوْلِهِمْ)

(Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them) 29:67 , and,

(قَلِيلُبُدُّوا رَبَّهُ هَذَا الْبَيْتِ الَّذِى أَطْعَمْهُمْ مِنْ جُوعٍ وَأَعَمِّنَهُمْ مِنْ خَوْفٍ)

(So let them worship (Allah) the Lord of this House (the Ka`bah). (He) Who has fed them against hunger, and has made them safe from fear) 106:3-4 .

It is not allowed for anyone to hunt in the Haram or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the Hadiths of the Prophet and the statements of the Companions testify. The Two Sahihs recorded (this being the wording of Muslim) that Ibn `Abbas said, "On the day of the conquest of Makkah, the Messenger of Allah said,

«لَا هَجْرَةٌ، وَلَكَنْ جَهَادٌ وَتَبَيِّنةٌ، وَإِذَا اسْتَنفَرَتْمُ فَانْفِرُوا»
(There is no more Hijrah (migration to Makkah), only Jihad and good intention. If you were
mobilized, then march forth.)

He also said on the day of the conquest of Makkah,

«إنَّهُ فَرَّضَ اللهُ حُرَّمَةَ الْجَهَالَةِ مِنْ يَوْمِ الْيَوْمِ ۚ وَالْأَرْضِ، فَهُوَ حَرَامٌ بِحُرَّمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لمْ يَحْلِقَ الْقَنَالُ فِيهِ لَأَحَدٌ قَبْلَيْهِ، وَلَمْ يَحْلِقْ لِإِلَّا فِي سَاعَةٍ مِّنْ نَهَارِ، فَهُوَ حَرَامٌ بِحُرَّمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَعْضُدُ شَوْكَةً، وَلَا يَنْفُرُ صَبِيدُهُ، وَلَا يَلْتِقِطُ لُقْطَنُهَا إِلَّا مِّنْ عَرْقَهَا، وَلَا يَخْتَلِفُ خَلَاهَا.»

(Beware! Allah made this town (Makkah) a sanctuary when He created the heavens and earth,
and it is sacred by Allah's decree until the Day of Resurrection. Fighting in Makkah was not
permitted for anyone before me, and it was made legal for me only for a few hours or so on
that day. No doubt it is at this moment a sanctuary by Allah's decree until the Day of
Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost
objects, except by announcing it, or to uproot its trees.)

Al-' Abbas said, `Except the lemon grass, O Allah's Messenger, as they use it in their houses and
graves.' The Prophet said:

«إِلَّا الْلُّدْخِرُ»

(Except lemongrass)."

The Two Sahihs also recorded that Abu Shurayh Al-` Adawi said that he said to `Amr bin Sa`id
while he was sending the troops to Makkah (to fight `Abdullah bin Az-Zubayr), `O Commander!
Allow me to tell you what Allah's Messenger said on the day following the conquest of Makkah.
My ears heard it and my heart memorized it thoroughly, and I saw the Prophet with my own
eyes when he, after glorifying and praising Allah, said,
(Allah, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allah and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, 'Allah allowed His Messenger and did not allow you.' Allah allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact."

Abu Shurayh was asked, "What did 'Amr reply?" He said that 'Amr said, "O Abu Shurayh! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."

Jabir bin 'Abdullah said, "I heard the Messenger of Allah saying,

«لا يِحْلُ لَأَحَدٍ كَمْ أَنْ يَحْمِلَ بِمَكَّةِ السَّلَاحَ»

(None of you is allowed to carry a weapon in Makkah.) Muslim recorded this Hadith.

'Abdullah bin 'Adi bin Al-Hamra' Az-Zuhri said that he heard the Messenger of Allah say while standing at Al-Hazwarah in the marketplace of Makkah,

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحْبَبُ أَرْضَ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنْيَ أَخْرَجْتُ مِنْكَ مَا خَرَجْتُ»
(By Allah! You are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you.)

Imam Ahmad collected this Hadith and this is his wording. At-Tirmidhi, An-Nasa'i and Ibn Majah also collected it. At-Tirmidhi said, "Hasan Sahih."

**The Necessity of Performing Hajj**

Allah said,

\[
\text{وَلَّهَ عَلَى النّاسِ حَجُّ الْبَيْتِ مَنْ أَسْتَطَعَ إلَيْهِ سَبِيلًا}
\]

(And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey) 3:97.

This Ayah established the obligation of performing Hajj. There are many Hadiths that mention it as one of the pillars and fundamentals of Islam, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah once gave a speech in which he said,

\[
\text{أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحَجُّوْا}
\]

(O people! Hajj has been enjoined on you, therefore, perform Hajj.)

A man asked, "Is it every year, O Allah's Messenger" The Prophet remained silent until the man repeated the question three times and he then said,

\[
\text{لَوْ قَلْتُ: نَعَمْ لَوْ جَبَتْ وَلَمَّا اسْتَطَعْتُمْ}
\]

(Had I said yes, it would have become an obligation and you would not have been able to fulfill it.) He said next,

\[
\text{دَرُوْني مَا تَرْكُنَّكَمْ فَإِنَّمَا هَلْكُ مِنْ كَانَ قَبْلَكُمْ بَكْثَرَةً سَوَاءٍ وَإِحْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ وَإِذَا}
\]
Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.) Muslim recorded similarly.

Meaning of `Afford' in the Ayah

There are several categories of “the ability to undertake the journey”. There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu `Isa At-Tirmidhi recorded that Ibn `Umar said, “A man stood up and asked the Messenger of Allah, ‘O Messenger of Allah! Who is the pilgrim?’ He said, ‘He who has untidy hair and clothes.’ Another man asked, ‘Which Hajj is better, O Messenger of Allah?’ He said, ‘The noisy (with supplication to Allah) and bloody (with sacrifice).’ Another man asked, ‘What is the ability to undertake the journey, O Messenger of Allah’ He said, ‘Having provision and a means of transportation.’” This is the narration that Ibn Majah collected. Al-Hakim narrated that Anas said that the Messenger of Allah was asked about Allah's statement, (for those who are able to undertake the journey;) 3:97 "What does `able to undertake the journey' mean” The Prophet answered, "Having sufficient provision and a means of transportation." Al-Hakim stated that this Hadith's chain of narration is authentic, following the guidelines of Muslim in his Sahih, but the Two Sahihs did not collect it. Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

(Whoever intends to perform Hajj, let him rush to perform it.) Abu Dawud also collected this Hadith.

The One who Denies the Necessity of Hajj Becomes a Disbeliever

Allah said,

(وَمَن كَفَرَ فَإِنَّ اللَّهُ غَنِیٌّ عَنِ الْعَالَمِينَ) 3:97

(...and whoever disbelieves, then Allah stands not in need of any of the `Alamin)
Ibn `Abbas, Mujahid and several others commented on this Ayah, "Whoever denies the necessity of Hajj becomes disbeliever, and Allah is far Richer than to need him." Al-Hafiz Abu Bakr Al-Isma`ili recorded that `Umar bin Al-Khattab said, "Whoever can afford Hajj but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to `Umar.

(قلْ يَأَهِلِ الْكِتَابِ لَمۡ تَكَفُّرُونَ بَيِّنَتَيْنِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ رَبُّكُمْ يَأَهِلُ الْكِتَابِ لَمۡ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِنْ عَامِنِ يُبِعْوَنَهَا عَوَّاجًا وَأَنَّمَ شُهَدَاءَ وَمَا اللَّهُ بَعِيلٌ عَمَّا تَعْمَلُونَ)

(98. Say: "O People of the Scripture (Jews and Christians)! Why do you reject the Ayat of Allah, while Allah is Witness to what you do") (99. Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses And Allah is not unaware of what you do.")

**Chastising the People of the Book for Their Disbelief and Blocking the Path of Allah**

In this Ayah Allah criticizes the disbelieving People of the Book for refusing the truth, rejecting Allah's Ayat and hindering those who seek to believe from His path, although they know that what the Messenger was sent with is the truth from Allah. They learned this from the previous Prophets and honorable Messengers, may Allah's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hashimi Prophet from Makkah, the master of the Children of Adam, the Final Prophet and the Messenger of the Lord of heavens and earth. Allah has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allah states that He is never unaware of what they do, and He will hold them responsible for their actions, R

(يَوُمًا لَا يَنْفَعُ مَالًا وَلَا بَنَٰنٍ)

(The Day whereon neither wealth nor sons will avail) 26:88.
Warning Muslims Against Imitating People of the Scriptures

Allah warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allah gave them by sending His Messenger. Similarly, Allah said,

(100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!) (101. And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger And whoever depends upon Allah, then he is indeed guided to the right path.)

(Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of their own envy) 2:109.

In this Ayah 3:100, Allah said,

(If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!), then said,
(And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger), meaning, disbelief is far from touching you, since the Ayat of Allah are being sent down on His Messenger day and night, and he recites and conveys them to you. Similarly, Allah said,

(And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers)

57:8. A Hadith states that one day, the Prophet said to his Companions,

«أي المؤمنين أعجب إليكم إيماناً؟»

وكيف لا يؤمنون وهم عند ربهم

«أي المؤمنين أعجب إليكم إيماناً؟»

وكيف لا يؤمنون ولو حي ينزل عليهم

«أي المؤمنين أعجب إليكم إيماناً؟»

وكيف لا يؤمنون وأنا بين أظهركم؟»
"Who among the faithful believers do you consider has the most amazing faith?" They said, "The angels." He said, "Why would they not believe, since they are with their Lord?" They mentioned the Prophets, and the Prophet said, "Why would they not believe while the revelation is sent down to them?" They said, "Then, we are." He said, "Why would not you believe when I am among you?" They asked, "Who has the most amazing faith?" The Prophet said, "A people who will come after you and who will find only books that they will believe in.")

Allah said next,

(And whoever depends upon Allah, then he is indeed guided to the right path) 3:101 for trusting and relying on Allah are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

(102. O you who believe! Have Taqwa of Allah as is His due, and die not except as (true) Muslims.) (103. And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves, and remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.)

Meaning of \`Taqwa of Allah

Ibn Abi Hatim recorded that \`Abdullah bin Mas'ud commented on the Ayah,
(Have Taqwa of Allah as is His due,)

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated." This has an authentic chain of narration to 'Abdullah bin Mas`ud. Al-Hakim collected this Hadith in his Mustadrak, from Ibn Mas`ud, who related it to the Prophet. Al-Hakim said, "It is authentic according to the criteria of the Two Shaykhs Al-Bukhari and Muslim, and they did not record it." This is what he said, but it appears that it is only a statement of 'Abdullah bin Mas`ud, and Allah knows best. It was also reported that Anas said, "The servant will not have Taqwa of Allah as is His due until he keeps his tongue idle." Allah's statement,

(وَلَا تَمْوَنَّ إِلَّاَّ وَأَنْتَمُ مُسْلِمُونَ)

(and die not except as (true) Muslims) 3:102, means, preserve your Islam while you are well and safe, so that you die as a Muslim. The Most Generous Allah has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islam.

Imam Ahmad recorded that Mujahid said, "The people were circling around the Sacred House when Ibn `Abbas was sitting, holding a bent-handled walking stick. Ibn `Abbas said, The Messenger of Allah recited,

(يَأَيُّهَا الَّذِينَ آمَنُوا اتْقُوا الله حَقّ نَعَمَهُ وَلَا تَمْوَنَّ إِلَّاَّ وَأَنْتُمُ مُسْلِمُونَ)

(Have Taqwa of Allah as is His due, die not except as (true) Muslims.) 3:102, then he said;

«وَلَوْ أَنَّ قُطْرَةً مِّنَ الزَّقَّمَ مُّقَطَّرَتْ لِأُمْرَتْ عَلَى أُهُلِّ الْأَرْضِ عِيَشْتُهُمْ، فَكَيْفَ بَمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزَّقَّمُ؟»

(Verily, if a drop of Zaqqum (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from Zaqqum)"

This was recorded by At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Hibban in his Sahih and Al-Hakim his Mustadrak. At-Tirmidhi said, "Hasan Sahih" while Al-Hakim said; "It meets the conditions of the Two Sahihs and they did not record it."
Imam Ahmad recorded that Jabir said that three nights before the Messenger of Allah died he heard him saying;

」لا يَمْوتَنَّ أَحَدَكُمْ إِلَّا وَهُوَ يُحْسِنُ الْظَنَّ بِاللَّهِ عَزَّ
وَجَلَّ

(No one of you should die except while having sincere trust in Allah, the Exalted and Most Honorable.) Muslim also recorded it. The Two Sahihs record that Abu Hurayrah said that the Messenger of Allah said,

ّقُولُ اللهُ: أَنَا عِنْدَ الْظَنِّ عَبْدِي بِي

(Allah said, "I am as My servant thinks of Me.")

The Necessity of Holding to the Path of Allah and the Community of the Believers

Allah said next,

وَاعْتَصَمُوا بِحَبَلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

(And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.) It was said that,

(حَبَلُ اللَّهِ)

(to the Rope of Allah) refers to Allah's covenant, just as Allah said in the following Ayah,

ضُرِبَتْ عَلَيْهِمُ الدُّلَّةُ أَيْنَ مَا تَقَفُّوا إِلَّا بِحَبَلِ مَنْ
اللَّهِ وَحَبَلِ مَنِ النَّاسِ

(Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men;) 3:112, in reference to pledges and peace treaties.

Allah's statement
(and be not divided among yourselves), orders sticking to the community of the believers and forbids division. There are several Hadiths that require adhering to the Jama`ah (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

(إنَّ اللَّهَ يَرْضَى لِكُمْ ثَلَاثَةاً، وَيُسْحِطَ لِكُمْ ثَلَاثَةاً:
يرْضَى لِكُمْ أَنْ تُعْبِدُوهُ وَلَا تَشْرُكُوا بِهِ شِيْعَةً، وَأَنْ تُعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تَنَاصِحُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ. وَيُسْحِطَ لِكُمْ ثَلَاثَةاً:
قَيلَ وَقَالَ، وَكَثْرَةُ السَّوَالُ، وَإِضَاعَةُ المَالُ)

(It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allah altogether and do not divide, and that you advise whoever Allah appoints as your Leader. The three that displease Him are that you say, `It was said,' and, `So-and-so said,' asking many unnecessary questions and wasting money.)

Allah said,

(وَأَذْكُرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَفْتُ بِيْنَ فَلُوْبَكُمْ فَأَصْبَحْتُم بِنَعْمَتِهِ إِخْوَانًا)

(and remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren) 3:103.

This was revealed about the Aws and Khazraj. During the time of Jahiliyyah, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allah brought Islam, those among them who embraced it became brothers who loved each other by Allah's grace, having good ties for Allah's sake and helping each other in righteousness and piety. Allah said,
(He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them) 8:62,63, until the end of the Ayah. Before Islam, their disbelief had them standing at the edge of a pit of the Fire, but Allah saved them from it and delivered them to faith. The Messenger of Allah reminded the Ansar from both Aws and Khazraj of this bounty when he was dividing the war booty of Hunayn. During that time, some Ansar did not like the way the booty was divided, since they did not get what the others did, although that was what Allah directed His Prophet to do. The Messenger of Allah gave them a speech, in which he said,

"يا معشر الأنصار ألم أجدكم ضلَّالا فهذا كُنتمُ مَنْقَرِقينَ فَأَغْنَاكُمُ اللَّهُ بِي، وَعَالَةٌ فَأَغْضَبْنَاكُمْ اللهُ بِي؟"

(O Ansar! Did I not find you misguided and Allah directed you to guidance because of me Were you not divided beforehand and Allah united you around me Were you not poor and Allah enriched you because of me)
(104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma’ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.) (105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.) (106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it Then taste the torment (in Hell) for rejecting faith.") (107. And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.) (108. These are the Ayat of Allah. We recite them to you in truth, and Allah wills no injustice to the `Alamin.) (109. And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.)

**The Command to Establish the Invitation to Allah**

Allah said,

(وَلْتَكُن مَنْتَكُمْ أُمَّةٌ)

(Let there arise out of you a group of people)

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allah commanded,

(وَأَوْلَئِكَ هُمُ الْمُقْلِحُونَ)

(And it is they who are the successful.)
Ad-Dahhak said, "They are a special group of the Companions and a special group of those after them, that is those who perform Jihad and the scholars."

The objective of this Ayah is that there should be a segment of this Muslim Ummah fulfilling this task, even though it is also an obligation on every member of this Ummah, each according to his ability. Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

»(Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.) In another narration, The Prophet said,

»(There is no faith beyond that, not even the weight of a mustard seed.)

Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

»(By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.)

At-Tirmidhi also collected this Hadith and said, "Hasan". There are many other Hadiths and Ayat on this subject, which will be explained later.

The Prohibition of Division

Allah said,
(And be not as those who divided and differed among themselves after the clear proofs had come to them) 3:105.

In this Ayah, Allah forbids this Ummah from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

Imam Ahmad recorded that Abu `Amir `Abdullah bin Luhay said, "We performed Hajj with Mu`awiyah bin Abu Sufyan. When we arrived at Makkah, he stood up after praying Zuhr and said, "The Messenger of Allah said,

«إنَّ أَهْلَ الْكِتَابِينَ افْتَرَقُوا فِي دِينِهِمْ عَلَى سَبْعِينَ وَسَبْعِينَ مِلَّةٍ وَإِنَّ هَذِهِ الأَمْمَةَ سَتَفَتَرَقُ عَلَى ثَلَاثَ وَسَبْعِينَ مِلَّةٍ يُغْنِي الأَهْوَاءَ كَلُّهَا فِي النَّارِ إِلَّا وَاحِدَةٌ وَهِيَ الْجَمَاعَةَ وَإِنَّهُ سَيَخْرَجُ فِي أَمْئَتِي أَقْوَامٌ تَجَارَى بِهِمْ تَلَكَ الأَهْوَاءُ كَمَا يَتَجَارَى الْكَلَبُ بِسَاحِيِهِ، لَا يَبْقِى مِنْهُ عَرْقٌ وَلَا مُفْصِلٌ إِلَّا دَخَلَهُ»

(The People of the Two Scriptures divided into seventy-two sects. This Ummah will divide into seventy-three sects, all in the Fire except one, that is, the Jama`ah. Some of my Ummah will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.)

Mu`awiyah said next: By Allah, O Arabs! If you do not adhere to what came to you from your Prophet then other people are even more prone not to adhere to it. "Similar was recorded by Abu Dawud from Ahmad bin Hanbal and Muhammad bin Yahya.
Allah said next,

(يَومَ تَبَيَّضُ وَجَوَهٍ وَتَسْوُدُ وَجَوَهُ)

(On the Day when some faces will become white and some faces will become black;) 3:106 on the Day of Resurrection. This is when the faces of followers of the Sunnah and the Jama`ah will radiate with whiteness, and the faces of followers of Bid`ah (innovation) and division will be darkened, as has been reported from Ibn `Abbas. Allah said,

(قَامًا الَّذِينَ اسْوَدَّتْ وَجُوُهُمْ أَكْفَرُنَّ إِنَّمَا كُنْتُمْ تَكَفُّرُونَ)

(As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it")

Al-Hasan Al-Basri said, "They are the hypocrites."

(فَذُوقُوا العَذَابَ يِمَا كُنْتُمْ تَكَفُّرُونَ)

(Then taste the torment (in Hell) for rejecting faith,) and this description befits every disbeliever.

(وَأَمَّا الَّذِينَ أَبْيَضَتْ وَجُوُهُمْ فَقَيْى رَحْمَةَ اللَّهِ هُمْ فيَهَا حَلِيدُونَ)

(And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.) in Paradise, where they will reside for eternity and shall never desire to be removed. Abu `Isa At-Tirmidhi recorded that Abu Ghalib said, "Abu Umamah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, 'The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.' He then recited,

(يَومَ تَبَيَّضُ وَجَوَهٍ وَتَسْوُدُ وَجَوَهُ)

(On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;) until the end of the Ayah. I said to Abu Umamah, "Did you hear this from the Messenger of Allah" He said, "If I only heard it from the Messenger of Allah once, twice, thrice, four times, or seven times, I would not have narrated it to you."" At-Tirmidhi said, "This Hadith is Hasan." Ibn Majah and Ahmad recorded similarly.
Allah said,

(ئُلَكَ آيَتُ اللَّهِ تَنْثَلُوهَا عَلَيْكَ)

(TheSE ARE THE AYAT OF ALLAH. WE RECITE THEM TO YOU) meaning, "These are the verses of Allah, His proofs and signs that We reveal to you, O Muhammad,"

(بَالْحَقِّ)

(in truth) making known the true reality of this world and the Hereafter.

(وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِلْعَالَمِينَ)

(and Allah wills no injustice to the `Alamin. ) for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice, and this is why He said next,

(وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ)

(and to Allah belongs all that is in the heavens and all that is in the Earth.),

they are all His servants and His property,

(وَإِلَى اللَّهِ تُرْجَعُ الأَمُورُ)

(And all matters go back to Allah,) for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلْنَّاسِ تَأْمُرُونَ بِالْمَعَارِضِ وَتَنْهَوْنَ عَنِ الْمَنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ْءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ خَيْرًا لَهُمْ مِنْهُمْ المُؤْمِنُونَ وَأَكْثَرُهُمُ الْقَسَمُونَ - لَن يَضْرُوْكُمْ إِلَّا أَدْيَأَ وَإِنْ يُقْتِلُوكُمْ يُؤْلُوْكُمْ الأَذَبَارَ ثُمَّ لَا}
(110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fasiqun (rebellious).) (111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.) (112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men; they have drawn on themselves the wrath of Allah, and destitution is put over them. This is because they disbelieved in the Ayat of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress (the limits set by Allah).)

Virtues of the Ummah of Muhammad, the Best Nation Ever

Allah states that the Ummah of Muhammad is the best nation ever,

(كنتمْ خييرً أمَّةً أُخْرِجتُ لِلنَّاسِ)

(You are the best of peoples ever raised up for mankind) 3:110.

Al-Bukhari recorded that Abu Hurayrah commented on this Ayah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam." Similar was said by Ibn `Abbas, Mujahid, `Atiyah Al-`Awfi, `Ikrimah, `Ata' and Ar-Pabi` bin Anas that,

(كنتمْ خييرً أمَّةً أُخْرِجتُ لِلنَّاسِ)

(You are the best of peoples ever raised up for mankind;) means, the best of peoples for the people.

The meaning of the Ayah is that the Ummah of Muhammad is the most righteous and beneficial nation for mankind. Hence Allah's description of them,
النَّاسُ نَأَمُرُونَ بِالْمَعْرُوفِ وَنَنْهَأٰنَ عَنِ المُنْكَرِ
وَتَوَلَّوْمُونَ بِاللَّهِ

(you enjoin Al-Ma`ruf and forbid Al-Munkar and believe in Allah) 3:110.

Ahmad, At-Tirmidhi, Ibn Majah, and Al-Hakim recorded that Hakim bin Mu`awiyah bin Haydah narrated that his father said that the Messenger of Allah said,

«أنتم نَوَقُونَ سَبْعِينَ أَمَةَ، أَنْتَمْ خَيرُهَامَا، وَأَنْتَمْ أَكْرَمُ عَلَى اللَّهِ عُرْبَ وَجَلَّ.»

(You are the final of seventy nations, you are the best and most honored among them to Allah.)

This is a well-known Hadith about which At-Tirmidhi said, "Hasan", and which is also narrated from Mu`adh bin Jabal and Abu Sa`id. The Ummah of Muhammad achieved this virtue because of its Prophet, Muhammad, peace be upon him, the most regarded of Allah's creation and the most honored Messenger with Allah. Allah sent Muhammad with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muhammad's Law, few deeds take the place of the many deeds that other nations performed. For instance, Imam Ahmad recorded that ` Ali bin Abi Talib said, "The Messenger of Allah said,

« أعْطِيتْ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأُنْثَىِّا»

(I was given what no other Prophet before me was given.)

We said, 'O Messenger of Allah! What is it?' He said,

«نَصِيرْتُ بِالرَّعْبِ، وَأَعْطَيتُ مَقَاتِيحَ الأَرْضِ،
وُسْمِيتْ أَحْمَدًا، وَجُعِلَ النَّرَابُ لِي طَهُورًا،
وَجَعِلْتُ أُمَّيَّةَ خَيْرَ الأُمَّامِ»

(I was given victory by fear, I was given the keys of the earth, I was called Ahmad, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.)."

The chain of narration for this Hadith is Hasan. There are several Hadiths that we should mention here.
The Two Sahihs recorded that Az-Zuhri said that Sa`id bin Al-Musayyib said that Abu Hurayrah narrated to him, "I heard the Messenger of Allah saying,

يَدْخَلُ الْجَنَّةَ مِنَ أُمَّيَّةٍ زَمَرْهَا وَهُمْ سَبَعُونَ أَلْقَافٌ، نُضِبِيِّءٌ وَجُوْهُهُمْ إِضَاءَةَ النَّمْرَ لِلَّيْلَةِ الْبَدْرِ

اللَّهُمَّ اجْعَلْهُ مِنْهُمْ

سَبَقَكَ بِهَا عُكَاشَةَ

(A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full." Ukkashah bin Mihsan Al-Asadi stood up, saying, `O Messenger of Allah! Supplicate to Allah that I am one of them.' The Messenger of Allah said, `O Allah! Make him one of them.' A man from the Ansar also stood and said, `O Messenger of Allah! Supplicate to Allah that I am one of them.' The Messenger said, `Ukkashah has beaten you to it.')

Another Hadith that Establishes the Virtues of the Ummah of Muhammad in this Life and the Hereafter.

Imam Ahmad recorded that Jabir said, "I heard the Messenger of Allah saying,

إِنِّي لَآرْجُو أَنْ يَكُونَ مَنْ يَتَبَعُّنِي مِنْ أُمَّيَّةٍ يَوْمَ الْقِيَامَةِ رَبَّعُ الْجَنَّةَ

قال: فَكِيِّرْنَا، ثُمَّ قَالَ:

أَرْجُو أَنْ يَكُونُوا ثَلَثُ الْنَّاسَ

قال: فَكِيِّرْنَا، ثُمَّ قَالَ:
(I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.) We said, `Allahu Akbar'. He then said, `I hope that they will be one-third of the people.' We said, `Allahu Akbar'. He then said, `I hope that you will be one-half."

Imam Ahmad recorded the same Hadith with another chain of narration, and this Hadith meets the criteria of Muslim in his Sahih. In the Two Sahihs, it is recorded that `Abdullah bin Mas'ud said, "The Messenger of Allah said to us,

(I hope that you will become one-fourth of the residents of Paradise.)"

We said, `Allahu Akbar!' He added,

(I hope that you will be one-third of the residents of Paradise.) We said, `Allahu Akbar!' He said,

(I hope that you will become half of the residents of Paradise.)"

Another Hadith

Imam Ahmad recorded that Buraydah said that the Prophet said,

(The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.)

Imam Ahmad also collected this Hadith through another chain of narration. At-Tirmidhi and Ibn Majah also collected this Hadith, and At-Tirmidhi said, `This Hadith is Hasan.' Abdur-Razzaq recorded that Abu Hurayrah said that, the Prophet said,
We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allah gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).

Al-Bukhari and Muslim collected this Hadith. Muslim recorded Abu Hurayrah saying that the Messenger of Allah said,
likes to be among this praised Ummah, let him fulfill the condition that Allah set in this Ayah.” Ibn Jarir recorded this. Those from this Ummah who do not acquire these qualities will be just like the People of the Scriptures whom Allah criticized, when He said,

(كَانُوا لَا يَتَّهَوْنَ عَنْ مُنكَرٍ فَعَلَوْهُ)

(They did not forbid one another from the Munkar which they committed. ..) 5:79.

This is the reason why, after Allah praised the Muslim Ummah with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

(وَلَوْ عَامَنَ أَهْلُ الْكِتَابِ)

(And had the People of the Scripture (Jews and Christians) believed) 3:110,

in what was sent down to Muhammad,

(لَكَانَ خَيْرًا لَهُمْ مَنْ هُمْ المُؤْمِنُونَ وَأَكْثَرُ هُمْ الفَسِيقُونَ)

(it would have been better for them; among them are some who have faith, but most of them are Fasiqun (rebellious).)

Therefore only a few of them believe in Allah and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allah then said,

(لَن يُضُرُّوكُمْ إِلَّا أَدْنَى وَإِن يُقْتِلُوكُمْ يُولِوْكُمْ الأَدْبَارُ ثُمَّ لَا يُنصَرُونَ)

(They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.) 3:111

This is what occurred, for at the battle of Khaybar, Allah brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madinah, the tribes of Qaynuqa’, Nadir and Qurayzah, were also humiliated by Allah. Such was the case with the Christians in the area of Ash-Sham
later on, when the Companions defeated them in many battles and took over the leadership of Ash-Sham forever. There shall always be a group of Muslims in Ash-Sham area until `Isa, son of Maryam, descends while they are like this on the truth, apparent and victorious. `Isa will at that time rule according to the Law of Muhammad, break the cross, kill the swine, banish the Jizyah and only accept Islam from the people.

Allah said next,

(ضَرَبَتْ عَلَيْهِمْ الدِّينَةُ أَيَّنَ مَا نَقَفُوا إِلاَّ بِحَبَلِ مَنِّ اللَّهِ وَحَبَلِ مَنِّ النَّاسِ)

(Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men;) meaning, Allah has placed humiliation and disgrace on them wherever they may be, and they will never be safe,

(إِلَّا بِحَبَلِ مَنِّ اللَّهِ)

(except when under a covenant from Allah,) under the Dhimmah (covenant of protection) from Allah that requires them to pay the Jizyah (tax, to Muslims,) and makes them subservient to Islamic Law.

(وَحَبَلِ مَنِّ النَّاسِ)

(and a covenant from men;) meaning, covenant from men, such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn `Abbas said that,

(إِلَّا بِحَبَلِ مَنِّ اللَّهِ وَحَبَلِ مَنِّ النَّاسِ)

(except when under a covenant from Allah, and a covenant from men;) refers to a covenant of protection from Allah and a pledge of safety from people. Similar was said by Mujahid, `Ikrimah, `Ata`, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and Ar-Rabi` bin Anas. Allah's statement,

(وَبَأَعَوْا بَغْضَبِ مَنِّ اللَّهِ)

(they have drawn on themselves the wrath of Allah,) means, they earned Allah's anger, which they deserved,
(and destitution is put over them), meaning they deserve it by decree and legislatively.

Allah said next,

(ذَلِكَ بَأَنْهُمْ كُفَرُونَ يَكْفِرُونَ بَأَيْتِ اللَّهِ وَيَقْتُلُونَ
الأَنْبِيَاءَ بِغَيْرِ حَقٍّ)

(This is because they disbelieved in the Ayat of Allah and killed the Prophets without right.) meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter. Allah said,

(ذَلِكَ بِمَا عَصَوا وَكُفَرُوا مَا يَعْتَدُونَ)

(This is because they disobeyed and used to transgress (the limits set by Allah).) meaning, what lured them to disbelieve in Allah's Ayat and kill His Messengers, is the fact that they often disobeyed Allah's commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allah Alone is sought for each and every type of help.

لاِسْوَاءً مِّنْ أَهْلِ الْكِتَابِ أَمَّةٌ قَائِمَةٌ يُثْلُونَ
عَآيَتِ اللَّهِ عَآيَةَ الْيَلِدِ وَهُمْ يُسْجُدُونَ - يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخَرِ وِيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَؤُونَ
عَنِ الْمُنْكَرِ وَيُسْرَعُونَ فِي الْخَيْرُتِ وَأَوَّلَيْكَ مِنْ
الْصَّلِحِينَ - وَمَا يَفْعَلُونَ مِنْ خَيْرٍ فَلَنْ يُكَفِّرُوهُ
وَاللَّهُ عَلِيمٌ بِالْمُنْكَرِ - إِنَّ الَّذِينَ كَفَرُوا لَنْ نُعْبَى
عَنْهُمْ أَموَلَهُمْ وَلَا أَوْلَدُهُمْ مِّنَ اللَّهِ شَيْئًا وَأَوْلِئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَلْدُونَ - مِثلُ مَا يُفْقَهُونَ
Virtues of the People of the Scriptures Who Embrace Islam

Muhammad bin Ishaq and others, including Al-`Awfi who reported it from Ibn `Abbas, said; "These Ayat were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is `Abdullah bin Salam, Asad bin `Ubayd, Tha`labah bin Sa`yah, Usayd bin Sa`yah, and so forth. This Ayah means that those among the People of the Book whom Allah rebuked earlier are not at all the same as those among them who embraced Islam. Hence Allah's statement,

(ليْسُوا سَوَآءَ) (3:113)

(Not all of them are alike)"

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allah said,

(مَنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ) (a party of the People of the Scripture stand for the right) for they implement the Book of Allah, adhere to His Law and follow His Prophet Muhammad. Therefore, this type is on the straight path,

(يَتَلُونَ عَرَيْتَ اللَّهِ عَانَآءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ) (they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.)

They often stand in prayer at night for Tahajjud, and recite the Qur'an in their prayer,
(They believe in Allah and the Last Day; they enjoin Al-Ma`ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous) 3:114.

This is the same type of people mentioned at the end of the Surah;

(And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.) 3:199.

Allah said here,

(And whatever good they do, nothing will be rejected of them;) 3:115 meaning, their good deeds will not be lost with Allah. Rather, He will award them the best rewards,

(for Allah knows well the Muttaqin (the pious).) for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him. Allah mentions the disbelieving polytheists:

(neither their properties nor their offspring will avail them against Allah) 3:116. meaning, nothing can avert Allah's torment and punishment from striking them,
(They are the dwellers of the Fire, therein they will abide.)

**The Parable of What the Disbelievers Spend in This Life**

Allah gave a parable for what the disbelievers spend in this life, as Mujahid, Al-Hasan and As-Suddi said.

(The likeness of what they spend in this world is the likeness of a wind of Sr;) a frigid wind, as Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas and others have said. `Ata' said that Sr, means, 'cold and snow.' Ibn `Abbas and Mujahid are also reported to have said that Sr means, 'fire.' This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

(It struck the harvest of a people who did wrong against themselves and destroyed it) 3:117, by burning. This Ayah mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allah destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations,

(And Allah wronged them not, but they wronged themselves.)

(يأَيُّهَا الَّذِينَ عَامَلُونَ لَا تَتَّخِذُوا بَطَانَةً مِّنْ ذُو نَكَمْ لا يَلُونُكُمْ حَبَالًا وَدُوَّاً مَا عَيْنُمُّ قدْ بَدَتُ الْبَعْضَاءُ مِّنْ أَفْوَاهُمْ وَمَا تُحْفَى صُدُورُهُمْ أَكْبَرُ قَدْ بَيْنَاهَا)
(118. O you who believe! Take not as (your) Bitanah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat if you understand.) (119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe." But when they are alone, they bite their Anamil at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).") (120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwa, not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.)

**The Prohibition of Taking Advisors From Among the Disbelievers**

Allah forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allah said,

(لا تَتَّخِذُوا بِطَائِنَةً مِّن دُونِكُمْ)

(Take not as (your) Bitanah those other than your own) 3:118, in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhari and An-Nasa’ı recorded that, Abu Sa’i’d said that the Messenger of Allah said,
(Allah has not sent any Prophet nor was there any Khalifah but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allah gives immunity are immune.)

Ibn Abi Hatim reported that Ibn Abi Ad-Dahqanah said, "Umar bin Al-Khattab was told, 'There is young man here from the people of Hirah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe' Umar said, 'I would then be taking advisors from among the disbelievers.'" This Ayah and the story about Umar testify to the fact that Muslims are not allowed to use Ahl Adh-Dhimmah to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers. This is why Allah said,

(لا يَأْلُونَكُمْ خَبَالًا وَدُوَاءً مَا عَنْتُمْ)

(since they will not fail to do their best to corrupt you. They desire to harm you severely.)

Allah then said,

(قدْ بَدِيتِ البَغْضَاءُ مِنَ أُفُوْهَهُمْ وَمَا نَخْفَى صَدْوَرُهُمْ أَكْبَرُ)

(Hatred has already appeared from their mouths, but what their breasts conceal is far worse.) meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islam and its people in their hearts. Since this fact is apparent to every person who has sound comprehension, therefore,

(قدْ بَيِّنَّا لَكُمْ الآيَاتِ إِنْ كُنتُمْ تَعْقِلُونَ)

(Indeed We have made plain to you the Ayat if you understand.)

Allah said next,
(O! You are the ones who love them but they love you not), meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

(And you believe in all the Scriptures) meaning, you have no doubt in any part of Allah's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muhammad bin Ishaq reported that Ibn ` Abbas said that,

(and you believe in all the Scriptures,) means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you. Ibn Jarir collected this statement.

(And when they meet you, they say, "We believe." But when they are alone, they bite their Anamil at you in rage.)

The word Anamil, means the tips of the fingers, as Qatadah stated. This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allah describes,

(But when they are alone, they bite their Anamil at you in rage) and rage is extreme anger and fury. Allah said to them,

(Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).") for no matter how much you envy the believers and feel rage towards them, know that Allah shall
perfect His favor on His believing servants, complete His religion, raise high His Word and give
dominance to His religion. Therefore, O hypocrites, die in rage,

(إنَّ اللَّهَ عَلِيمُ يَدَاتِ الصُّدُورِ)

(Allah knows what is in the breasts.)

Allah has perfect knowledge of what you conceal in your hearts and chests and in the rage,
envy and hatred you have against the believers. Allah will punish you for all this in this life, and
they will have the good that you dislike for them. In the Hereafter, you will suffer severe
torment in the Fire where you will remain for eternity.

Thereafter, Allah said,

(إنَّ تَمْسَكْمُ حَسَنَةً تَسْوَهُمْ وَإِنْ تُصَبِّكُمْ سَيِّيْبَةٌ يُقْرَحُوا بِهَا)

(If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it)

3:120. This only emphasizes the severity of the enmity that the hypocrites feel against the
believers. If the believers enjoy fertile years, victories, support and their numbers and
following increase, the hypocrites become displeased. When the Muslims suffer a drought or
their enemies gain the upper hand against them, by Allah's decree, just as occurred during the
battle of Uhud, the hypocrites become pleased. Allah said to His believing servants,

(وَإِنْ تَصَبَّرُوا وَتَتَّقُوا لَا يَضْرُّكُمُ كَيْدُ هُمْ شَيْئًا)

(But if you remain patient and have Taqwa, not the least harm will their cunning do to you.)

Allah directs the believers to safety from the wickedness of evil people and the plots of the
sinners, by recommending them to revert to patience and by having fear of Allah and trusting
Him. Allah encompasses the enemies of the believers, all the while the believers have no
power or strength except from Him. Whatever Allah wills, occurs, and whatever He does not
will, does not occur. Nothing happens in His Kingdom except with His decision and according to
His decrees. Verily, whoever relies on Allah, Allah shall suffice for him.

Allah then mentions the story of Uhud, the defeat that He tested the believers with, His
distinguishing the believers from the hypocrites and their patience.

(وَإِذْ غَدَوْتُ مِنْ أَهْلِكَ نُبُوَّةُ الْمُؤْمِنِينَ مَقَاعدَ
لِلِّقَتَالِ وَاللَّهُ سَمِيعُ عَلِيمُ - إِذْ هَمَتْ طَايَفَانِ مِنَ هُمْ
لِتُفْتَنَّكُمْ)}
(121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is Al-Hearer, Al-Knower.) (122. When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.) (123. And Allah has already made you victorious at Badr, when you were a weak little force. So have Taqwa of Allah that you may be grateful.)

The Battle of Uhud

According to the majority of scholars, these Ayat are describing the battle of Uhud, as Ibn `Abbas, Al-Hasan, Qatadah, As-Suddi and others said. The battle of Uhud occurred on a Saturday, in the month of Shawwal on the third year of Hijrah. `Ikrimah said that Uhud occurred in the middle of the month of Shawwal, and Allah knows best.

The Reason Behind the Battle of Uhud

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyan led (before Badr) returned safely to Makkah, prompting the remaining Makkah leaders and the children of those who were killed at Badr to demand from Abu Sufyan to, "Spend this money on fighting Muhammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Ahabish tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uhud facing Al-Madinah. The Messenger of Allah led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjar called Malik bin `Amr. The Prophet then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madinah. `Abdullah bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madinah, saying that if the disbelievers lay siege to Al-Madinah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madinah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uhud to meet the disbelievers.

The Messenger of Allah went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allah to go out" They said, "O Messenger of Allah! If you wish, we will remain in Al-Madinah." The Messenger of Allah said,
(It is not for a Prophet to wear his shield for war then lay down his arms before Allah decides in his favor.)

The Messenger of Allah marched with a thousand of his Companions. When they reached the Shawt area, `Abdullah bin Ubayy went back to Al-Madinah with a third of the army, claiming he was angry the Prophet did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allah marched until he reached the hillside in the area of Uhud, where they camped in the valley with Mount Uhud behind them. The Messenger of Allah said,

(No one starts fighting until I issue the command to fight.)

The Messenger prepared his forces for battle, and his army was seven hundred men. He appointed `Abdullah bin Jubayr, from Bani `Amr bin `Awf, to lead the archers who were fifty men. The Prophet said to them,

(Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.)

The Prophet wore two protective shields and gave the flag to Mus`ab bin `Umayr of Bani `Abd Ad-Dar. The Prophet also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khalid bin Al-Walid to lead the right side of the horsemen and `Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani `Abd Ad-Dar. Allah willing, we will mention the details of this battle later on, if Allah wills. Allah said here,
(And (remember) when you left your household in the morning to post the believers at their stations for the battle) 3:121, designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

(And Allah is All-Hearer, All-Knower), He hears what you say and knows what you conceal in your hearts. Allah said next,

(When two parties from among you were about to lose heart,) 3:122.

Al-Bukhari recorded that Jabir bin ` Abdullah said, "The Ayah, (When two parties from among you were about to lose heart) was revealed about us, the two Muslim tribes of Bani Harithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allah said in it,

(but Allah was their Wali (Supporter and Protector)) 3:122."

Muslim recorded this Hadith from Sufyan bin `Uyaynah.

Reminding the Believers of Their Victory at Badr

Allah said,
(And Allah has already made you victorious at Badr,) 3:123 meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramadan, in the second year of Hijrah.

The day of Badr is known as Yawm Al-Furqan the Day of the Clarification, by which Allah gave victory and dominance to Islam and its people and disgraced and destroyed Shirk, even though the Muslims were few. The Muslims numbered three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allah gave victory to His Messenger, supported His revelation, and illuminated success on the faces of the Prophet and his following. Allah also brought disgrace to Shaytan and his army. This is why Allah reminded His believing servants and pious party of this favor,

وَلَقَدْ نَصَرَكُمْ اللَّهُ بِبَذْرٍ وَأَنْتُمْ أَذِلَّةً

(And Allah has already made you victorious at Badr, when you were a weak little force), when you were few then. This Ayah reminds them that victory is only from Allah, not because of a large army and adequate supplies. This is why Allah said in another Ayah,

وَيَوْمَ حُنَيْنِ إِذْ أَعْجَبَكُمْ كَثِرَ تَكُولُكُمْ قَلْمُ تُغَنِّ عَنْكُمْ شَبَبًا

(. .and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught) 9:25, until,

وَاللَّهُ عَفُوٌّ رَحِيمٌ

(And Allah is Oft-Forgiving, Most Merciful) 9:27.

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

فَأَتْفَأُوا اللَّهَ لَعَلَّكُمْ تُشَكْرُونَ

(So have Taqwa of Allah that you may be grateful.) 3:123 means, fulfill the obligations of His obedience.
(124. (Remem ber) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down") (125. "But, if you hold on to patience and have Taqwa, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).") (126. Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.) (127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.) (128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.) (129. And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.)

The Support of the Angels

The scholars of Tafsir differ over whether the promise contained in these Ayat referred to the battle of Badr or Uhud. The First View

There are two opinions about this, one of them saying that Allah's statement,
(إذ تقول لِلمؤمنين)

((Remember) when you said to the believers) 3:124, is related to His statement,

(ولقد نصرركم الله ببدر)

(And Allah has already made you victorious at Badr) 3:123.

This was reported from Al-Hasan Al-Basri, 'Amr Ash-Sha'bi, Ar-Rabi' bin Anas and several others, Ibn Jarir also agreed with this opinion. 'Abbad bin Mansur said that Al-Hasan said that Allah's statement,

((Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels") 3:124, is about the battle of Badr; Ibn Abi Hatim also recorded this statement.

Ibn Abi Hatim then reported that 'Amr Ash-Sha'bi said, "On the day of Badr, the Muslims received information that Kurz bin Jabir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allah revealed;

(ألن يكفيكم أن يمددكم ربكم بثلاثة آلاف من الملائكة)

("Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down"), until,

(مسوّمين)

(having marks (of distinction)) 3:124,125.

The news of the defeat of the idolators at Badr reached Kurz and he did not reinforce them, and thus, Allah did not reinforce the Muslims with the five (thousands of angels)."

As for Ar-Rabi’ bin Anas, he said, "Allah supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand." If one asks, according to this opinion, how can we combine between this Ayah and Allah's statement about Badr,
((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession.") 8:9, until,

(Verily! Allah is All-Mighty, All-Wise) We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above Ayah 3:124. The word "in succession" means they follow each other and thus indicates that thousands more will follow them. The two Ayat above 8:9 and 3:124 are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allah knows best. Allah's statement,

(But if you hold on to patience and have Taqwa,) 3:125 means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Hasan, Qatadah, Ar-Rabi` and As-Suddi said that Allah's statement,

(and they will come rushing) means, they (angels) will rush to you instantaneously. Al-`Awni said that Ibn `Abbas said that the Ayah means, "All at once". It is also said that it means, before their anger subsides (against the disbelievers). The Second View

The second opinion stipulates that the promise mentioned here concerning the angels participating in battle is related to Allah's statement,

(And (remember) when you left your household in the morning to post the believers at their stations for the battle) of Uhud. However, we should add, the angels did not come to the aid of Muslims at Uhud, because Allah made it conditional,
(But if you hold on to patience and have Taqwa) 3: 125.

The Muslims were not patient at Uhud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allah's statement,

(يَمِدْكُمْ رَبَّكُمْ بِخَمْسَةِ أَلاَفٍ مِّنَ المَلِیْکَةِ مُسَوِّمِیْنَ)

(your Lord will help you with five thousand angels having marks), of distinction.

Abu Ishaq As-Subay'i said; from Harithah bin Mudarrib said that 'Ali bin Abi Talib said, "The angels were distinguished by wearing white wool at Badr." The angels also had special markings distinguishing their horses.

Allah said,

(وَمَا جَعَلَ اللهُ إِلَّا بَشَرَى لَكُمْ وَلِتَطْمَمَنَّ فِلْوَبُكَمْ)

(Allah made it not but as a message of good news for you and as an assurance to your hearts) 3:126.

This Ayah means, "Allah sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allah and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allah said after commanding the believers to fight,

(ذَلِکَ وَلَوْ يَشَاءَ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكُمْ لَبِيلَوْ بَعْضُكُمْ بَعْضٌ وَلَذِينَ قُتِّلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلُهُمْ سَيَهْدِيهمْ وَيُصَلِّحَ بَالْهُمْ وَيَدْخِلُهُمْ الجَنَّةَ عَرْقَفَهَا لَهُمْ)
(But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them)  47:4-6 .

This is why Allah said here,

وَمَا جَعَلَ اللَّهُ إِلَّا نُقُولَى لَكُمْ وَلِتُطْمِمْنَ فُلُوبُكُمْ

(Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise)  3:126 .

This Ayah means, "Allah is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allah said,

(لَيُقْطِعَ طُرُقًا مِّنَ الْذِّينَ كَفَرُوا)

(That He might cut off a part of those who disbelieve,)  3:127 meaning, out of His wisdom, He commands you to perform Jihad and to fight.

Allah then mentions the various consequences of performing Jihad against the disbelievers. For instance, Allah said,

(لَيُقْطِعَ طُرُقًا)

(That He might cut off a part....) meaning, to cause a part of a nation to perish,

(مِّنَ الْذِّينَ كَفَرُوا أَوْ يَكْبِتُهُمْ)

(of those who disbelieve, or expose them to infamy,) by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allah said next,

(أَوْ يَكْبِتُهُمْ فَيَنْفَلْبُوا)

(or expose them to infamy, so that they retire) to go back to their land,
(frustrated) without achieving their aims.

Allah then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

(ليِّسَ لِكَ مِنَ الْأَمَرِ شَيْءٌ)

(Not for you is the decision) 3:128

meaning, “The matter is all in My Hand.” Allah also said,

(كَيْفَأَنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning.) 13:40, and, 

(ليِّسَ عَلَيْكَ هُذَا هُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.) 2:272, and,

(إِنَّلَكَ لَا تَهْدِي مَنْ أُحْبِبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ)

(Verily, you guide not whom you like, but Allah guides whom He wills) 28: 56.

Muhammad bin Ishaq said that Allah's statement,

(ليِّسَ لِكَ مِنَ الْأَمَرِ شَيْءٌ)

(Not for you is the decision;) means, "No part of the decision regarding My servants is yours, except what I command you." Allah then mentions the rest of the consequences of Jihad,

(أَوْ يُثْوبَ عَلَيْهِمْ)

(whether He pardons them) concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.
(أو يعذبهم)
(or punishes them;) in this life and the Hereafter because of their disbelief and errors,

(قَانِئُهُمُ ظَلَمُونَ)
(verily, they are the wrongdoers), and thus, they deserve such a fate.

Al-Bukhari recorded that, Salim bin `Abdullah said that his father said that he heard the Messenger of Allah saying -- when he raised his head from bowing in the second unit of the Fajr prayer -- "O Allah! Curse so-and-so," after saying; Sam` Allahu Liman Hamidah. Rabbana wa lakal-Hamd. Thereafter, Allah revealed this Ayah,

(لَيْسَ لَكَ مِنَ الَّذِينَ شَاءَهُمْ)
(Not for you is the decision;) This was also recorded by An-Nasa'i. Imam Ahmad recorded that Salim bin `Abdullah said that his father said that he heard the Messenger of Allah saying,

«اللَّهُمَّ الْعَنَّ فِلَانًا، اللَّهُمَّ العَنَّ الحَارَثَ بَنَّ هَشَامٍ،
اللَّهُمَّ الْعَنَّ سَهْيَلَ بَنَّ عَمْرُو، اللَّهُمَّ العَنَّ صَفْوَانَ
بَنَّ أُمَيْيَةً»
O Allah! Curse Safwan bin Umayyah.)

Thereafter, this Ayah was revealed;

(لَيْسَ لَكَ مِنَ الَّذِينَ شَاءَهُمْ أَوْ يُنَبَّأَ بِعَلَيْهِمْ أَوْ
يُعَذِّبُهُمُ قَانِئُهُمُ ظَلَمُونَ)
(Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers) 3:128.

All these persons were pardoned (after they embraced Islam later on).
Al-Bukhari recorded that Abu Hurayrah said that when Allah's Messenger would supplicate against or for someone, he would do so when he was finished bowing and saying: \textit{Sami` Allahu Liman Hamidah, Rabbana wa lkal-Hamd}. He would then say, (the Qunut) 

\[
\text{اللَّهُمَّ أَنجِ الْوَلِيدَ بِنَ الْوَلِيدِ، وَسَلَّمَةَ بِنَ هِشَامَ} \\
\text{وَعُيَّاشَ بَنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ} \\
\text{المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأَثَكَ عَلَى مُضَرَّ} \\
\text{وَأَجْعَلَهَا عَلَيْهِمْ سَنَينَ كَسَنِي يَوْسُفُ!}
\]

(O Allah! Save Al-Walid bin Al-Walid, Salamah bin Hisham, `Ayyash bin Abi Rabi`ah and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Yusuf.)

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allah! Curse so-and-so (persons)," mentioning some Arab tribes. Thereafter, Allah revealed, 

\[
\text{ليِّسَ لَكَ مِنَ الأَمْرِ شَيْءٌ}
\]

(Not for you is the decision.)

Al-Bukhari recorded that Hamid and Thabit said that, Anas bin Malik said that the Prophet was injured during the battle of Uhud and said,

\[
\text{كَيْفَ يُقِلِّحُ قُوَّمٌ شَجَوُوا نَبِيَّهُمْ؟}
\]

(How can a people achieve success after having injured their Prophet)

Thereafter,

\[
\text{ليِّسَ لَكَ مِنَ الأَمْرِ شَيْءٌ}
\]

(Not for you is the decision,) was revealed.

Imam Ahmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uhud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet said,
(How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored) Allah revealed,

(ليس لك من الأمر شيء، أو ينبوب عليهم أو
يعدبهم فإنهم ظلمون)

(Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.) Muslim also collected this Hadith.

Allah then said,

(وَللهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(And to Allah belongs all that is in the heavens and all that is in the Earth.) 3:129, everything is indeed the property of Allah and all are servants in His Hand.

(يَعْفِرُ لِمَن يَشَاء وَيَعْدِبُ مَن يَشَاء)

(He forgives whom He wills, and punishes whom He wills.) for His is the decision and none can resist His decision. Allah is never asked about what He does, while they will be asked,

(وَاللَّهُ غُفُورٌ رَحِيمٌ)

(and Allah is Oft-Forgiving, Most Merciful.)

(يَايَهَا الَّذِينَ آمَنُوا لَا تَأَكُّلُوا الرِّبَا أَضْعَفَا مُضْعَفَةً وَأَتْفَوَّا اللَّهَ لَعَلَّكُمْ نُفَلِّحُونَ - وَأَتْفَوَّا النَّارَ الَّتِي أُعْدِتْ لِلْكَفَّارِينَ - وَأَطِيعُوا اللَّهَ وَالرَّسُولَ)
(130. O you who believe! Do not consume Riba doubled and multiplied, but fear Allah that you may be successful.) (131. And fear the Fire, which is prepared for the disbelievers.) (132. And obey Allah and the Messenger that you may obtain mercy.) (133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious).) (134. Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the Muhsinin (the good-doers).) (135. And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah, and do not persist in what (wrong) they have done, while they know.) (136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).)

Interest (Riba) is Prohibited

Allah prohibits His believing servants from dealing in Riba and from requiring interest on their capital, just as they used to do during the time of Jahiliyyah. For instance, when the time to pay a loan comes, the creditor would say to the debtor, “Either pay now, or the loan will incur interest.” If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allah also commands His servants to have Taqwa of Him so that they may achieve success in this life and the Hereafter. Allah also threatens them with the Fire and warns them against it, saying,
(And fear the Fire, which is prepared for the disbelievers. And obey Allah and the Messenger that you may obtain mercy.) 3:131,132.

The Encouragement to Do Good for which Paradise is the Result

Allah encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allah said,

(And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious)) 3:133.

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allah's statement,

(عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ) (as wide as the heavens and the earth) draws the attention to the spaciousness of Paradise. For instance, Allah said in another Ayah, while describing the couches of Paradise,

(بِطَائِفَتِهَا مِنْ إِسْتَبْرَقِ) (lined with silk brocade) 55:54, so what about their outer covering. It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the Sahih;

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدُوْسَ، قَانَهُ أَعْلَى الْجَنَّةَ، وَأَوْسَطُ الْجَنَّةَ، وَمِنْهُ تَقْبَرُ أَنْهَارُ الْجَنَّةَ، وَسَقِفُهَا عَرْشُ الرَّحْمَنَ»
(When you ask Allah for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allah).)

This Ayah 3:133 above is similar to Allah's statement in Surat Al-Hadid,

سَأَقِوا إِلَى مَعْفَرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا (Sayaqou ila mawfara min Rabikum wa janna urrushah)

(Parce with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the Earth) 57:21.

Al-Bazzar recorded that Abu Hurayrah said that a man came to the Messenger of Allah and asked him, about Allah's statement,

وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ (Wajanna urrusha samawat wa alardz)

(Paradise as wide as the heavens and the Earth) 3:133; "Where is the Fire then" The Prophet said,

أَرَايْتَ اللَّيْلَ إِذَا جَاءَ لِيَسَ كُلُّ شَيْءٍ، فَأَيْنَ النَّهَارُ؟ (Arayta ilayl ida jaawa layyisa kullu shayee, faayin naraa?)

(When the night comes, it overtakes everything, so where is the day) The man said, "Where Allah wants it to be." The Prophet said,

وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللَّهُ عَرْضُ جَلَّ جَلَّ (Wakazlik naraa takoon hithi shayaa Allah urrush jall jall)

(Similarly, the Fire is where Allah wants it to be.) This Hadith has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allah wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allah stated,

كَعْرُضٍ السَّمَاوَاتُ وَالْأَرْضُ (Kurrush samawat wa alardz)

(whereof is as the width of the heaven and the Earth) 57:21.
The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allah wills it to be.

Allah said, while describing the people of Paradise,

(Those who spend (in Allah's cause) in prosperity and in adversity) 3:134, in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allah said in another Ayah,

(Those who spend their wealth (in Allah's cause) by night and day, in secret and in public) 2:274 These believers are never distracted from obeying Allah, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allah said,

(who repress anger, and who pardon men;) 3:134 for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

(The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.)

This Hadith is also recorded in the Two Sahihis. Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,
(He who gives time to a debtor or forgives him, then Allah will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allah than a dose of rage that the servant controls, and whenever the servant of Allah controls it, he will be internally filled with faith.)

This Hadith was recorded by Imam Ahmad, its chain of narration is good, it does not contain any disparaged narrators, and the meaning is good.

Imam Ahmad recorded that Sahl bin Mu’adh bin Anas said that his father said that the Messenger of Allah said,

«من كَنَّكَثَرَ غَيْبَةَ وَهُوَ قَادِرٌ عَلَى أَن يُنْفِدْهُ دَعَاهُ اللهُ عَلَى رُؤْوَس الخَلَائِق حتَّى يُحْيِّرْهُ مِنْ أَيٍّ الحُورَ شَاءَ»

(Whoever controlled rage while able to act upon it, then Allah will call him while all creation is a witness, until He gives him the choice of any of the Huris (fair females with wide, lovely eyes - as mates for the pious) he wishes.)

Abu Dawud, At-Tirmidhi and Ibn Majah collected this Hadith, which At-Tirmidhi said was "Hasan Gharib".

Ibn Marduwyah recorded that Ibn `Umar said that the Messenger of Allah said,

«مَا تَجْرَعَ عَبْدٌ مِن جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرْعَةٍ غَيْبَةٍ كَثْمَهَا ابْتِغَاءَ وَجْهَ اللهِ»
(There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allah's Face.) Ibn Jarir and Ibn Majah also collected this Hadith.

Allah said,

وَالَّذِينَ إِذَا فَعَلُوا قَحْشَةً أَوْ ظَلَمُوا أَنْفَسَهُمْ

(who repress anger) meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allah, the Exalted and Most Honored. Allah then said,

وَالَّذِينَ عَفَوا عَنِ النَّاسِ

(and who pardon men;) They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allah said,

وَاللَّهُ يَحْبُبُ المُحسِنينَ

(verily, Allah loves the Muhsinin (the good-doers)).

This good conduct is a type of Ihsan excellence in the religion. There is a Hadith that reads,

«ثَلاَثَ أُقِيمُ عَلَيْهِنَّ، مَا نَفَقَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللهُ عَبْدًا بَعْقَةٌ إِلَّا عَزًا، وَمَنْ تَوَاضَعَ اللهِ رَقَعَةُ اللهٍ»

(I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allah will magnify his honor; and he who is humble for Allah, then Allah will raise his rank.)

Allah said,
(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins) 3:135.

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إنّ رجلًا أذنّب ذنبًا فقال: رّبّ إني أذنّبت ذنبًا فاغفره، فقال الله عزّ وجلّ: عبدي عمل ذنبًا فعلم أنّ له ربًا يعفّر الذنب ويأخذ به، قد غفرت لعبدي، ثم عمل ذنبًا آخر فقال: رّبّ إني عملت ذنبًا فاغفره، فقال بارك و تعالى: علم عبدي أنّ له ربًا يعفّر الذنب ويأخذ به، قد غفرت لعبدي، ثم عمل ذنبًا آخر فقال: رّبّ إني عملت ذنبًا فاغفره لي، فقال الله عزّ وجلّ: علم عبدي أنّ له ربًا يعفّر الذنب ويأخذ به، قد غفرت لعبدي، ثم عمل ذنبًا آخر فقال: رّبّ إني عملت ذنبًا فاغفره لي، فقال الله عزّ وجلّ: علم عبدي أنّ له ربًا يعفّر الذنب ويأخذ به، أشهد كلمته أني قد غفرت لعبدي وليعمل ما شاء»

(A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I
have forgiven My servant, so let him do whatever he likes.

`Abdur-Razzaq recorded that Anas bin Malik said, "I was told that when the Ayah,

وَٰلَئُنَّ ذَٰلِكَ ٰإِذَا فَعَلُوا فَحِشَّةً أَوْ ظَلَّمُوا أنَفْسَهُمْ

(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins,) was revealed, Iblis (Shayatan) cried." Allah's statement,

وَمَن يَعْفِرُ الْذَّنُوبَ إِلَّا الَّلَهُ

(and none can forgive sins but Allah), means that none except Allah forgives sins. tAllah said,

وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

(And do not persist in what wrong they have done, while they know), for they repent from their error, return to Allah before death, do not insist on error, and if they err again, they repent from it. Allah said here,

وَهُمْ يَعْلَمُونَ

(while they know) Mujahid and `Abdullah bin `Ubayd bin `Umayr commented, "Whoever repents, then Allah will forgive him." Similarly, Allah said,

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ النَّوْعَةَ عَنِ عِبَادِهِ

(Know they not that Allah accepts repentance from His servants) 9:104, and,

وَمَن يَعْمَلَ سُوءًا أَوْ يُظْلِمُ نَفْسَهُ ثُمَّ يَسْتَغْفِرُ اللَّهَ

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) 4: 110 and there are several examples similar to this Ayah.
Next, Allah said after this description,

(أولئك جزاؤوه مغفرة من ربيهم)
(For such, the reward is forgiveness from their Lord) 3:136, as a reward for these qualities,

(مغفرة من ربهم وجنت تجري من تحتها الأنهار)
(forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise)) carrying all kinds of drinks,

(خليدين فيها)
(wherein they shall abide forever) and ever,

(ونعم اجر العاملين)
(How excellent is this reward for the doers) Allah praises Paradise in this part of the Ayah.
(137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you, so travel through the earth, and see what was the end of those who denied.) (138. This is a plain statement for mankind, a guidance and instruction for the Mutaqin.) (139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.) (140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allah may know (test) those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers.) (141. And that Allah may test those who believe and destroy the disbelievers.) (142. Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient) (143. You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.)

The Wisdom Behind the Losses Muslims Suffered During Uhud

Allah states to His believing servants who suffered losses in the battle of Uhud, including seventy dead,

(قد حَلَّتْ مِن قَبْلِكُمْ سَنَنٌ)

(Many similar ways (and mishaps of life) were faced before you), for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allah said,

(فَسِيرُوا فِي الْأَرْضِ فَانظِرُوا كَيْفَ كَانَ عَقِبَةُ المُكْتَذِبِينَ)

(so travel through the earth, and see what was the end of those who denied). Allah said next,
(This is a plain statement for mankind), meaning, the Qur’an explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

(And a guidance and instruction) for the Qur’an contains the news of the past, and,

(guidance) for your hearts,

(and instruction for the Muttaqin) to discourage committing the prohibited and forbidden matters. Allah comforts the believers by saying,

(So do not become weak), because of what you suffered,

(nor be sad, and you will be triumphant if you are indeed believers), for surely, the ultimate victory and triumph will be yours, O believers.

(If a wound has touched you, be sure a similar wound has touched the others) 3:140.

Therefore, the Ayah says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.
(And so are the days, that We give to men by turns), and at times -- out of wisdom -- We allow the enemy to overcome you, although the final good end will be yours.

(وَلَيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا)

(and that Allah may know (test) those who believe,) meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn `Abbas.

(وَيَتَخَذَّنَّ مِنْكُمْ شُهَدَاءَ)

(and that He may take martyrs from among you) those who would be killed in Allah's cause and gladly offer their lives seeking His pleasure.

(وَاللَّهُ لا يُحبُّ الظَّلِيمِينَ وَيَمْحَصُّ اللَّهُ الَّذِينَ ءَامَنُوا)

(And Allah likes not the wrongdoers. And that Allah may test those who believe) 3:140,141, by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered. Allah's statement,

(وَيَمْحَقَّ الْكَفَرِينَ)

(and destroy the disbelievers), for it is their conduct that if they gain the upper hand, they transgress and commit aggression. However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allah then said,

(أَمْ حَسَبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّبَرِينَ)

(Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform Jihad and (also) knows (tests) those who are the patient) 3:142.

The Ayah asks, do you think that you will enter Paradise without being tested with warfare and hardships Allah said in Surat Al-Baqarah,
(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you. They were afflicted with severe poverty and ailments and were so shaken. ...)

2:214. Allah said,

الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدَٰى لِلْمُتَّقِينَ (Alif Lam Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested) 29:1,2. This is why He said here,

(Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform Jihad and (also) knows (tests) those who are the patient) 3:142. meaning, you will not earn Paradise until you are tested and thus Allah knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allah said,

(You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes) 3:143.

The Ayah proclaims, O believers! Before today, you wished that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two Sahihs it is recorded that the Messenger of Allah said,
(Do not wish to encounter the enemy, and ask Allah for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.)

This is why Allah said here,

(قَفْتُ رَأَيْتُمُوهُ)

(Now you have seen it): death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle. This part of the Ayah contains a figure of speech that mentions imagining what can be felt but not seen.
The Rumor that the Prophet was Killed at Uhud

When Muslims suffered defeat in battle at Uhud and some of them were killed, Shaytan shouted, "Muhammad has been killed." Ibn Qami'ah went back to the idolators and claimed, "I have killed Muhammad." Some Muslims believed this rumor and thought that the Messenger of Allah had been killed, claiming that this could happen, for Allah narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allah sent down to His Messenger His statement,

(144. Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.) (145. And no person can ever die except by Allah's leave and at an appointed term. And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.) (146. And many a Prophet fought and along with him many Ribbiyyun. But they never lost heart for that which befell them in Allah's way, nor did nor they weaken nor degrade themselves. And Allah loves the patient.) (147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.") (148. So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves the good-doers.)

(144. Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.) he is to deliver Allah's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najih said that his father said that a man from the Muhajirin passed by an Ansari man who was bleeding (during Uhud) and said to him, "O fellow! Did you know that Muhammad was killed" The Ansari man said, "Even if Muhammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Ayah,

(144. Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.) was revealed. This story was collected by Al-Hafiz Abu Bakr Al-Bayhaqi in Dala'il An-Nubuwwah.
Allah said next, while chastising those who became weak,

(أَفَائِنَ مَاتَ أَوْ قُتِلَ انْقَبَلْنِّمْ عَلَى أَعْقَبْكُمْ)

(If he dies or is killed, will you then turn back on your heels), become disbelievers,

(وَمَن يَنْقَبِلْ عَلَى عَقِبِيَّهِ فَلَنْ يَضُرْ اللَّهُ شَيْئًا وَسَيَجْزِى اللَّهُ الشَّكْرِينَ)

(And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.)

Ibn `Abbas narrated that Abu Bakr then came out, while `Umar was addressing the people, and Abu Bakr told him to sit down but `Umar refused, and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said,

(وَمَا مُحْمَّدُ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قِبْلَةِ الرُّسُلُ
أَفَائِنَ مَاتَ أَوْ قُتِلَ انْقَبَلْنِّمْ عَلَى أَعْقَبْكُمْ وَمَنْ
يَنْقَبِلْ عَلَى عَقِبِيَّهِ فَلَنْ يَضُرْ اللَّهُ شَيْئًا وَسَيَجْزِى
اللَّهُ الشَّكْرِينَ)

(Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.)"

The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it." Sa` id bin Al-Musayyib said that `Umar said, "By Allah! When I heard Abu Bakr recite this Ayah, my feet could not hold me, and I fell to the ground."

Allah said,
(And no person can ever die except by Allah's leave and at an appointed term.) 3:145

meaning, no one dies except by Allah's decision, after he has finished the term that Allah has destined for him. This is why Allah said,

(وَمَا كَانَ لَنفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا)

(And no person can ever die except by Allah's leave and at an appointed term)

(كِتَابًا مُّوَجَّلًا)

(at an appointed term) which is similar to His statements,

(وَمَا يُعْمَرُ مِنْ مُعْمَرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا
فِي كِتَابٍ)

(And no aged man is granted a length of life nor is a part cut off from his life, but it is in a
Book)

(مُّسَمَّى عِنْدَهُ)

(He it is Who has created you from clay, and then has decreed a (stated) term (for you to die).
And there is with Him another determined term (for you to be resurrected)) 6:2

This Ayah 3:145 encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hatim narrated that, Habib bin Suhban said that a Muslim man, Hujr bin `Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy

(وَمَا كَانَ لَنفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا)

(And no person can ever die except by Allah's leave and at an appointed term)"

He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "Diwan (Persian; crazy)," and they ran away.
Allah said next,

(وَمَن يُرِدْ نُوُرَابَ الدُّنْيَا نُوُرَابَ الْأَخْرَى نُوُرَابَ مِنْهَا وَمَن يُرِدْ نُوُرَابَ الأَخْرَى نُوُرَابَ مِنْهَا) 

(And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof).

Therefore, the Ayah proclaims, whoever works for the sake of this life, will only earn what Allah decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allah will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allah said,

(مَن كَانَ يُرِيدُ حَرْثَ الْأَخْرَى تُزْدَ لَهُ فِي حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُوُرَابَ مِنْهَا وَمَا لَهُ فِي الأَخْرَى مِنْ نَصْبِهِ) 

(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.) 42:20, and,

(مَن كَانَ يُرِيدُ الْعَجْلَةَ عَجْلَةً لَهُ فِيهَا مَا نَشَاءُ لَمَنْ تُرِيدُ ثُمَّ جُعَلَتْ لَهُ جَهَنَّمَ يَصِلْ لَهَا مَدْمُومًا مَّدْحُورًا وَمَنْ أَرَادَ الْأَخْرَى وَسَعَى لَهَا سَعِيَّهَا وَهُوَ مُؤْمِنٌ فَأَوْلُوْئِكَ كَانَ سَعِيْهِمْ مَشْكُورًا) 

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated) 17:18-19.

In this Ayah 3:145, Allah said,
(And We shall reward the grateful.) meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation of Allah and their good deeds.

Allah then comforts the believers because of what they suffered in Uhud,

(And many a Prophet fought and along with him many Ribbiyyun.)

It was said that this Ayah means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarir. It was also said that the Ayah means that many Prophets witnessed their companions' death before their eyes. However, Ibn Ishaq mentioned another explanation in his Sirah, saying that this Ayah means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in Jihad in Allah's cause and for the sake of their religion did not make them lose heart. This is patience,

(and Allah loves the patient.)" As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allah saying;

(And along with him many Ribbiyyun). In his book about the battles, Al-Amawi mentioned only this explanation for the Ayah. Sufyan Ath-Thawri reported that, Ibn Mas`ud said that,

(many Ribbiyyun) means, thousands. Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Ar-Rabi` and `Ata` Al-Khurasani said that the word Ribbiyyun means, `large bands'. `Abdur-Razzaq narrated that Ma`mmar said that Al-Hasan said that,

(many Ribbiyyun) means, many scholars. He also said that it means patient and pious scholars.
(But they never lost heart for that which befell them in Allah's way, nor did they weaken nor degrade themselves.)

Qatadah and Ar-Rabî‘ bin Anas said that,

(وَمَا ضَعَفُوا)

(nor did they weaken), means, after their Prophet was killed.

(وَمَا اسْتَكَانُوا)

(nor degrade themselves), by reverting from the true guidance and religion. Rather, they fought on the path that Allah's Prophet fought on until they met Allah. Ibn `Abbas said that,

(وَمَا اسْتَكَانُوا)

(nor degrade themselves) means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

(وَكَأَلِينَ مِنْ نَبِيِّ قَاتِلٍ مَعَهُ رَبِّيِّنَ كَثِيرٍ قَمَّا وَهُنَا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعَفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحْبِبُ الصَّابِرِينَ َ وَمَا كَانَ قَوْلُهُمْ إِلَّا أنَّ قَالُوا رَبِّنَا اعْفُرْ لِنَا دُنْوَبًا وَإِسْرَافُنا فِى أَمْرِنَا وَتَبَّتْ أَقْدَامُنَا وَانصُرْنَا عَلَى الْقُوْمِ الْكَفَّارِينَ)

(And Allah loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.")

3:146-147 , and this was the statement that they kept repeating. Therefore,
(So Allah gave them the reward of this world) victory, triumph and the good end,

(And Allah loves the good-doers).
(149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.) (150. Nay, Allah is your protector, and He is the best of helpers.) (151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.) (152. And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltum and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.) (153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allah is Well-Aware of all that you do.)

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allah warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allah said,

(إنّ نطيعُوا الّذينَ كفَرُوا بِرَدُّوكمْ عَلَى أَعْقِبَكُمْ)

(If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers) 3:149.

Allah also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allah said,

(بَلِ اللّهُ مَوْلَاهُ وَهُوَ خَيْرُ النَّاصِرِينَ)

(Nay, Allah is your protector, and He is the best of helpers).

Allah next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their Kufr and Shirk. And Allah has prepared torment and punishment for them in the Hereafter. Allah said,
(We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers). In addition, the Two Sahihs recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

أَعْطِيتُ خَمْسًا لَمْ يُعْطِهْنَ أَحَدُ مِنَ الْأُميِّةَنَّ

فِي بَلَيٍّ: نُصِرْتُ بِالرَّجُلِ بِمَسِيرَةٍ شَهِرٍ، وِجِلَتْ لِيُّ الْأَرْضُ مَسْجِدًا وَفُحُورًا، وأَحْلَتْ لِيَ الْعَنَائِمُ، وَأَعْطِيتُ الشَّفَاعةَ، وَكَانَ النَّبِيُّ يَعْبَثُ إِلَى قُوَّمِهِ خَاصَةً وَيَعْبَثُ إِلَى النَّاسِ عَامَّةً

(I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.)

Allah said,

وَلَقَدْ صَدَقْكُمُ اللَّهُ وَعَدَهُ

(And Allah did indeed fulfill His promise to you) 3:152,

in the beginning of the day of Uhud,

إِذْ نَخْسُونَهُمْ

(when you were killing them), slaying your enemies,
(with His permission), for He allowed you to do that against them,

(حَتَّى إِذَا قَشَلْتُمْ)

(until when you Fashiltum). Ibn Jurayj said that Ibn `Abbas said that Fashiltum means, `lost courage'.

(وَتَنَزَّعُتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ)

(and fell to disputing about the order, and disobeyed) such as the mistake made by the archers,

(مَنْ بَعْدِ مَا أَرَاحَكُمْ مَا نُحِبُّونَ)

(after He showed you what you love), that is, victory over the disbelievers,

(مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا)

(Among you are some that desire this world) referring to those who sought to collect the booty when they saw the enemy being defeated,

(وَمِنْكُمْ مَنْ يُرِيدُ الْأَخِرَةِ ثُمَّ صَرَفْكُمْ عَنْهُمْ)

(and some that desire the Hereafter. Then He made you flee from them, that He might test you).

This Ayah means, Allah gave them the upper hand to try and test you, O believers,

(وَلَقَدْ عَقَّ عَنْكُمْ)

(but surely, He forgave you),
He forgave the error you committed, because, and Allah knows best, the idolaters were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhari recorded that Al-Bara’ said, “We met the idolaters on that day (Uhud) and the Prophet appointed `Abdullah bin Jubayr as the commander of the archers. He instructed them, ‘Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.’ The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of `Abdullah bin Jubayr) said, ‘The booty, the booty!’ `Abdullah bin Jubayr said, ‘Allah’s Messenger commanded me not to allow you to abandon your position.’ They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyan shouted, ‘Is Muhammad present among these people?’ The Prophet said, ‘Do not answer him.’ Then he asked, ‘Is the son of Abu Quhafah (Abu Bakr) present among these people?’ The Prophet said, ‘Do not answer him.’ He asked again, ‘Is the son of Al-Khattab (‘Umar) present among these people? As for these (men), they have been killed, for had they been alive, they would have answered me.’ ‘Umar could not control himself and said (to Abu Sufyan), ‘You lie, O enemy of Allah! The cause of your misery is still present.’ Abu Sufyan said, ‘O Hubal, be high!’ On that the Prophet said (to his Companions), ‘Answer him back.’ They said, ‘What shall we say?’ He said, ‘Say, Allah is Higher and more Sublime.’ Abu Sufyan said, ‘We have the (idol) Al-‘Uzza, and you have no ‘Uzza.’ The Prophet said, ‘Answer him back.’ They asked, ‘What shall we say?’ He said, ‘Say, Allah is our protector and you have no protector.’ Abu Sufyan said, ‘Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.’” Only Al-Bukhari collected this Hadith using this chain of narration.

Muhammad bin Ishaq said that, `Abdullah bin Az-Zubayr narrated that Az-Zubayr bin Al-`Awwam said, “By Allah! I saw the female servants and female companions of Hind (Abu Sufyan’s wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, ‘Muhammad has been killed.’ So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then.” Muhammad bin Ishaq said next, “The flag of the disbelievers was left on the ground until `Amrah bint `Alqamah Al-Harithiyah picked it up and gave it to the Quraysh who held it.”

Allah said,

(Then He made you flee from them, that He might test you) 3:152.

Al-Bukhari recorded that Anas bin Malik said, “My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, ‘I was absent from the first battle the Prophet fought (against the pagans). (By Allah) if Allah gives me a chance to fight along with the Messenger of Allah, then Allah will see how (bravely) I will fight.' On the day of Uhud when the Muslims turned their backs and fled, he said, ‘O Allah! I apologize to You for what these (meaning the Muslims) have done, and I denote what these pagans have done.’ Then he advanced lifting his sword, and when Sa`d bin Mu`adh met him, he said to him, ‘O Sa`d bin Mu`adh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uhud,’ and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which
was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhari, Muslim also collected a similar narration from Thabit from Anas.

**The Defeat that the Muslims Suffered During the Battle of Uhud**

Allah said,

(إِذْ نَصُصْعُدُونَ ۗ وَلَا تَثْلُوُونَ عَلَى أَحَدٍ)

((And remember) when you (Tus` iduna) ran away dreadfully without casting even a side glance at anyone), and Allah made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Hasan and Qatadah said that, Tus` iduna, means, `go up the mountain'.

(وَلَا تَثْلُوُونَ عَلَى أَحَدٍ)

(without even casting a side glance at anyone) meaning, you did not glance at anyone else due to shock, fear and fright.

(وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاءَكُمْ)

(and the Messenger was in your rear calling you back), for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uhud and defeated them, some Muslims ran away to Al-Madinah, while some of them went up Mount Uhud, to a rock and stood on it. On that, the Messenger of Allah kept heralding, `Come to me, O servants of Allah! Come to me, O servants of Allah!' Allah mentioned that the Muslims went up the Mount and that the Prophet called them to come back, and said,

(إِذْ نَصُصْعُدُونَ ۗ وَلَا تَثْلُوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاءَكُمْ)

((And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back)." Similar was said by Ibn `Abbas, Qatadah, Ar-Rabi` and Ibn Zayd.

**The Ansar and Muhajirin Defended the Messenger**
Al-Bukhari recorded that Qays bin Abi Hazim said, "I saw Talhah's hand, it was paralyzed, because he shielded the Prophet with it." meaning on the day of Uhud. It is recorded in the Two Sahihs that Abu `Uthman An-Nahdi said, "On that day (Uhud) during which the Prophet fought, only Talhah bin `Ubaydullah and Sa`d remained with the Prophet."

Sa`id bin Al-Musayyib said, "I heard Sa`d bin Abi Waqqas saying, `The Messenger of Allah gave me arrows from his quiver on the day of Uhud and said, `Shoot, may I sacrifice my father and mother for you.'" Al-Bukhari also collected this Hadith. The Two Sahihs recorded that Sa`d bin Abi Waqqas said, "On the day of Uhud, I saw two men wearing white clothes, one to the right of the Prophet and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day." Meaning angels Jibril and Mikail, peace be upon them.

Abu Al-Aswad said that, `Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumah swore in Makkah that he would kill the Messenger of Allah. When the Messenger was told of his vow, he said, `Rather, I shall kill him, Allah willing.' On the day of Uhud, Ubayy came while wearing iron shields and proclaiming, `May I not be saved, if Muhammad is saved.' He then headed to the direction of the Messenger of Allah intending to kill him, but Mus`ab bin `Umayr, from Bani Abd Ad-Dar, intercepted him and shielded the Prophet with his body, and Mus`ab bin `Umayr was killed. The Messenger of Allah saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, `Why are you so anxious, it is only a flesh wound' Ubayy mentioned to them the Prophet's vow, `Rather, I shall kill Ubayy', then commented, `By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majaz (a popular pre-Islamic marketplace), they would all have perished.' He then died and went to the Fire,

(So, away with the dwellers of the blazing Fire!) 67:11 ."

This was collected by Musa bin `Uqbah from Az-Zuhri from Sa`id bin Al-Musayyib.

It is recorded in the Two Sahihs that when he was asked about the injuries the Messenger sustained in Uhud, Sahl bin Sa`d said, "The face of Allah's Messenger was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fatimah, the daughter of Allah's Messenger washed off the blood while `Ali was pouring water on her hand. When Fatimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet and the blood stopped oozing out." Allah said next,

(There did Allah give you one distress after another) 3:153 ,

He gave you grief over your grief. Ibn `Abbas said, "The first grief was because of the defeat, especially when it was rumored that Muhammad was killed. The second grief was when the idolators went up the mount and The Messenger of Allah said, "O Allah! It is not for them to rise above us."
Abdur-Rahman bin `Awf said, “The first distress was because of the defeat and the second when a rumor started that Muhammad was killed, which to them, was worse than defeat.” Ibn Marduwyah recorded both of these. Mujahid and Qatadah said, “The first distress was when they heard that Muhammad was killed and the second when they suffered casualties and injury.” It has also been reported that Qatadah and Ar-Rabi` bin Anas said that it was the opposite order. As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allah said,

(لكيلاً تَحْزَنُوا على ما فاتكمَ)

(by way of requital to teach you not to grieve for that which had escaped you), for that you missed the booty and triumph over you enemy.

(ولاً ما أصَبِّكُمْ)

(nor for what struck you), of injury and fatalities, as Ibn `Abbas, `Abdur-Rahman bin `Awf, Al-Hasan, Qatadah and As-Suddi stated. Allah said next,

(واللهُ خَبِيرٌ بِمَا تَعْمَلُونَ)

(And Allah is Well-Aware of all that you do.) all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.
(154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allah -- the thought of ignorance. They said, "Have we any part in the affair?" Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in the breasts.)

(155. Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.)

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allah reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allah said in Surat Al-Anfal about the battle of Badr,

((Remember) when He covered you with a slumber as a security from Him) 8:11.

Al-Bukhari recorded that Anas said that, Abu Talhah said, "I was among those who were overcome by slumber during the battle of Uhud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." Al-Bukhari collected this Hadith in the stories of the battles without a chain of narration, and in the book of Tafsir with a chain of narrators. At-Tirmidhi, An-Nasa'i and Al-Hakim recorded from Anas that Abu Talhah said, "On the day of Uhud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "Hasan Sahih". An-Nasa'i also recorded this Hadith from Anas who said that Abu Talhah said, "I was among those who were overcome by slumber."

The second group mentioned in the Ayah were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,
(and thought wrongly of Allah - the thought of ignorance) 3:154, for they are liars and people who have doubts and evil thoughts about Allah, the Exalted and Most Honored. Allah said,

(ثُمَّ أُنزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْعَمَّ أَمْنَةٌ نَعَاسًا يَعْشَى طَائِفَةٌ مَّنْكُمْ)

(Then after the distress, He sent down security for you. Slumber overtook a party of you), the people of faith, certainty, firmness and reliance (on Allah) who are certain that Allah shall give victory to His Messenger and fulfill his objective.

(وَطَائِفَةٌ قَدْ أَهْمَنَهُمْ أَنْفُسَهُمْ)

(While another party was thinking about themselves), and they were not overcome by slumber because of their worry, fright and fear,

(يُظْنُونَ بِاللهِ غَيْرَ الْحَقِّ ظَنَّ الْجَهَلِيَّةِ)

(and thought wrongly of Allah --- the thought of ignorance).

Similarly, Allah said in another statement,

(بَلْ ظَنُّنَّكُمْ أَنَّ لَنْ يَنْقُلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيْهِمْ أُبْدَا)

(Nay, but you thought that the Messenger and the believers would never return to their families) 48:12.

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islam and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allah then described them that,

(يَقُولُونَ)

(they said) in this situation,
(Have we any part in the affair?) Allah replied,

(Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you.) wAllah exposed their secrets, that is,

(saying: "If we had anything to do with the affair, none of us would have been killed here.") although they tried to conceal this thought from the Messenger of Allah.

Ibn Ishaq recorded that `Abdullah bin Az-Zubayr said that Az-Zubayr said, "I was with the Messenger of Allah when fear intensified and Allah sent sleep to us (during the battle of Uhud). At that time, every man among us (except the hypocrites) was nodding off. By Allah! As if in a dream, I heard the words of Mu`attib bin Qushayr, "If we had anything to do with the affair, none of us would have been killed here." I memorized these words of his, which Allah mentioned later on,

(saying: "If we had anything to do with the affair, none of us would have been killed here.")

Ibn Abi Hatim collected this Hadith.

Allah the Exalted said,
(Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"") meaning, this is Allah's appointed destiny and a decision that will certainly come to pass, and there is no escaping it. Allah's statement,

وَلِيْبَتَلِي الْلَّهُ مَا فِي صُدُورِكُمْ وَلِيَمَحِصَّ مَا فِى قُلُوبِكُمْ

(that Allah might test what is in your breasts; and to purify that which was in your hearts,) means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

(and Allah is All-Knower of what is in the breasts), and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allah then said,

إِنَّ الَّذِينَ تَوَلَّوُا مِنْكُمْ يَوْمَ الن́تْقِى الْجَمْعَانِ إِنَّمَا أَسْتَزَرُّهُمُ الْشَّيْثَانُ بِبَعْضِ مَا كَسَبُواً

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned) 3:155,
because of some of their previous errors. Indeed, some of the Salaf said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allah then said,

وَلَقَدْ عَفَّ اللَّهُ عَنْهُمْ

(but Allah, indeed, has forgiven them), their giving flight,

أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

(surely, Allah is Oft-Forgiving, Most Forbearing)
He forgives sins, pardons and exonerates His creatures. Imam Ahmad recorded that Shaqiq said, "Abdur-Rahman bin `Awf met Al-Walid bin `Uqbah, who said to him, 'Why did you desert `Uthman, the Leader of the Faithful'? Abdur-Rahman said, 'Tell him that I did not run away during Uhud, remain behind during Badr, nor abandon the Sunnah of `Umar.' Al-Walid told `Uthman what `Abdur-Rahman said. `Uthman replied, 'As for his statement, 'I did not run away during Uhud,' how can he blame me for an error that Allah has already forgiven. Allah said,

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them).

As for his statement that I remained behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allah, until she passed away. The Messenger of Allah gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allah will have participated in battle. As for his statement that I abandoned the Sunnah of `Umar, neither I nor he are able to endure it. Go and convey this answer to him.'
that gives life and causes death. And Allah is All-Seer of what you do.) (157. And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) (158. And whether you die or are killed, verily, unto Allah you shall be gathered.)

Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allah forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allah said,

(يَايُّهَا الْذِّنِينَ أَمَنتُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِأَخَوَنَّهُمْ)

(O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren), about their dead brethren,

(إِذَا ضَرَبُّوْا فِي الأَرْضِ)

(when they travel through the earth) for the purpose of trading and otherwise,

(أُوْ كَاتِبُوا غُرُّى)

(or go out to fight), participating in battles,

(لَوْ كَاتِبُوا عِنْدِنَا)

("If they had stayed with us," in our area,

(مَا مَاتِوْا وَمَا قُتِلُوْا)

("they would not have died or been killed," they would not have died while traveling or been killed in battle. Allah's statement,

(لَيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قَلُوبِهِمْ)}
(so that Allah may make it a cause of regret in their hearts.) means, Allah creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allah refuted them by saying,

(وَاللَّهُ يُحْيِي وَيَمِيتُ)

(It is Allah that gives life and causes death.) for the creation is under Allah's power, and the decision is His Alone. No one lives or dies except by Allah's leave, and no one's life is increased or decreased except by His decree.

(وَاللَّهُ يَعْمَلُونَ بَصِيرًا)

(And Allah is All-Seer of what you do,) for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allah's statement,

(وَرَحْمَةَ خَيْرٌ مِّمَّا يَجْمَعُونَ)

(And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) 3:157 , indicating that death and martyrdom in Allah's cause are a means of earning Allah's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allah, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allah said,

(وَلِئنَّ مَتُّنَّ أَوْ قُتِّلْنَّ لَإِلَيْهِ اللَّهُ نُحْشَرُونَ)

(And whether you die or are killed, verily, unto Allah you shall be gathered.) 3:158 .
(159. And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).) (160. If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust.) (161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.) (162. Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination!) (163. They are in varying grades with Allah, and Allah is Al-Seer of what they do.) (164. Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them, and instructing them (in) the Book (the Qur'an) and Al-Hikmah the wisdom and the Sunnah, while before that they had been in manifest error.)

Among the Qualities of Our Prophet Muhammad are Mercy and Kindness

Allah addresses His Messenger and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.
(And by the mercy of Allah, you dealt with them gently) 3:159. meaning, who would have made you this kind, if it was not Allah's mercy for you and them. Qatadah said that,

(And by the mercy of Allah, you dealt with them gently) means, "With Allah's mercy you became this kind." Al-Hasan Al-Basri said that this, indeed, is the description of the behavior that Allah sent Muhammad with. This Ayah is similar to Allah's statement,

(Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah); for the believers (he is) full of pity, kind, and merciful) 9:128. Allah said next,

(And had you been severe and harsh-hearted, they would have broken away from about you;) The severe person is he who utters harsh words, and,

(harsh-hearted) is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allah gathered them and made you kind and soft with them, so that their hearts congregate around you." `Abdullah bin `Amr said that he read the description of the Messenger of Allah in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."

The Order for Consultation and to Abide by it

Allah said,
(So pardon them, and ask (Allah's) forgiveness for them; and consult them in the affairs.)

The Messenger of Allah used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet asked his Companions if Muslims should intercept the caravan (led by Abu Sufyan). They said, "O Messenger of Allah! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimad we would march with you. We would never say what the Children of Israel said to Musa, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin `Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uhud, the Messenger asked the Companions if they should fortify themselves in Al-Madinah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Ahzab (the Confederates), in return for giving them one-third of the fruits of Al-Madinah. However, Sa`d bin `Ubadah and Sa`d bin Mu`adh rejected this offer and the Prophet went ahead with their advice. The Prophet also asked them if they should attack the idolators on the Day of Hudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform `Umrah." The Prophet agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allah said to them, "O Muslims! Give me your advice about some men who falsely accused my wife (`A'ishah). By Allah! I never knew of any evil to come from my wife. And they accused whom They accused he from whom I only knew righteous conduct, by Allah!" The Prophet asked `Ali and Usamah about divorcing `A'ishah. In summary, the Prophet used to take his Companions' advice for battles and other important events.

Ibn Majah recorded that Abu Hurayrah said that the Prophet said;

المُسْتَشَارُ مُؤْتِمَن

(The one whom advice is sought from is to be entrusted) tThis was recorded by Abu Dawud, At-Tirmidhi, and An-Nasa`i who graded it Hasan.

Trust in Allah After Taking the Decision

Allah's statement,

قَبِدَة عَزْمَتَ قَتَوَّكَلَ عَلَى اللَّهِ
(Then when you have taken a decision, put your trust in Allah,) means, if you conduct the required consultation and you then make a decision, trust in Allah over your decision,

(إنَّ اللهَ يُحِبُّ الْمُتَوَكَّلِينَ)

(certainly, Allah loves those who put their trust (in Him)).

Allah's statement,

(إن يَنصُرَكُمُ اللهُ فَلاَ غَالِبَ لَكُمْ وَإِن يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنصُرَكُمْ مِنْ بَعْدهِ وَعَلَى اللهِ قَلِبَةُ الْمُؤْمِنُونَ)

(If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust), is similar to His statement that we mentioned earlier,

(وَمَا النَّصْرُ إِلَّا مِنْ عَنْدِ اللهِ العَزِيزِ الْحَكِيمِ)

(And there is no victory except from Allah the Almighty, the All-Wise) 3:126.

Allah next commands the believers to trust in Him,

(وَعَلَى اللهِ قَلِبَةُ الْمُؤْمِنُونَ)

(And in Allah (Alone) let believers put their trust).

Treachery with the Spoils of War was not a Trait of the Prophet

Allah said,

(وَمَا كَانَ نَبِيٌّ أَنْ يَعْلَى)

(It is not for any Prophet to illegally take a part of the booty.)

Ibn `Abbas, Mujahid and Al-Hasan said that the Ayah means, "It is not for a Prophet to breach the trust." Ibn Jarir recorded that, Ibn `Abbas said that, this Ayah,
(وَمَا كَانَ لِنَبِيٍّ أَنْ يَعَلَّمُ) (It is not for any Prophet to illegally take a part of the booty,) was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allah might have taken it. When this rumor circulated, Allah sent down,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَعَلَّمُ وَمَنْ يَعَلَّمَ يَأْتِ يَا مَا عَلَّمَ) (وَيَوْمَ الْقِيَامَةِ) (It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.)

This was also recorded by Abu Dawud and At-Tirmidhi, who said "Hasan Gharib". This Ayah exonerates the Messenger of Allah of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allah then said,

(وَمَنْ يَعَلَّمَ يَأْتِ يَا مَا عَلَّمَ يَوْمَ الْقِيَامَةِ نَفْسَ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ) (and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.)

This Ayah contains a stern warning and threat against Ghulul stealing from the booty, and there are also Hadiths, that prohibit such practice. Imam Ahmad recorded that Abu Malik Al-Ashja'i said that the Prophet said,

"أَعْظَمُ الْعَلُولَ عِندَ اللهِ ذِرَاغَ مِنَ الأَرْضَ، تَجْدُونُ الرَّجُلَيْنَ جَارِيَيْنَ فِي الأَرْضِ أَوْ فِي الدَّارِ فِي قَطْعٍ أَحَدَهُمَا مِنْ حَظْ صَاحِبِهِ ذِرَاغًا، فَإِذَا اقْتَطَعَهُ، طُوَّقَهُ مِنْ سَبْعَ أَرْضِيَنَّ إِلَى يَوْمَ الْقِيَامَةِ"
(The worst Ghulul (i.e. stealing) with Allah is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.)

Imam Ahmad recorded that Abu Humayd As-Sa` idi said, "The Prophet appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakah. When he returned he said, `This (portion) is for you and this has been given to me as a gift.' The Prophet stood on the Minbar and said,

"ما بَالُ العَامِلِ نَبِعَتُهُ فِيْجِي فِيْفُولُ: هَذَا لِكُمْ،
وَهَذَا أَهْدَى لَي، أَقْلَا جَلِسَ فِي بَيْتٍ أَبِيهِ وَأَمَّهِ
فَيَنْظُرُ أيُّهِدَى إِلَيْهِ أَمْ لَا؟ وَالذِّي نَفْسُ مُحَمَّدٍ بِيْدَهُ،
لا يَلْتَيْ أُحَدٌ مِنْكُمْ مِنْهَا بَشِيْءٌ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقْبِهِ، إِنْ كَانَ بَعِيرًا لَهُ رَعْعَاءً، أو
بَقِّرَةً لَهَا حُوَّارٌ، أَوْ شَاهِةً تَبَيَّعَرَ"

اللَّهُمَّ هَلْ بَلَغْتُ"

(What is the matter with a man whom we appoint to collect Zakah, when he returns he said, `This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakah (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, `O Allah! Haven't I conveyed Your Message.')"

Hisham bin ` Urwah added that Abu Humayd said, "I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit." This is recorded in the Two Sahihs.

In the book of Ahkam of his Sunan, Abu ` Isa At-Tirmidhi recorded that Mu`adh bin Jabal said, "The Messenger of Allah sent me to Yemen, but when I started on the journey, he sent for me to come back and said,
«أَتَدْرِي لَمْ بَعْنِتْ إِلَيْكَ؟ لا تُصِيبِينَ شَيْئًا بِعِيْرٍ إِذْنِي، فَإِنَّهُ عُلْوٌ»

(Do you know why I summoned you back Do not take anything without my permission, for if you do, it will be Ghulul.)

(وَمَن يُغْلِلْ يَأْتِ يَمَا غَلَّ يَوْمَ الْقِيَامةِ)

(and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).

«لِهَذَا دَعاَنِكَ قَامْضٌ لِعَمْلِكَ»

(This is why I summoned you, so now go and fulfill your mission.)" At-Tirmidhi said, "This Hadith is Hasan Gharib."

In addition, Imam Ahmad recorded that Abu Hurayrah said, "The Prophet got up among us and mentioned Ghulul and emphasized its magnitude. He then said,

«لَا أَلْفِينَ أَحَدُكُمْ يَحيِي هَيْوَمَ الْقِيَامَةَ عَلَى رَقْبِهِ بِعِيْرٍ لَهُ رَعَاءً، فِيْقُولُ: يَا رَسُولُ اللَّهِ أَغْنِتَاي، فَأْقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبَلْعَتَكَ، لَا أَلْفِينَ أَحَدُكُمْ يَحيِي هَيْوَمَ الْقِيَامَةَ عَلَى رَقْبِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فِيْقُولُ: يَا رَسُولُ اللَّهِ أَغْنِتَاي، فَأْقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبَلْعَتَكَ، لَا أَلْفِينَ أَحَدُكُمْ يَحيِي هَيْوَمَ الْقِيَامَةَ عَلَى رَقْبِهِ رَقَاعٌ تَحْقَقُ فِيْقُولُ: يَا رَسُولُ اللَّهِ أَغْنِتَاي، فَأْقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبَلْعَتَكَ، لَا أَلْفِينَ أَحَدُكُمْ"
I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allah's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allah's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.)' This Hadith was recorded in the Two Sahihs.

Imam Ahmad recorded that `Umar bin Al-Khattab said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allah came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allah said,

«كَلَّا إِنِّي رَأَيْنِهِ فِي النَّارِ فِي بُرْدَةٍ عَلَهَا أَوْ عَبَاءَةٍ
»

(No. I have seen him in the Fire because of a robe that he stole (from the booty).)

The Messenger of Allah then said,

«يَا أَبْنَ الخَطَّابِ، أَذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخَلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

(O Ibn Al-Khattab! Go and announce to the people that only the faithful shall enter Paradise.)

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "Hasan Sahih".

The Honest and Dishonest are Not Similar
Allah said,

"(أَفْمَن يَعْلَمُ أَنَّمَا أَنزَلْنَاهُ إِلَيْكَ مِنَ الرَّبِّ الْحَقِّ كَمَنْ هُوَ أَعْمَى)"

(Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination!) 3:162.

This refers to those seeking what pleases Allah by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allah's anger, has no means of escaping it and who will reside in Jahannam on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'an, such as,

"(أَفْمَنْ يَعْلَمُ أَنَّمَا أَنزَلْنَاهُ إِلَيْكَ مِنَ الرَّبِّ الْحَقِّ كَمَنْ هُوَ أَعْمَى)"

(Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind) 13:19, and,

"(أَفْمَنْ وَعَدَنَا وَعَدَاً حَسَنًا فَهُوَ لَا قِيَمَةِ كَمَنْ مَتَعَنَاً مَتَعَ عَالَةً الْحَيَاةِ الدُّنْيَا)"

(Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world) 28:61.

Allah then said,

"(هُمْ ذَرَجَتُ عِنْدَ اللَّهِ)"

(They are in varying grades with Allah, ) 3:163 meaning, the people of righteousness and the people of evil are in grades, as Al-Hasan Al-Hasr and Muhammad bin Ishaq said. Abu `Ubaydah and Al-Kisai said that this Ayah refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another Ayah, Allah said,
(For all there will be degrees (or ranks) according to what they did) 6:132 . Next, Allah said,

(وَلَكِلَّٰ دَرَجَتٌ مَّمَّا عَمِلُونَ)

(and Allah is All-Seer of what they do), and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad

Allah the Most High said:

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا)

(Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves.)

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allah said:

(وَمِنْ عَائِيْتِهِ أَنَّ خَلْقَ لُكَمْ مَنْ أَنفْسِكَمْ أَزْوَاجًا)

(And among His signs is that he created for them mates, that they may find rest in.)

Meaning; of their own kind. And Allah said;

(قُلْ إِنَّمَا أَنَا بَشَرٌ مَّثَلُكَ إِلَىٰ أَنَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ)

(Say: "I am only a man like you. It has been revealed to me that your God is One God") 18:110.
(And We never sent before you any of the Messengers but verily, they ate food and walked in
the markets) 25:20.

(And We sent not before you any but men unto whom We revealed, from among the people of
townships) 12:109, and,

(O you assembly of Jinn and mankind! "Did not there come to you Messengers from among
you...") 6:130.

Allah's favor is perfected when His Messenger to the people is from their own kind, so that they
are able to talk to him and inquire about the meanings of Allah's Word. This is why Allah said,

(reciting unto them His verses) 3:164, the Qur'an,

(and purifying them), commanding them to do righteous works and forbidding them from
committing evil. This is how their hearts will be purified and cleansed of the sin and evil that
used to fill them when they were disbelievers and ignorant.

(and instructing them (in) the Book and the Hikmah,) the Qur'an and the Sunnah,
(while before that they had been), before sending this Prophet, Muhammad,

(Lūfi ẓal-lū ʾmūʾīn)

(in manifest error.) indulging in plain and unequivocal error and ignorance that are clear to everyone.

(Or what have you afflicted?—And whatever you smote is of yourselves. And Allah has power over all things.)

(And what you suffered on the day the two armies met, was by the leave of Allah, in order that He might test the believers.)

(And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.)

(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth.")

The Reason and Wisdom Behind the Defeat at Uhud
Allah said,

(أوَ لَا أَصَبَتْكُمْ مُصِيبَةٌ)

(When a single disaster smites you), in reference to when the Muslims suffered seventy fatalities during the battle of Uhud,

(قد أصبتم مثلاً هذَا)

(although you smote (your enemies) with one twice as great,) during Badr, when the Muslims killed seventy Mushriks and captured seventy others,

(قلْ هُوَ مِنْ عِنْدِ أَنفَسِكُمْ)

(you say: "From where does this come to us") why did this defeat happen to us

(قلْ هُوَ مِنْ عِنْدِ أَنفَسِكُمْ)

(Say, "It is from yourselves.") Ibn Abi Hatim recorded that `Umar bin Al-Khattab said, "When Uhud occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr in return for releasing the Mushriks whom they captured in that battle. Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allah gave flight and abandoned him. The Messenger suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allah then revealed,

(أوَ لَا أَصَبَتْكُمْ مُصِيبَةٌ قد أصبتم مثلاً هذَا)

(When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us" Say, "It is from yourselves."). because you took the ransom." Furthermore, Muhammad bin Ishaq, Ibn Jurayj, Ar-Rabi` bin Anas and As-Suudi said that the Ayah,

(قلْ هُوَ مِنْ عِنْدِ أَنفَسِكُمْ)

(Say, "It is from yourselves.") means, because you, the archers, disobeyed the Messenger's command to not abandon your positions.
(And Allah has power over all things.) and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allah then said,

(وَمَا أَصَبْكُمْ يَوْمَ النُّقِيَّةِ الجَمْعَانَ قَبْيَادَنَّ اللَّهِ)

(And what you suffered on the day the two armies met, was by the leave of Allah), for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allah's will and decree out of His perfect wisdom,

(وَلَيَعْلَمَ الْمُؤْمِنِينَ)

(in order that He might test the believers.) who were patient, firm and were not shaken,

(وَلَيَعْلَمَ الْذِّينَ نَافَقُوا وَقَالُوا لِلَّهِ نُعْلَمُ قَتَالَاءَ لَآ أَتَبْعَنَّكُمْ)

(And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you.") 3:167.

This refers to the Companions of ` Abdulllah bin Ubayy bin Salul who went back (to Al-Madinah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

(أَوَ ادْفَعُوا)

(or defend), so that the number of Muslims increases, as Ibn `Abbas, `Ikrimah, S`aid bin Jubayr, Ad-Dahhak, Abu Salih, Al-Hasan and As-Suddi stated. Al-Hasan bin Salih said that this part of the Ayah means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

(لَوْ نَعْلَمُ قَتَالَاءَ لَآ أَتَبْعَنَّكُمْ)
Had we known that fighting will take place, we would certainly have followed you." meaning, according to Mujahid, if we knew that you would fight today, we would join you, but we think you will not fight. Allah said,

(هُمْ لِلَّكُفَّرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلَّيْلِيْمَنِ)

(They were that day, nearer to disbelief than to faith.)

This Ayah indicates that a person passes through various stages, sometimes being closer to Kufr and sometimes closer to faith, as evident by,

(هُمْ لِلَّكُفَّرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلَّيْلِيْمَنِ)

(They were that day, nearer to disbelief than to faith.)

Allah then said,

(يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ)

(saying with their mouths what was not in their hearts.) for they utter what they do not truly believe in, such as,

("Had we known that fighting will take place, we would certainly have followed you.")

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allah said;

(وَاللَّهُ أَعْلَمُ بِمَا يَكْتُبُونَ)

(And Allah has full knowledge of what they conceal.)
(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." had they listened to our advice and not gone out, they would not have met their demise. Allah said,

(قَلْ قَاذِرُوا عَنْ أنفُسِكُمُ الموْتَ إِنَّ كُنْتُمْ صَادِقِينَ)

(Say: "Avert death from your own selves, if you speak the truth.") meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jābir ibn `Abdullāh said, "This Ayah 3:168 was revealed about `Abdullāh ibn Ubayy ibn Salul (the chief hypocrite)."

ولا تَحْسِبَنَ الْدِّينِ قَتْلَهُمْ فِي سَبِيلِ اللَّهِ أَمُوَا بِلْ أَحْيَاءٍٚ إِذْ رَبُّهُمْ يُرِزُقُونَ - قَرْحِينَ يَمَا عَاتِهِمُ اللَّهُ مِنَ فَضْلِهِ وَيَسْتَبْشِرُونَ بِذَلِكَ الَّذِينَ لَمْ يَلْحَقَوْا بِهِمْ مِنْ خُرْقِهِمْ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يُخَرِّجُونَ - يَسْتَبْشِرُونَ بِنَعْمَةِ مِنَ اللَّهِ وَقَضَلِ وَأَنَّ اللَّهَ لا يُضِيعُ أُجْرَ الْمُؤْمِنِينَ - الْذِّينَ اسْتَجَابَوْا لِلَّهِ وَالرَّسُولَ مِنْ بَعْدِ مَا أَصَبْهُمْ القَرْحُ لِلذِّينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أُجْرَ عَظِيمٍ - الْذِّينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعَوْا لَكُمْ فَاحْشُوْهُمْ فَزَادُوهُمْ إِيْمَآءًا وَقَالُوا حَسَبَنَا اللَّهَ وَنَعْمَ الوُكِيلُ - فَانْقَلَبْوَا بِنَعْمَةِ مِنَ اللَّهِ وَقَضَلِ وَلَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَنَ اللَّهِ وَاللَّهُ دُوَ فَضَلٍ عَظِيمٍ - إِنَّمَا ذَٰلِكُمْ
Virtues of the Martyrs

Allah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Sahih, Muslim recorded that Masruq said, "We asked Abdullah about this Ayah,"

(ولا تحسَّبنَّ الذين قتلُوا في سبيل الله أموتًا بل أحياءً عند ربِّهم يرزقونَ) (169. Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

(170. They rejoice in what Allah has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.) (171. They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.) (172. Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.)

(173. Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.") (174. So they returned with grace and bounty from Allah. No harm touched them; and they followed the pleasure of Allah. And Allah is the Owner of great bounty.) (175. It is only Shaytan that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.)

He said, "We asked the Messenger of Allah the same question and he said,"

أرواحهم في جوّف طيّر حضّر، لها قناديل معلقة بالعرش، تسرح من الجنة حيث شاءت، ثمّ تأتي إلى تلك القناديل، فاطلعل إليها ربهم اطلاعة فقال: هل تشتهون شيئًا؟ فقالوا: أي شيء نشتهي ونحن نسرح من الجنة حيث
Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, "Do you wish for anything? They say, "What more could we wish for, while we go wherever we wish in Paradise?" Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, "O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again." Allah knew that they did not have any other wish, so they were left.)” There are several other similar narrations from Anas and Abu Sa`id.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

(No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.) Muslim collected this Hadith

In addition, Imam Ahmad recorded that, Ibn `Abbas said that the Messenger of Allah said,

(Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, "Do you wish for anything? They say, "What more could we wish for, while we go wherever we wish in Paradise?" Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, "O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again." Allah knew that they did not have any other wish, so they were left.)" There are several other similar narrations from Anas and Abu Sa`id.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,
When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, `We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare.' Allah said, `I will convey the news for you.' Allah revealed these and the following Ayat,

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

Qatadah, Ar-Rabi` and Ad-Dahhak said that these Ayat were revealed about the martyrs of Uhud.

Abu Bakr Ibn Marduwyah recorded that Jabir bin `Abdullah said, "The Messenger of Allah looked at me one day and said, `O Jabir! Why do I see you sad?' I said, `O Messenger of Allah! My father was martyred and left behind debts and children.' He said,

«أَلَّا أَخْبِركَ ۖ مَا كَلَّمَ اللَّهُ أُحْدَى عَلَى مَعْرَاقٍ مِّنْ وَرَاءِ حَجَابِ، وَإِنَّهُ كَلَّمَ أَباكَ كَفَاحًا»
Should I tell you that Allah never spoke to anyone except from behind a veil. However, He spoke to your father directly. He said, `Ask Me and I will give you.' He said, `I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, `I have spoken the word that they shall not be returned back to it (this life). `He said, `O Lord! Then convey the news to those I left behind.'"

(Think not of those as dead who are killed in the way of Allah..."

Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

(The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.)

Ahmad and Ibn Jarir collected this Hadith, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allah knows best. Ulumam Ahmad narrated a Hadith that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allah has prepared in it for him. This Hadith has a unique, authentic chain of narration that includes three of the Four Imams. Imam Ahmad narrated this Hadith from Muhammad bin Idris Ash-Shafi`i who narrated it from Malik bin Anas Al-Asbuh, from Az-Zuhri, from `Abdur-Rahman bin Ka'b bin Malik that his father said that the Messenger of Allah said,
(The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allah sends him back to his body when He resurrects him.)

This Hadith states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allah the Most Generous that He makes us firm on the faith.

Allah's statement,

(فرحيين بما ءاتنه الله)

(They rejoice in what Allah has bestowed upon them) indicates that the martyrs who were killed in Allah's cause are alive with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Paradise. The Two Sahihs record from Anas, the story of the seventy Ansar Companions who were murdered at Bir Ma' unah in one night. In this Hadith, Anas reported that the Prophet used to supplicate to Allah in Qunut in prayer against those who killed them. Anas said, "A part of the Qur'an was revealed about them, but was later abrogated, `Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

Allah said next,

(يُضيعَ أَجْرُ الْمُؤْمِنِينَ)

(They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers) 3:171.

Muhammad bin Ishaq commented, "They were delighted and pleased because of Allah's promise that was fulfilled for them, and for the tremendous rewards they earned." Abdur-Rahman bin Zayd bin Aslam said, "This Ayah encompasses all the believers, martyrs and otherwise. Rarely does Allah mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

The Battle of Hamra' Al-Asad

Allah said,
(Those who answered (the Call of) Allah and the Messenger after being wounded) 3:172.

This occurred on the day of Hamra' Al-Asad. After the idolators defeated the Muslims (at Uhud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madinah, so they set out to make that battle the final one. When the Messenger of Allah got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The Prophet only allowed those who were present during Uhud to accompany him, except for Jabir bin `Abdullah Al-Ansari, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allah and His Messenger.

Ibn Abi Hatim recorded that `Ikrimah said, "When the idolators returned towards Makkah after Uhud, they said, `You neither killed Muhammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allah heard this news, he mobilized the Muslim forces, and they marched until they reached Hamra Al-Asad. The idolators said, `Rather, we will meet next year,' and the Messenger of Allah went back to Al-Madinah, and this was considered a Ghazwah (battle). Allah sent down,

(Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.)

Al-Bukhari recorded that `Aishah said to `Urwhah about the Ayah;

(Those who answered (the Call of) Allah and the Messenger)

"My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet suffered the calamity at Uhud and the idolators went back, he feared that the idolators might try to come back and he said, `Who would follow them? Seventy men, including Az-Zubayr and Abu Bakr, volunteered." This was recorded by Al-Bukhari alone.

As for Allah's statement,
(Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith) 3:173, it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allah and sought His help,

(وَقَالُوا حَسْبُنَا اللَّهُ وَنَعْمَ الوَكِيلُ)

(and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.")

Al-Bukhari recorded that Ibn 'Abbas said,

(حَسْبُنَا اللَّهُ وَنَعْمَ الوَكِيلُ)

("Allah Alone is Sufficient for us and He is the Best Disposer of affairs for us.")

"Ibrahim said it when he was thrown in fire. Muhammad said it when the people said, 'Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, 'Allah is Sufficient for us and He is the Best Disposer of affairs for us.'" Abu Bakr Ibn Marduwyah recorded that Anas bin Malik said that the Prophet was told on the day of Uhud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allah sent down this Ayah 3:173.

This is why Allah said,

(فَأَنْقَلَبُوا بِنَعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ)

(So they returned with grace and bounty from Allah. No harm touched them;) for when they relied on Allah, Allah took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

(بِنَعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ)

(with grace and bounty from Allah. No harm touched them;) safe from the wicked plots of their enemies,
(and they followed the pleasure of Allah. And Allah is the Owner of great bounty.)

Al-Bayhaqi recorded that Ibn `Abbas said about Allah's statement,

قِلْ أَنَّيْ نَسْأَلُ اللَّهَ أَنْ يُسْأَلَنَا عَنْهُ وَأَنْ يُؤْفِكَنَا عَنْ أَعْمَالِنَا

(So they returned with grace and bounty from Allah,) "The `Grace' was that they were saved. The `Bounty' was that a caravan passed by, and those days were Hajj season days. Thus the Messenger of Allah bought and sold and made a profit, which he divided between his Companions."

Allah then said,

إِنِّمَا ذَلِكُمْ الْشَّيْطَانُ يُخَوَّفُ أَوْلَامَهُ

(It is only Shaytan that suggests to you the fear of his friends,) 3:175 meaning, Shaytan threatens you with his friends and tries to pretend they are powerful and fearsome. Allah said next,

فَلاَ تَحَافُوْهُمْ وَخَافُونَ إِن كُنْتُمْ مُؤْمِنِينَ

(so fear them not, but fear Me, if you are indeed believers.) meaning, "If Shaytan brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them." Similarly, Allah said,

أَلْيَسَ اللَّهُ كَافِٰفٌ عَبْدُهُ وَيَخْوَفُونَكَ بَالَّذِينَ مِنْ دُونِهِ

(Is not Allah Sufficient for His servant Yet they try to frighten you with those besides Him!) 39:36 , until,

قَلْ حَسَبِ اللَّهِ عَلَيْهِ يَتَوَكَّلُ المُتَوَكَّلُونَ

(Say: "Sufficient for me is Allah; in Him those who trust must put their trust.") 39:38 . Allah said,
(So fight you against the friends of Shaytan; ever feeble indeed is the plot of Shaytan.) 4:76

(They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers!) 58:19

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.) 58:21

(Verily, Allah will help those who help His (cause).) 22:40

(O you who believe! If you help (in the cause of) Allah, He will help you) 47:7
(Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) 40:51, 52

(ولا يحزنُكُمُ الْذِّينَ يِسَرُّونَ فِي الْكَفْرِ إِنَّهُمْ لَن يَضُرُّوا الْلَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجِلَّ لَهُمُ حَظُّهُمْ فِى الأُخْرَى وَلَهُمْ عَذَابٌ عَظِيمٌ - إِنَّ الْذِّينَ اشْتَرَوْا الْكَفْرَ بِالْإِيمَانِ لَن يَضُرُّوا الْلَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٍ - وَلَا يُحَسِّبُ الْذِّينَ كَفَرُوا أَنْفَسَهُمْ إِنَّمَا نُمِلِّي لَهُمْ خَيْرًا لَانفِسَهُمْ إِنَّمَا نُمِلِّي لَهُمْ لِيَزَادُوا إِنَّمَا وَلَهُمْ عَذَابٌ مُهِينٌ)

(ما كَانَ اللَّهُ لِيُدَرَّ المُؤْمِنِينَ عَلَى مَا أَنْتُمْ علَيْهِ حَتَّى يِمِيزَ الخَيْبَةَ مِنَ الطَّيِّبَ وما كان الله ليُطْلَعَكُمْ عَلَى الْغَيْبَ وَلَكُنَّ اللَّهُ يَجِبِّيٌّ مِن رُسُلِهِ مِنْ يَشَاءٍ قَامُونَ بِاللَّهِ وَرُسُلُهُ وَإِنْ تُؤْمِنُوا وَتَتَقَوَا فَلَكُمْ أَجْرٌ عَظِيمٌ - وَلَا يُحَسِّبُ الْذِّينَ كَفَرُوا بِاللَّهِ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيِّطَوْقُونَ مَا بَخَلُوا به يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاتُ السَّمُوَاتِ وَالأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)
(176. And let not those grieve you who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter. For them there is a great torment.) (177. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allah. For them, there is a painful torment.) (178. And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.) (179. Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen, but Allah chooses of His Messengers whom He wills. So believe in Allah and His Messengers. And if you believe and have Taqwa of Allah, then for you there is a great reward.) (180. And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allah's is the inheritance of the heavens and the earth; and Allah is Well-Acquainted with all that you do.)

Comforting the Messenger of Allah

Allah said to His Prophet,

(وَلَا يَحْزَنُ نَكَّ الَّذِينَ يُسَرُّ عُونَ فِي الْكُفْرِ)

(And let not those grieve you who rush with haste to disbelieve) 3:176.

Because the Prophet was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allah said, 'Do not be saddened by this behavior,'

(إِنَّهُمْ لَن يَضُرُّوا الْلَّهَ شَيْئًا يُرِيدُ الْلَّهُ أَنْ يَجْعَلَ لَهُمْ حَظَّاً فِي الأُخِرَةِ)

(Verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter.) for He decided with His power and wisdom that they shall not acquire any share in the Hereafter,

(وَلَهُمْ عَذَابٌ عَظِيمٌ)

(For them there is a great torment.)

Allah said about the disbelievers,
(Verily, those who purchase disbelief at the price of faith,) by exchanging disbelief for faith,

(Verily, those who purchase disbelief at the price of faith,) by exchanging disbelief for faith,

(nor the least harm will they do to Allah.) Rather, they will only harm themselves,

(For them, there is a painful torment.)

Allah said next,

(And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment) 3:178.

This statement is similar to Allah's other statements,

(Do they think that because We have given them abundant wealth and children, that We hasten unto them with good things. Nay, but they perceive not.) 23:55,56 and

(Quintessentially and from the beginning of this Hadith, the Messenger has already mentioned it. From the time He had already mentioned it, 

From what He had already mentioned it, 

From what He had already mentioned it.)
(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not.) 68:44 , and,

(ولَإِ نُفَحِّلَكَ أَمَوْلَهُمْ وَأَوَلَدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزَهَّقَ أَنْفُسُهُمْ وَهُمْ كُفَّارُونَ)

(And let not their wealth or their children amaze you. Allah's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers) 9:85 .

Allah then said,

(مَا كَانَ اللَّهُ لَيْدَرَ المُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبَ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.) 3:179 , meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This Ayah refers to Uhud, since Allah tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allah and His Messenger that the believers had. Allah exposed the hypocrites in their defiance, reverting from Jihad, and the treachery they committed against Allah and His Messenger . This is why Allah said,

(مَا كَانَ اللَّهُ لَيْدَرَ المُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبَ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.)

Mujahid commented, "He distinguished between them during the day of Uhud." Qatadah said, "He distinguished between them in Jihad and Hijrah." Allah said next,

(وَمَا كَانَ اللَّهُ لِيَتْلَعْكَمْ عَلَى الْغَيْبَ)
(Nor will Allah disclose to you the secrets of the Unseen.) meaning, you do not have access to Allah's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allah uncovers. Allah's statement,

(ولكن اللَّهُ يَجْتَبِي مِن رَسُولِهِ مَن يَشَاءُ)

(but Allah chooses of His Messengers whom He wills.) is similar to another Ayah,

(عَلَمُ الْعَيْبِ فَلَا يُظْهَرُ عَلَى عَيْبِهِ أَحَدًا - إِلَّا مَن ارْتَضَى مِن رَسُولِ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلِفِهِ رَصْدًا)

((He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.) 72:26,27. Allah then said,

(قَامَيْتُمْ بِاللَّهِ وَرَسُولِهِ)

(So believe in Allah and His Messengers.) Obey Allah and His Messenger and adhere to the law that he legislated for you,

(وَإِنْ تُؤْمِنَ مَنْ وَتَنَّلُقَ فَلَكُمْ أَجْرٌ عَظِيمٌ)

(and if you believe and fear Allah, then for you there is a great reward.)

The Censure of Selfishness, and Warning Against it

Allah said,

(وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا ءَاتِهِمْ اللَّهُ فَضْلُهُ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ)

(And let not those who are stingy with that which Allah has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.) 3:180
Therefore, the Ayah says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allah mentions the money that the miser collected on the Day of Resurrection,

(سيَطُوَّفُونَ مَا بَحَلُوا بِهِ يَوْمَ الْقِيَامةِ)

(the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.)

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ أَتَاهُ اللَّهُ مَالًا فَلَمْ يُؤْدِيَ زَكَاتَهُ، مَثِلَ لَهُ شُجَاعًا أَقْرَعَ، لَهُ زَبيَتَانِ، يَطْوَفُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بُلْهَرْمَتِهِ يَعْنِي يَشْدُقِيْهِ يَقُولُ: أَنَا مَالِكٌ، أَنَا كَنُزُّكَ»

(Whoever Allah makes wealthy and he does not pay the Zakah due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, `I am your wealth, I am your treasure.‘)

The Prophet then recited the Ayah,

(ولا يَحْسَبَنَ الدَّينَ يَبْحَلُونَ بِهِ أَمَا ءَايَتَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ)

(And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them), until the end. Al-Bukhari, but not Muslim, collected this Hadith using this chain of narration, Ibn Hibban also collected it in his Sahih.

Imam Ahmad recorded that `Abdullah said that the Prophet said,
Every person who does not pay the Zakah due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, "I am your treasure."

`Abdullah then recited the Ayah in Allah's Book that testifies to this fact,

(Every person who does not pay the Zakah due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, "I am your treasure.")

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah, and At-Tirmidhi said, "Hasan Sahih."

Allah's statement,

(And to Allah belongs the inheritance of the heavens and the Earth), means,

(And spend of that whereof He has made you trustees) 57: 7. Therefore, since all affairs are under Allah's control, then spend from your money so it will benefit you on the Day of Return,

(and Allah is Well-Acquainted with all that you do.) with your intentions and what your hearts conceal.
(181. Indeed, Allah has heard the statement of those who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire.") (182. This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.) (183. Those who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour. " Say: "Verily, there came to you Messengers before me, with Al-Bayinat and even with what you speak of; why then did you kill them, if you are truthful") (184. Then if they reject you, so were Messengers rejected before you, who came with Al-Bayinat and the Scriptures and the Book of Enlightenment.)

Allah Warns the Idolators

Sa`id bin Jubayr said that Ibn `Abbas said, "When Allah's statement,
(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times)

2:245 was revealed, the Jews said, 'O Muhammad! Has your Lord become poor so that He asks His servants to give Him a loan?' Allah sent down,

(Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!'') 3:181."

This Hadith was collected by Ibn Marduwyah and Ibn Abi Hatim.

Allah's statement,

(We shall record what they have said) contains a threat and a warning that Allah followed with His statement,

(and their killing of the Prophets unjustly,)

This is what they say about Allah and this is how they treat His Messengers. Allah will punish them for these deeds in the worst manner,

(Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!'') 3:181."

This Hadith was collected by Ibn Marduwyah and Ibn Abi Hatim.

Allah's statement,

(We shall record what they have said) contains a threat and a warning that Allah followed with His statement,
(and We shall say: "Taste you the torment of the burning (Fire)." This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.)

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allah said,

ئذين قالوا إن الله عهد إليبنا ألا نؤمن لرسول

(Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.")

Allah refuted their claim that in their Books, Allah took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn `Abbas and Al-Hasan stated.

Allah replied,

قلم قد جاءكم رسول من قبل بالبيت

(Say: "Verily, there came to you Messengers before me, with Al-Bayinat...") with proofs and evidence,

وBALDII QULNIM

(and even with what you speak of) a fire that consumes the accepted charity, as you asked,

QILM QALTLMWOM HUM

(why then did you kill them) Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

EEN KNTM SADIQIN

(if you are truthful), if you follow the truth and obey the Messengers.

Allah then comforts His Prophet Muhammad,
(Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyinat and the Scripture, and the Book of Enlightenment.) meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

(وَالْزُبُرُ) (and the Zubur), the divinely revealed Books that were sent down to the Messengers,

(وَالْكِتَابِ الْمُنِيرِ) (and the Book of Enlightenment) meaning the clarification and best explanation.

(185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.) (186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah; but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.)
Every Soul Shall Taste Death

Allah issues a general and encompassing statement that every living soul shall taste death. In another statement, Allah said,

کُلُّ مَنْ عَلَيْهَا فَانَ - وَيَبْقَى وَجْهُ رَبِّكَ دُوَالِجَلَّلَةَ وَالإِكْرَامَ

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever) 55:26,27.

Therefore, Allah Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allah's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This Ayah comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Adam no longer have any new generations, and thus this world ends, Allah will command that the Day of Resurrection commence. Allah will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allah will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

وَإِنَّمَا تُوقَوْنَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ

(And only on the Day of Resurrection shall you be paid your wages in full) 3:185.

Who Shall Gain Ultimate Victory

Allah said,

فَمَنْ زُحِرْحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

(And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.) meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا

(whence, if you wish, you can enter the Garden, for it is better than the world and whatever is in it).
(A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will),

(And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful). This was collected in the Two Sahih, but using another chain of narration and without the addition (the Ayah.) Abu Hatim Ibn Hibban recorded it in his Sahih without the addition as did Al-Hakim in his Mustadrak.

Allah said,

(وَمَا الْحَيَاةُ الْدُّنْيَا إِلَّا مَتَاعُ العَرُورُ)

(The life of this world is only the enjoyment of deception. belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allah said,

(بَلْ نَعْمَيْتُونَ الْحَيَاةَ الْدُّنْيَا وَالآخِرَةَ خَيْرٌ وَأَبْقَى)

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.)

(وَمَا أُوْتِيتُمْ مِن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الْدُّنْيَا وَرَزِيَّتُهَا وَمَا عَنَّ الْلَّهِ خَيْرٌ وَأَبْقَى)

(And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever) 28:60.

A Hadith states,

«وَاللَّهُ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَعْمِسُ أَحَدُكُمْ أَصِبَّعَهُ فِي الْيَمِّ، فَلْيُنْظِرُ بِمَ تُرْجَعُ إِلَيْهِ»

(By Allah! This life, compared to the Hereafter, is just as insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.)

Qatadah commented on Allah's statement,
(The life of this world is only the enjoyment of deception.) "Life is a delight. By Allah, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allah from this delight, if you can. Verily, there is no power except from Allah.''

**The Believer is Tested and Hears Grieving Statements from the Enemy**

Allah said,

(لَنَبْلُوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ)

(You shall certainly be tried and tested in your wealth and properties and in yourselves), just as He said in another Ayah,

(وَلَنَبْلُوُنَّكُمْ بِشَيْءٍ مِّنَ الْخَوَافِ وَالجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالَّذِينَ أَشْرَكُوا أَدْدِىٰ كَثِيرًا)

(And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits) 2:155.

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be tested according to the degree of his faith, and when his faith is stronger, the test is larger.

(وَلَتَسْمَعُنَّ مِنَ الْذِّينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ)

(and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah) 3:186.

Allah said to the believers upon their arrival at Al-Madinah, before Badr, while comforting them against the harm they suffered from the People of the Scriptures and the polytheists;

(وَإِنْ تَصْبِرُوا وَتَبْنَفُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأَمْوَرِ)
(but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.)

Therefore, Allah commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhari recorded that Usamah bin Zayd said that Allah's Messenger rode a donkey with a saddle covered by a velvet sheet and let Usamah ride behind him (on the donkey). The Prophet wanted to visit Sa`d bin `Ubadah in Bani Al-Harith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet passed by a gathering in which `Abdullah bin Ubayy bin Salul was sitting, before `Abdullah bin Ubayy became Muslim. That gathering was made up of various Muslims as well as Mushriks, who worshipped the idols, and some Jews. `Abdullah bin Rawahah was sitting in that gathering. When the Prophet reached `Abdullah bin Ubayy, the donkey caused some sand to fall on the group. Then, `Abdullah bin Ubayy covered his nose with his robe and said, `Do not fill us with sand.' The Messenger of Allah greeted the gathering with Salam, called them to Allah and recited some of the Qur'an to them. `Abdullah bin Ubayy said, `O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' `Abdullah bin Rawahah said, `Rather, O Messenger of Allah! Attend our gatherings for we like that.' The Muslims, Mushriks and Jews then cursed each other, and they almost fought with each other. The Prophet tried to calm them down, until they finally settled. The Prophet rode his donkey and went to Sa`d bin `Ubadah, saying, `O Sa`d! Have you heard what Abu Hubbab said (meaning `Abdullah bin Ubayy) He said such and such things. ' Sa`d said, `O Messenger of Allah! Forgive and pardon him. By Allah, Who sent down the Book to you, Allah brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allah changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allah forgave him. Indeed, the Messenger of Allah and his Companions used to forgive the Mushriks and the People of the Scriptures, just as Allah commanded them, and they used to tolerate the harm that they suffered. Allah said,

(وَلَتَسْمَعْنَ مِنَ الْذِّينَ أُوْلِيَ الْكِتَابِ مِنْ قَبْلَكَ‌
وَمِنَ الْذِّينَ أَشْرَكُوا أَذَى كَثِيرًا) 3:186

(and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah;)

(وَذَ كَثِيرٌ مِّنَ أُهْلِ الْكِتَابِ لَوْ يُرْدُونَكَ مِنْ بَعْدِ‌
ِإِيمَانِكَ الْقَارَأَ حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا‌
ْتَبَيَّنَ لَهُمُ الْحَقُّ فَأَعَفُّوا وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ‌
بَآِمُرِهِ)
(Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allah brings His command) 2:109.

The Prophet used to implement the pardon that Allah commanded him until He gave His command (to fight the disbelievers). When the Messenger fought at Badr, and Allah killed, by his hand, the leaders of the disbelievers from Quraysh, `Abdullah bin Ubayy bin Salul and the Mushriks and idol worshippers who were with him said, `This matter has prevailed,' and they gave their pledge to the Prophet and became Muslims.

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allah's cause, trusting in Him and returning to Him.

(187. (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.) (188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.) (189. And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.)

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth
In this Ayah, Allah chastises the People of the Scriptures, from whom Allah took the covenant by the words of their Prophets, that they would believe in Muhammad and describe him to the people, so that they would recognize and follow him when Allah sent him. However, they hid this truth and preferred the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These Ayat also contain a warning for the scholars not to imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A Hadith states that the Prophet said,

«من سئل عن علم فكتمه، لحم يوم القيامة بلجارم من النار»

(Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.)

**Chastising Those Who Love to be Praised for What They Have not Done**

Allah's statement,

لا تحسبن الذين يفرحون بما أتوا ويحبون أن يحمدوا بما لم يفعلوا

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done), refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two Sahihs recorded that the Prophet said,

«من أدعى دعوة كاذبة ليتكذب بها، لم يزده الله إلا قليلة»

(Whoever issues a false claim to acquire some type of gain, then Allah will only grant him decrease.)

The Sahih also recorded;
(He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.)

Imam Ahmad recorded that Marwan told his guard Rafi` to go to Ibn `Abbas and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be tormented." Ibn `Abbas said, "This Ayah was revealed about the People of the Scriptures." He then recited the Ayah,

وإذ أخذ الله ميثاق الذين أوثوا الكتب لثبيتته
للناس ولا تكثمونه فنبدوه وراء ظهورهم
واشتتروا به تمناً قليلاً فبئس ما يشتترون

((And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.) then the Ayah,

لا تحسبن الذين يفرحون بما أنواما ويحبون أن
يحمدون بما لم يفعلوا

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done)

Ibn `Abbas said, "The Prophet asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them." This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said, "During the time of the Messenger of Allah, when the Messenger would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet in battle. When the Messenger would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allah revealed,
(Think not that those who rejoice in what they have done, and love to be praised for what they have not done)."

to the end of the Ayah." And Muslim recorded similarly.

Allah said;

(فَلَا تَحْسَبُوهُم بِمَقَارَةٍ مِّنَ العَذَابِ)

(think not that they are rescued from the torment, ) Do not think that they will be saved from punishment, rather it will certainly strike them. So Allah said;

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and for them is a painful torment.) Allah then said,

(وَلَلَّهُ مُلَكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَيْ كُلٍّ شَيْءٍ قَدِيرٌ)

(And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.) He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلَافِ الْيَلِّ وَالْنَّهَارِ لَا يَتِّبِعُ لَأُولِي الْأَلْبَابِ الَّذِينَ يَدْكُروْنَ اللَّهَ قَيْماً وَفَعُوداً وَأَعْلَى جَنُوبِهِمْ وَيَتَفَكْرُونَ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ رَبِّنَا مَا خَلَفْتُ هَذَا بَطْرِلاً سُبْحَنَكَ فَقِيَّةٌ عَذَابُ النَّارِ رَبِّنَا إِنَّكَ مَن}
Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.) (191. Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire.) (192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.) (193. "Our Lord! Verily, we have heard the call of one calling to faith: `Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrar (the most righteous).) (194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.")

(Verily, in the creation of the heavens and the Earth,) 3:190, referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

(And in the alternation of night and day), as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the
other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allah said,

(لايَتِ لأُولِي الْأَلْبَابِ)

(there are indeed signs for men of understanding), referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who do not have sound comprehension. Allah said about the latter type,

(وَكَأْينَ مَنْ عَادَةٌ فِي السَّمَوَاتِ وَالأَرْضِ يَمْرُونُ عَلَيْهَا وَهُمْ عَنْهَا مُعَرَضُونَ - وَمَا يُؤْمِنُنَّ أَكْثَرُهُمْ بَاللهِ إِلَّا وَهُمْ مُشْرِكُونَ)

(And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him) 12:105, 106.

Allah then describes those who have good minds,

(الذين يذكرون الله قيما وفقعودا وعلى جنبويهم)

(Those who remember Allah standing, sitting, and lying down on their sides) 3:191.

Al-Bukhari recorded that `Imran bin Husayn said that, the Messenger of Allah said,

(صلى قائمًا، فإن لم تَسْتَطِعْ فَقَاعِدًا، فإن لمْ تَسْتَطِعْ فَعَلِي جَنَب)

(Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.) These people remember Allah in all situations, in their heart and speech,

(وَيَتَفَکِّرُون فِی خِلَق السَّمَوَاتِ وَالأَرْضِ)
(and think deeply about the creation of the heavens and the Earth), contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allah criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, Shari`ah, His decree and Ayat. Allah said,

وَكَأَيِّنٌ مَّنْ عَيِّنَ عَلَى السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ
عليها وهم عنها معرضون - وما يؤمن أكثرهم
بالله إلا وهم مشركون

(And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him) 12:105,106.

Allah also praises His believing servants,

(الذين يذكرون الله قيما وفعودا وعلي جلوبهم ويتفكرون في خلق السَّمَوَاتِ والأَرْضَ)

(Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth), supplicating;

ربنا ما خلقته هذا بطالا

("Our Lord! You have not created this without purpose,")

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allah and deny that He does anything in jest and without purpose, saying,

سبحاناك

("glory to You,") for You would never create anything without purpose,
("Give us salvation from the torment of the Fire."), meaning, "O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment."

They next supplicate,

(ربيّنا إِنّكَ مَن تَدْخِل النَّارَ فَقَدْ أَخْرَجَتْهُ)

("Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;), by humiliating and disgracing him before all people on the Day of Gathering,

(وَمَا لِلظَّلَمِينَ مِنْ أَنْصَارٍ)

("and never will the wrongdoers find any helpers."), on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

(ربيّنا إِنّنَا سَمَعْنَا مَنَادِيّا يُنادِي لِلَّاهِمَ)

("Our Lord! Verily, we have heard the call of one calling to faith,"), a caller who calls to faith, referring to the Messenger of Allah ,

(أَنّ عَامِئْنَا بِرَبْكَمْ قَامَنَا)

(´Believe in your Lord,´ and we have believed), accepted his call and followed him.

(ربيّنا فَاغْفِرْ لَنَا دُنُوبَنَا)

("Our Lord! Forgive us our sins"), on account of our faith and obeying Your Prophet

(فَاغْفِرْ لَنَا دُنُوبَنَا)

("Forgive us our sins"), and cover them,

(وَكَفِّرْ عَنّا سَيِّبَتِنَا)

("and expiate from us our evil deeds"), between us and You, in private,
(دَوْنَ مَا عَلَى رُسُلِكَ)  

(وَلاَ تُحِزَّنَا يَوْمَ الْقِيَامَةِ)  

(فَنَّفَسَتْ السَّمَوَاتُ وَالأَرْضُ وَاحْتَلَّتْ الْيَلِّ)  

(وَالْنَّهَارِ لَا يَتِّلِفُ لأُولِي الأَلْبَابِ)  

(فَنِئْ في خُلْقِ السَّمَوَاتِ وَالأَرْضِ وَاحْتَلَّ فِي الْيَلِّ)  

(وَالْنَّهَارِ لَا يَتِّلِفُ لأُولِي الأَلْبَابِ)
came close to me until his skin touched my skin and said, `Let me worship my Lord.' I said, `By Allah I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet for the Dawn prayer, he said, `O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins' He said,

"وَيَحْكَ يَا بِلَالٌ، وَمَا يَمَنَّعُني أَنْ أَبْكَى، وَقَدْ أَنْزَلْ عَلَيْنِ فِي هَذِهِ الْلَّيْلَةَ"

(O Bilal! What prevents me from crying, when this night, this Ayah was revealed to me.)

"إِنْ فِى خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاحْتِلَافِ الْيَلِدِ وَالنَّهَارِ لَا يَتَّبَعُ لَآۡوَى الْآۡلِبَبِ"

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.)

"وَيَلُوْنَ لِمَنْ قَرَأَهَا وَلَمْ يُتَفَكَّرَ فِيهَا"

(Woe to he who recites it but does not contemplate it.)."

(195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of
another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards.

Allah Accepts the Supplication of Men of Understanding

Allah said,

(Qastajab lahum rabhum)

(So their Lord accepted of them), answered their invocation. Sa`id bin Mansur recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, 'O Messenger of Allah! Allah does not mention women in connection with Hijrah (Migration).' Allah sent down the Ayah,

(Qastajab lahum rabhum antii la a`asib `amal `amali)

(Their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female.)

The Ansar say that Umm Salamah was the first woman to migrate to them." Al-Hakim collected this Hadith in his Mustadrak, and said, "It is Sahih according to the criteria of Al-Bukhari but they Al-Bukhari and Muslim did not collect it".

Allah's statement,

(Annii la a`asib `amal `amali minkum man dakhir or antii)

("Never will I allow to be lost the work of any of you, be he male or female,) explains the type of answer Allah gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allah's statement,

(b`asugkum m`an bagh)

(You are (members) one of another) means, you are all equal in relation to gaining My reward. Therefore,
(those who emigrated), by leaving the land of Shirk and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

(and were driven out from their homes), when the Mushriks tormented them and forced them to migrate,

(and suffered harm in My cause), for their only wrong, to the people, was that they believed in Allah Alone. In similar Ayat, Allah said,

(and have driven out the Messenger and yourselves because you believe in Allah your Lord!) 60:1, and,

(And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!) 85:8. Allah's statement,

(and who fought and were killed (in My cause),) 3:195 refers to the highest rank there is, that one fights in the cause of Allah and dies in the process, with his face covered in dust and blood. It is recorded in the Sahih that a man said,
(O Messenger of Allah! If I was killed in Allah's cause, observing patience, awaiting Allah's reward, attacking, not retreating, would Allah forgive my sins? The Prophet said, 'Yes.' The Prophet then asked the man, 'What did you ask?' When the man repeated the question, the Prophet said, 'Yes, except for the debt, for Jibril conveyed this to me right now'.

This is why Allah said here,

(لاَكِفَرْنَ عَنْهُمْ سَيِّبَتَهُمْ وَلَأَدْخِلْنَهُمْ جَنَّتَ الْمَرْجَى)

(verbatim, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow), within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined of delights in Paradise. Allah's statement,

(تَوَابًا مَنَ عَنْدِ اللَّهِ)

(a reward from Allah) testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allah's statement,

(وَاللَّهُ عِنْدَهُ حُسْنُ التَّوَابِ)

(and with Allah is the best of rewards."

for those who perform good deeds.)
(196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.) (197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.) (198. But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah; and that which is with Allah is the best for Al-Abrar (the most righteous).)

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allah said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

(A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.)

This Ayah is similar to several other Ayat, such as,

(None disputes in the Ayat of Allah but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!) 40:4,
(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) 10:69,70 ,

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) 31:24 ,

(So, give a respite to the disbelievers; deal gently with them for a while.) 86:17 , and,

(Is he whom We have promised an excellent promise (Paradise) which he will find true -- like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)) 28:61 .

After Allah mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

(But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah.) 3:198 , for certainly,
Ibn Jarir recorded that Abu Ad-Darda' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allah's statements,

(وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلَّدِينِ)

(and that which is with Allah is the best for Al-Abrar.)

(وَلاَ يَحْسَبُونَ الَّذِينَ كَفَرُواُ أَنَّمَا نُمِلَّى لَهُمْ خَيْرٌ لَّنَفْسِهِمْ إِنَّمَا نُمِلَّى لَهُمْ لِيَزَادُوا إِنَّمَا وَلَهُمْ عَذَابٌ مُّهِينٌ)

(And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.) 3:178 ."

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أَنْزَلَ إِلَيْكُمْ وَمَا أَنْزَلَ إِلَيْهِمْ خَشْعِيْنَ لِلَّهِ لَا يَشْتَرُونَ بِآيَتِ اللَّهِ ثُمَّ تَتَقَلَّبُوا أُولَئِكَ لَهُمْ أُجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الحَسَابِ يَا أُيُوْبُ الْدِّينِ عَامَّنَوا اصْبَرُوا وَصَبَّرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)

(199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is swift in account.) (200. O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful.)
The Condition of Some of the People of the Scriptures and their Rewards

Allah states that some of the People of the Book truly believe in Him and in what was sent down to Muhammad, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allah.

(لا يُشِترُونَ بِآيَاتِ اللَّهِ ثُمَّ نَمَا قَليلاً)

(They do not sell the verses of Allah for a small price) 3:199, for they do not hide what they know of the glad tidings about the description of Muhammad, his Prophethood, and the description of his Ummah. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allah said in Surat Al-Qasas,

(الذين آتينهم الكتاب من قبله هم به يؤمنون وإذا يُثلى عليهم قالتوا عامنًا به إنَّ الحَقَّ من رَبِّنَا إنَّا كُنَّا من قبلهُ يؤمنون أجرهم مرتين يملؤن بما صَبَرُوا)

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient.) 28:52-54. Allah said,

(الذين آتينهم الكتاب يثلونه حق تلاوته أولئك يؤمنون به)

(Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.) 2:121,

(ومن قوم موسى أمَّة يهذون بالحق ويهذون)
And of the people of Musa there is a community who lead with truth and establish justice therewith.) 7:159,

(Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.) 3:113,

(Say: "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.) 17:107-109.

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islamic faith, such as `Abdullah bin Salam. Many among the Christians, on the other hand, embraced the Islamic faith. Allah said,

(Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians.") 5:82, until,
(So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever) 5:85. In this Ayah,

Allah said,

(أوْلَيْكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ) (for them is a reward with their Lord) 3:199.

When Ja`far bin Abi Talib recited Surah Maryam chapter 19 to An-Najashi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying. The Two Sahihs record that when An-Najashi died, the Prophet conveyed the news to his Companions and said,

»إنَّ أَخَاهَ لَكُمْ بِالْحَبْشَةَ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ»

(A brother of yours from Ethiopia has passed, come to offer the funeral prayer.) He went out with the Companions to the Musalla lined them up in rows, and after that led the prayer.

Ibn Abi Najih narrated that Mujahid said that,

(وَإِنَّ مَنْ أَهْلِ الْكِتَابِ) (And there are, certainly, among the People of the Scripture), refers to those among them who embraced Islam. `Abbad bin Mansur said that he asked Al-Hasan Al-Basri about Allah’s statement,

(وَإِنَّ مَنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ) (And there are, certainly, among the People of the Scripture, those who believe in Allah).

Al-Hasan said, "They are the People of the Book, before Muhammad was sent, who believed in Muhammad and recognized Islam. Allah gave them a double reward, for the faith that they had before Muhammad, and for believing in Muhammad (after he was sent as Prophet)." Ibn Abi Hatim recorded both of these statements. The Two Sahihs record that Abu Musa said that the Messenger of Allah said,
(Three persons will acquire a double reward.)

He mentioned among them,

(Or one of the People of the Book who believed in his Prophet and in me.)

Allah's statement,

(They do not sell the verses of Allah for a small price), means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allah said,

(for them is a reward with their Lord. surely, Allah is Swift in account.)

Mujahid commented on the verse,

((Surely, Allah is) swift in account), "He is swift in reckoning," as Ibn Abi Hatim and others have recorded from him.

The Command for Patience and Ribat

Allah said,

((Surely, Allah is) swift in account), "He is swift in reckoning," as Ibn Abi Hatim and others have recorded from him.
(O you who believe! Endure and be more patient, and رَبِّي 3:200).

Al-Hasan Al-Basri said, "The believers are commanded to be patient in the religion that Allah chose for them, Islam. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion." Similar explanation given by several other scholars among the Salaf.

As for Murabatah, it is to endure in acts of worship and perseverance. It also means to await prayer after prayer, as Ibn `Abbas, Sahl bin Hanif and Muhammad bin Ka`b Al-Qurazi stated. Ibn Abi Hatim collected a Hadith that was also collected by Muslim and An-Nasa`i from Abu Hurayrah that the Prophet said,

«أَلَّا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الخَطَايَا، وَيَرْقُعُ بِهِ الدُّرُّجَاتُ؟ إِسْبَابُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثِيرَةُ الْخَطَا إِلَى الْمَسَاجِدِ، وَانتِظَارُ الْصَّلَاةِ بَعْدُ الْصَّلَاةَ، فَذِلَّكُمُ الْرَّبَاطُ، فَذِلَّكُمُ الْرَّبَاطُ، فَذِلَّكُمُ الْرَّبَاطُ.»

(Should I tell you about actions with which Allah forgives sins and raises the grade Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masjid, and awaiting prayer after the prayer, for this is the Ribat, this is the Ribat, this is the Ribat.)

They also say that the Murabatah in the above Ayah refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several Hadiths that encourage Murabatah and mention its rewards. Al-Bukhari recorded that Sahl bin Sa`d As-Sa`idi said that the Messenger of Allah said,

«رَبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَآ.»

(A Day of Ribat in the cause of Allah is better than this life and all that is in it.)

Muslim recorded that Salman Al-Farisi said that the Messenger of Allah said,
رباط يوم وليلة خير من صيام شهر وقيامه، وإن مات جري عليه عمله الذي كان يعمره، وأجزى عليه رزقه، وأمن الفتنان

(Ribat for a day and a night is better than fasting the days of a month and its Qiyam (voluntary prayer at night). If one dies in Ribat, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.)

Imam Ahmad recorded that Fadalah bin `Ubayd said that he heard the Messenger of Allah saying,

كل ميت يحتم علي عمله إلا الذي مات مرابطا في سبيل الله فإنه ينمي له عمله إلى يوم القيامة، ويأمن من فتنة القبر

(Every dead person will have his record of deeds sealed, except for whoever dies while in Ribat in the cause of Allah, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.)

This is the same narration collected by Abu Dawud and At-Tirmidhi, who said, "Hasan Sahih". Ibn Hibban also collected this Hadith in his Sahih. At-Tirmidhi recorded that Ibn `Abbas said that he heard the Messenger of Allah saying,

عينان لا تمسهما النار: عين بكث من حشية الله، وعين بانت تحرس في سبيل الله

(Two eyes shall not be touched by the Fire: an eye that cried for fear from Allah and an eye that spent the night guarding in Allah's cause.)

Al-Bukhari recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah said,
(Let the servant of the Dinar, the servant of the Dirham and the servant of the Khamisah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.)

Ibn Jarir recorded that Zayd bin Aslam said, “Abu ` Ubaydah wrote to ` Umar bin Al-Khattab and mentioned to him that the Romans were mobilizing their forces. ` Umar wrote back, ` Allah will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allah says in His Book,

(Let you who believe! Endure and be more patient, and Rabiutu, and have Taqwa of Allah, so that you may be successful)’ 3:200 .”

Al-Hafiz Ibn ` Asakir mentioned in the biography of ` Abdullah bin Al-Mubarak, that Muhammad bin Ibrahim bin Abi Sakinah said, “While in the area of Tarsus, ` Abdullah bin Al-Mubarak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fudayl bin ` Iyad in the year one hundred and seventy, ` O he who worships in the vicinity of the Two Holy Masjids! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust in battle . We were narrated about in the speech of our Prophet, an authentic statement

(يَأَيُّهَا الَّذِينَ ءَامَنُوا أَصِبْرُوا وَصَابِرُوا وَرَابِطُوا وَأَقِمُوا للهِ لَعَلَّكُمْ تُفَلِّحُونَ)

(O you who believe! Endure and be more patient, and Rabiutu, and have Taqwa of Allah, so that you may be successful)’ 3:200 ."
that never lies. That the dust that erupts by Allah's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allah speaks among us that the martyr is not dead, and the truth in Allah's Book cannot be denied.' I met Al-Fudayl Ibn Iyad in the Sacred Masjid and gave him the letter. When he read it, his eyes became tearful and he said, `Abu `Abdur-Rahman (`Abdullah bin Al-Mubarak) has said the truth and offered sincere advice to me.' He then asked me, `Do you write the Hadith?' I said, `Yes.' He said, `Write this Hadith as reward for delivering the letter of Abu `Abdur-Rahman to me. He then dictated, `Mansur bin Al-Mu'tamir narrated to us that Abu Salih narrated from Abu Hurayrah that a man asked, `O Messenger of Allah! Teach me a good deed that will earn me the reward of the Mujahidin in Allah's cause.' The Prophet said,

» هل تستطيع أن تصلي فلًا تفطر وتصوم فلًا تفتر؟ «

(Are you able to pray continuously and fast without breaking the fast) The man said, `O Messenger of Allah! I cannot bear it.' The Prophet said,

» وَفَوَلَّ الْذِّي نَفْسِي بَيْنِهِ لَوْ طَوَّقَتْ ذَلِكَ مَا بَلَغَتْ المُجَاهِدُونَ فِي سَبِيلِ اللَّهِ، أَوْ مَا عَلَمْتَ أَنَّ قَرْسًا المُجَاهِد لَيْسَتْنَ فِي طَوْلِهِ، فَيَكْتَبِ لَهُ بِذَلِكَ الحَسَنَاتَ «

(By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the Mujahidin in Allah's cause. Did you not know that the horse of the Mujahid earns rewards for him as long as it lives.)

Allah said next,

» وَانْقِفْوَا اللَّهَ «

(and have Taqwa of Allah), concerning all your affairs and situations. For instance, the Prophet said to Mu'adh when he sent him to Yemen,

» اتَّقِ اللَّهَ حَيْثُمَا كُنتَ، وَأَتِّبِ السَّيِّئَةَ الحَسَنَةَ تَمْحُهَا، وَخَالِقَ النَّاسَ بِحُلُقٍ حَسَنٍ «

(And fear Allah where you are, and seek the worse of the good. Make its bad disappear, and the Creator of mankind has created with a good cut.)
(Have Taqwa of Allah wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.)

Allah said next,

(لِعَلَّكُمْ نُقَلِّحُونَ)

(so that you may be successful.), in this life and the Hereafter. Ibn Jarir recorded that Muhammad bin Ka`b Al-Qurazi said that, Allah's statement,

(وَانْفِقُوا اللَّهَ لِعَلَّكُمْ نُقَلِّحُونَ)

(and have Taqwa of Allah, so that you may be successful.) means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow."

The Tafsir of Surah Al-`Imran ends here, all praise is due to Allah, and we ask Him that we die while on the path of the Qur'an and Sunnah, Amin.

The Tafsir of Surat An-Nisa

(Chapter 4)

Virtues of Surat An-Nisa\textsuperscript{257}, A Madinan Surah

Al-`Awfi reported that Ibn `Abbas said that Surat An-Nisa' was revealed in Al-Madinah. Ibn Marduwyah recorded similar statements from `Abdullah bin Az-Zubayr and Zayd bin Thabit. In his Mustadrak, Al-Hakim recorded that `Abdullah bin Mas'ud said, "There are five Ayat in Surat An-Nisa' that I would prefer to the life of this world and all that is in it,

(إِنَّ اللَّهَ لَا يَظْلُمُ مِنْ تَوْلِيدٍ دَرَةٍ)

(Surely, Allah wrongs not even the weight of an atom.) 4:40,

(إِنَّ نَجْتَنَبْوا كَبَآَرَ مَا نُنْهَوْنَ عَنْهُ)

(If you avoid the great sins which you are forbidden to do) 4:31,

(إِنَّ اللَّهَ لَا يَعْفُرُ أَنْ يُشَرَّكَ بِهِ وَيُعْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(And have Taqwa of Allah, so that you may be successful.)