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 Surah Al-Baqarah in the beginning of the Tafsir of Surah Al-Baqarah.
3:2 Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.

3:3 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,

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.

Allah says,

Alif-Lam-Mim,

in the beginning of Surah Al-Baqarah, we discussed the meaning of the separate letters that appear in the beginnings of some Surahs.
Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.

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, الله لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيْمُ (Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) (2:255) and (3:2)

We also explained the Tafsir of, Allah! La ilaha illa Huwa, Al-Hayyul-Qayyum, in the Tafsir of Ayat Al-Kursi.

Allah's statement,

نَزَّلْ 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 لَّمَآ بَيْنَ يَدِيهِ ...

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 الْقُوْرَآنَ... 

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

وَالْإِنْجِيلُ (۳)... 

And the **Injil**, to `Isa, son of Mary.

من قَبْلٍ ... 

Aforetime, meaning, before the Qur'an was revealed.

هَذَا لِلنَّاسِ ... 

As a guidance to mankind, (in their time).

وَأَنْزَلَ الْفُرْقَانَ ... 

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,

إِنَّ الْذِّينَ كَفَرُوا بِآيَاتِ اللَّهِ ... 

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.

Allah says;

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

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.

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,

He creates you in the wombs of your mothers, creation after creation in three veils of darkness.

(39:6)
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.

3:8 (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."
It is He Who has sent down to you the Book. In it are verses that are entirely clear,

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, منْهُ آيَاتٌ مُّحَكَّمَاتٌ (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 قُلُوبِهِمْ رَيْغٌ ...

So as for those in whose hearts there is a deviation,

meaning, those who are misguided and deviate from truth to falsehood.

فَيَتَبْغُونَ مَا تَشَابَهَ 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,

ابْتَغَاءَ الْفِتْنَةِ ...

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, 

\[
\text{إِنْ هُوَ أَلاَّ \ عَبْدُ أَنْعَمَنا عَلَيْهِ (He (`Isa) was not more than a servant. We granted Our favor to him.)}\ (43:59)
\]

and,

\[
\text{إِنَّ مَثْلَ عِيسَى عِندَ اللَّهِ كَمَثَلَ آدَمَ خَلَقْهُ مِنْ تَرَابٍ ثُمَّ قَالَ لَهُ كَنِ فَيُكُونُ}
\]

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,

\[
\text{وَأَيْتَغِيَاءً تُأْوِيلهِ...}
\]

And seeking for its **Ta'wil**, to alter them as they desire.

Imam Ahmad recorded that Aishah said,

"The Messenger of Allah recited, (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, **Men of understanding** and he said,

\[
\text{إِنَّا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَلَى اللَّهِ فَاحْدِثُوْهُمْ}
\]
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**, ِيَِّ اَلْذِيِّ هُوَ الْأَمَنُّ لَكَ ﻋَلَّيْكَ ٱلْكِتَابُ مَنَّهُ ۗ يَا أَيُّهَا ٱلْمُؤْمِنُونَ ۚ وَمَا يَذْكَرُ إِلَّا أُولَٰئِكَ ٱلْأَلْبَابُ (It is He Who has sent down to you the Book. In it are verses that are entirely clear), until, ۚ وَمَا يَُبْتَغُونَ مَا تَشَابَهَ مِنْهُ ؟ فَأَوْلَٰئِكَ ٱلَّذِينَ سَمَى آللَّهُ فَأَحْذَرُوهُمْ (And none receive admonition except men of understanding). He then said,

فِإِذَا رَأَيْتُ ٱلذِّينَ يَتَبَيَّنُونَ مَا تَشَابَهَ مِنْهُ ؟ فَأَوْلَٰئِكَ ٱلَّذِينَ سَمَى آللَّهُ فَأَحْذَرُوهُمْ

When 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,

... ومَا ۖ يَعْلَمُ تَأْوِيلَهُ إِلَّا آللَّهُ ...

But none knows 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 Aishah, Urwah, Abu Ash-Sha`tha' and Abu Nahik.

Some pause after reciting, والرَّاسِخُونَ في العلم (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,

اللَّهُمَّ فَقِهْهُ فِي الْدِّينِ وَعَلِّمْهُ التَّأْوِيلَ

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,

وقَالَ يَا بَأْتِ هَذَا تَأْوِيلُ رُؤْيَىٰ مِن قِبْلُ

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

and,

هَلْ يَنظَرُونَ إِلَّا تَأْوِيلُ يَوْمَ يَاتِى تَأْوِيلَهُ

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, وَالرَّاسِخُونَ فِي الْعَلَمِ (And those who are firmly grounded in knowledge) is connected to His statement, يُقُولُونَ آمَنَّا 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, ((They said): "Inform us of the Ta'wil of this"), (12:36) meaning its explanation, then pausing after reciting, وَالرَّاسِخُونَ فِي الْعَلَمِ (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, يُقُولُونَ آمَنَّا بِهِ (say: "We believe in it") describes the conduct of the scholars.

Similarly, Allah said,

وَجَآءَ رَبُّكَ وَالْمَلَّاکُمْ صَنَّفَا صَنَّفَا

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,

...يُقُولُونَ آمَنَّا بِهِ ...

We believe in it,

means, they believe in the Mutashabih.

...كُلُّ مَنْ عَنِدَ 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,

\[
فَإِلاَّ يُتَذَّبَرُونَ الْفَرْعَانَ وَلَوْ كَانَ مِنْ عَنْدِ غَيْرِ اللَّهِ
\]

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 this **Ayah**,

\[
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ 
\]

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,

\[
رَبَّنَا لَا تَرْعَ حَلَوْبَنَا بَعْدَ اذْهَبْنَا... 
\]

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."

And grant us from Ladunka,

meaning, from You,

Mercy,

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

Truly, You are the Bestower.

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

"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,

"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.

Verily, Allah never breaks His Promise."
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.

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

يَوْمَ لَا يَنفَعُ الظَّلَمِينَ مَعَنَّدَكُمْ وَلَهُمْ اللَّعَنَةُ وَلَهُمْ سُوءُ الدِّارِ

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,

فَلا تَعْجَبِكَ أَموَالُهُمْ وَلَا أَوْلَدُهُمْ إِنَّمَا يُريدُ اللَّهُ لِيُعَدَّبَهُمْ بِهَا فِي

الحَيَّةِ الدُّنْيَا وَتَزَهَّقُ أَنفَسُهُمْ 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,

لَا يُعَرَّفُكَ تَقْلِبُ الْذِّينَ كَفَرُوا فِي الْبَلِّدِ

مَنْ عِنْقُ قَلِيلٍ ثُمَّ مَأْوَاهُمْ جَهَنُمْ وَبِئْسَ الْمِهَادُ

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,,

إنّ الْذُّينَ 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 تَغْنِيَ عَنْهُمُ أَمْوَالِهِمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأَوْلَادُهُمْ وَقُوْدُ التَّار

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,

كَذَّابٌ أَلْلَهُ فَرْعَوْنَ ... 

Like the Da'ib 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'ib 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.

...والذين من قبلكم كتبنا بأياتنا فأخذتهم الله بذنوبهم ...

and those before them; they belied Our Ayat. So Allah punished them for their sins.

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.

(11) 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.

3:12 Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."
3:13 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 commands the Prophet Muhammad to;

"قُلُلِّدَنِينَ كَفُّرُوا..."

Say to those who disbelieve:

Allah commanded the Prophet Muhammad to proclaim to the disbelievers.

"سَتَعْلَبُونَ..."

You will be defeated, (in this life),

"وَتَحْشَرُونَ..."

And gathered together, (on the Day of Resurrection),

"إِلَى جَهَنَّمِ وَبِبَئِسَ الْمَهِيَادُ (١٢)"

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,

فَذَٰلِكَ كُلُّ مَآهَةٍ... 

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.

فِي فَتْنَتٍ... 

In the two armies,

meaning, two camps,

الْفَتْنَتَا... 

that met,

in combat (in Badr).

فَيْنَّا تَقَاتَلُ فِي سَبِيلِ اللَّهِ... 

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

وَأَخْرَى كَافِرَةٍ... 

And as for the other, in disbelief.

meaning, the idolators of Quraysh at Badr.

Allah's statement,

يَرَوْنَهُمْ مِثَالَهُمْ رَأِيَ الْعَيْنِ... 

They saw them with their own eyes twice their number,
this illusion a factor in the victory that Islam had over them.

It was said that the meaning of Allah's statement, 

\( \text{يَرَوْنَهُمُ} \) 
\( 
\text{مَثَلُهُمْ رَأِيَاءً العِينِ} \) 

(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,

\( \text{وَإِذَّ يُرِيكُمُوهُمْ إِذِ التَّقَيْمُ فِي أَعِينَتَكُمْ قَليلاً وَيُغْفِلُكُمْ فِي أَعِينَتَهُمْ} \)

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,

\( \text{لِيُقَصِّبِيُّ الْلُّهُ أَمَاً كَانَ مَفْعُولاً} \)

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 نَصَرَكُمُ اللَّهُ بِبَيْنِكُمْ وَأَنْتُمْ أُذُلُّينَ

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

In this Ayah Allah said,

وَاللَّهُ يُؤْيِدُ بِنَصْرِهِ مِنْ يَسَاءَ إِنَّ فِي ذَلِكَ لَعِبْرَةٌ لَّوْلَايِ الأَبْصَارِ (۱۳)

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.

3:14 Beautified for men is the love of things they covet; women, children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land.

ذَلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ المَاتِبِ

This is the pleasure of the present world's life; but Allah has the excellent return with Him.
3:15 Say: "Shall I inform you of things far better than those!

For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives).

And Allah will be pleased with them. And Allah is All-Seer of the servants."

The True Value of This Earthly Life

Allah says;

Beautified for men is the love of things they covet; women, children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land.

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,
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,

وَإِنَّ خَيْرَ هَذِهِ الأُمَّةِ مِنْ كُنَّ أَكْثَرَهَا نِسَاءٍ

Verily, the best members of this Ummah are those who have the most wives.

He also said,

dُنْيَيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا النِّسَاءُ الصَّالِحَةُ

This life is a delight, and the best of its delight is a righteous wife.

The Prophet said in another Hadith,

حُبُّبَ إِلَيْ النِّسَاءَ وَالطَّبَيْبَ، وَجُعِلَتْ فَرَزُّهُ عَيْنِي فِي الصَّلَاةِ

I was made to like women and perfume, and the comfort of my eye is the prayer.

Aishah, 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,

"بَخْيَوْنَا الْوَدُودَ الْوَلَدَ، فَإِنَّ الْمَكَّيِّ بِكُلِّ أَلْمَامِ يُؤْمَنَ الْقِيَامَةَ"

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 استطاعتم مِّن قُوَّةٍ وَمِن رَّبِّيَّةِ الخِيَالِ

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,

ليِّسُ مِّن فِرسٍ عَرَبِيٍّ إِلاَّ يُؤْذِنَ لَهُ مَعَ كُلِّ فَجْرٍ يَدْعُو بِذِكْرِيَّتِينَ يَقُولُ: اللَّهُمَّ إِلَيْكَ حَوْلَتَنِي مِن بَنِي آدَمَ، فَاجْعَلْنِي مِن أَحْبَابِ مَالِهِ وَأَهْلِهِ إِلَيْهِ أوْ أَحْبَابُ أَهْلِهِ وَمَالِهِ إِلَيْهِ

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,

وَالْأَنْعَامِ ...

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

Allah then said,

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

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,

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,

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.

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-Seer of the (His) servants.

and, He gives each provisions according to what they deserve.
3:16 Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

3:17 (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.

...والصالحين...

those who are true,

caring concerning their proclamation of faith, by performing the difficult deeds.

...والكافرين...

and obedient,

meaning, they submit and obey Allah,

...والمؤمنين...

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.

...والمستغفرين بالأسحار (17)

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 Yaqub 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,

يَنْزِلُ اللهُ تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءَ الْدُّنْيَا حِينَ يَبْقِى

ثَلَاثُ اللَّيْلَةِ الَّآخِرَ، فَيَقُولُ: 31
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 Aishah 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.
(He always) maintains His creation in justice.

None has the right to be worshipped but He, the Almighty, the All-Wise.

3:19 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.

3:20 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 says;

شَهِدَ اللَّهُ ... 

Allah bears witness,

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,

... أنَّهُ لا إِلَيْهِ 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,

لكن الله يشهد بما أنزل إليك.

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,
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.

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

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,

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 يَبِينَ عَيْبَ الرِّسْلَةِ دُنْيَةً فَلَن يُقبِلَ مَنْهُ

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,

إنَّ الْذِّينَ عَنَّ اللَّهِ الإِسْلَامَ (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,

وَمَا اخْتَلَفَ الْذِّينَ أُوتَوْا الْكِتَابَ إلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعَلَمُ بَعْيًا بَيْنَهُمْ

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,

وَمَن يَكْفِرْ بِآيَاتِ اللَّهِ

And whoever disbelieves in the **Ayat** of Allah,

meaning, whoever rejects what Allah sent down in His Book.

فَإِنَّ اللَّهَ سَرِيعُ الحَسَابِ (19)

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.

فَإِنَّ حَاجُّكَ...  

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

فَقُلْ أَسْلَمْتُ وَجَهِي لِلَّهِ وَمَنْ أَتْبَعَنِ...  

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, وَمَنْ أَتْبَعَنِ (and those who follow me) who followed my religion and embraced my creed.'

In another Ayah, Allah said,

قلْ هَذِهِ سَبِيلِي أَذْعَوْنَ إِلَى اللَّهِ عَلَى بُصْرَةٍ أَنَا وَمَنْ أَتْبَعَنِ  

Say (O Muhammad): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me..." (12:108)

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,

وَقُلْ لِلَّذينَ آوِيَتْهُمُ الْكِتَابُ وَالأَمِيَّيْنَ أَسْلَمْتُمْ فَإِنَّ أَسْلَمْتُمْ فَأَسْلَمْنَآ فَأَهْتَدَّنَآ وَإِنَّنَا لَبَيْنَاهُمْ...  

وَكُلُّ أَوَّلَهُمْ عَلَيْكَ البَلَاغُ...
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,

وَاللَّهُ بَصِيرٌ بِالعِبَادِ (20) ...

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, لا يُسْتَالُ عَمَّا يَفْعَلُ وَهُمُ الْمُسْتَالُونَ (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,

قلُ يَلِيَّهَا النَّاسُ إِنَّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah." (7:158)

تَبَارَكَ الَّذِي نَزَّلَ الْفَرْعَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالِمِينَ نَذِيرًا

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,

وَالَّذِي نُقَسِّي بِيْتِهُ، لا يَسْمَعُ بِيْنَهُ أَحَدٌ مِّن هَذِهِ الْأَمَّةِ: يَهُودِيًّا وَلَا نَصْرَائِيًّا، وَمَاتَ وَلَمْ يُؤْمِنَ بِالذِّي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ الْيَار

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,

بَعْثَتْ إِلَى الْأَحْمَرِ وَالْأَسْوَد

I was sent to the red and black.

and,

كَانَ الْبَنِيُّ يُبَعْثُ إِلَى قُوَّمِهِ خَاصَّةً، وُبَعْثَتْ إِلَى الْنَّاسِ عَامَّةً

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

3:21 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.
 mereka **وَمَا لَهُم مَّن نَّصِيرٍ**

3:22 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

Allah says;

**إِنَّ الْذِّنَّ يُكْفُرُونَ بِبَيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّنَ بِغَيْرِ حَقٍّ**

Verily, those who disbelieve in the **Ayat** of Allah and kill the Prophets without right,

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.

... **وَيَقْتُلُونَ الْذِّنَّ يَأْمُرُونَ بِالقُسْطِ مِنَ النَّاسِ**

And kill those men who order just dealings,

thus, demonstrating the worst type of arrogance.

Indeed, the Prophet said,

**الكِبْرُ بِطَرِيرِ الحَقِّ وَعَمِّيَ النَّاسِ**

**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,

فَبِشَّرْهُم بِعَذَابِ أَلِيمٍ (۲۱)

then announce to them a painful torment.

meaning, painful and humiliating.

أُوْلِيَ الْقَلْبِ الَّذِينَ حَبَطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِن نَّاصِرِينَ (۲۲)

They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

3:23 Have you not seen those who have been given a portion of the Scripture!

3:24 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.
3:25 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 says;

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.

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,

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 Surah Al-Baqarah.

Allah then said,

وَعَرَّفُهُمْ فِي دِينِهِمْ مَا كَانُوا يَقْتَرُونَ (۲۴)

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 جَمَعْنَاهُمْ لَيَوْمَ لاَ رَيْبَ فِيهِ ... (۲۵)

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 جَمَعْنَاهُمْ لَيَوْمَ لاَ 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,

... وَوَقِيتَ كُلُّ نَفْسٍ مَا كَسَبَّتْ وَهُمْ لَا يُظْلَمُونَ (۲۵)

And each person will be paid in full what he has earned And they will not be dealt with unjustly.
3:26 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.

3:27 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,

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.

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, Makkan, 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, قُلْ اللَّهُمَّ مَلِكِ الْمَلَكِ (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 لَوَلَا نُزُلَ هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِّنَ الْقَرَئِيْثَينَ 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,

أَهُمُ يَقْسِمُونَ 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,

اللَّهُ أَعْلَمُ حَيْثُ يَجِلِّلُ رَسَالَتَهُ

Allah knows best with whom to place His Message.

انظرْ كَيْفَ فَضَلَّنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ

See how We prefer one above another (in this world). (17:21)

... بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٍ (۲۱)

In Your Hand is the good. Verily, You are able to do all things.

Allah said,

ثُلُجَ اللَّيْلَ فِي الْفَجَارِ وَثُلُجَ الْفَجَارَ فِي اللَّيْلِ...

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,

وَتَحْرُجُ الحَيٍّ مِنَ الْمَيَّتٍ وَتَحْرُجُ الْمَيَّتٍ 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.

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.

3:28 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 says;

لا يَتَخَذُّ اللَّهُ الْمُؤْمِنُونَ الْكَافِرِينَ أُوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ...

Let not the believers take the disbelievers as friends instead of the believers,

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,

... وَمَن يَفْعَلْ ذَلِكَ فَلَا يَهْبِطُ مِنَ 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,

يَا أَيُّهَا الْذِّينَ آمَنُوا لا تَتَخَذُوا عَدْوَيْنَ وَعَذَّوْكُمْ أُوْلَيْيَاءَ لَقَوْنَ لَهُمْ بِالْمُدَّةِ

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

And whosoever of you does that, then indeed he has gone astray from the straight path. (60:1)

Allah said,

يَا أَيُّهَا الْذِّينَ آمَنُوا لا تَتَخَذُوا الْكَافِرِينَ أُوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُبْدِينَ أَنَّكُمْ سَلَطَانًا مَّبِينًا

O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves! (4:144)
and,

O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them. (5:51)

Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the **Muhajirin, Ansar and Bedouins**, and 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,

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,

وَيْحِتَرُكُمْ اللَّهُ نَفَسَهُ...

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 المَصِيرُ (۲۸)

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.

3:29 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.

وَإِلَى اللَّهِ عَلَى كُلِّ شَئٍّ قَدِيرٌ

And Allah is able to do all things."

3:30 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 says;

قُلْ إِنْ تُخْفِفُوا مَا فِي صُدُورِكُمْ أُوْلَٰٰئِكَ هُمُ الْكَاذِبُونَ

... السَّمَاوَاتِ وَمَا فِي الأَرْضِ...

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.

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 (۲۹)

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 تَجْدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ 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 الإنسانَ يُوْمَئِذَ بِمَا قَدَّمْ وأَحْرَ 

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;

"Would that between me and you were the distance of the two easts - a horrible companion (indeed)! (43:38)

... وَمَا عَمِلْتَ مِنْ سُوَاءّ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَّا بَعِيدًا ...

and all the evil he has done, he will wish that there were a great distance between him and his evil.

Allah then said, while threatening and warning,

وَيُحْذَرُكُمُ اللَّهُ نَفْسَهُ... 

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,

...وَاللّهُ رَؤُوفٌ باَلْعِبَادِ (۳۰)

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."

3:31 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."

3:32 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

Allah says;

...وَاللّهُ رَؤُوفٌ باَلْعِبَادِ... 

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

من عملًا ليس على أملنا فهوم رد

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,

قال إن كنتم تحبون الله فاتباعوني يحببكم 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 فاتباعوني يحببكم الله (Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...")."

Allah then said,

وَيَغْفِرْ لَكُمُ الدُّنْيَا وَاللَّهُ غَفُورٌ رَحِيمٌ (31)

"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,

قلُ أطيعُوا اللَّهَ وَالرُّسُولَ فَإِنَّ تُولِواً ...

Say: "Obey Allah and the Messenger." But if they turn away,

by defying the Prophet,

فَإِنَّ اللَّهَ لا يُحبُ الكافِرُينَ (٣٢)

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. Allah willing, we will mention this fact when we explain the **Ayah**, (And (remember) when Allah took the Covenant of the Prophets). (3:81)

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3:33 Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of `Imran above the nations.
Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of Imran above the nations. Offspring, one of the other, and Allah is All-Hearer, All-Knower.

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 Maryam 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 Surah Al-An`am, Allah willing, and our trust is in Him.

The Story of Maryam's Birth

Allah tells;

إِذْ قَالَتِ امْرَأَتٌ عِمْرَةَ رَبَّيۡنِي نَذَرْتُ لِكَ مَا فِي بَطْنِي

Mūḥarrar ʼaghfībūn minī āynāk āntā al-samī`ūr al-’alīmūn

3:35 (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."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبَّيۡنِي وَضَعَتْهَا أَنَّى

3:36 Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child,

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

- and Allah knew better what she bore,-

وَلَيْسَ الدُّكَرُ كَالآنثِيَّ وَلَيْسَ سَمِيَّةُهَا مَرْيَمَ وَلَيْسَ أَعِيدُهَا

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 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,

وَٰلَئِنَّ اللَّهُ مُعَلِّمٌ مَا فِي بُطُنِّي مُحْرَّرًا فَتَقْبَلَ مَنِي إِنَّكَ أُنتَ السَّمِيعُ

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.

meaning, 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.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعَتْهَا أَنتُى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

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.

وَلَيْسَ الَّذِكْرُ كَالأَنثَى...

And the male is not like the female,

in strength and the commitment to worship Allah and serve the Masjid in Jerusalem.

وَإِنَّهُ سَمِيَّتُهَا مَرَيْمَ...

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,

وَلِدَ لِيَ اللَّيْلَةَ وَلِدًّا سَمَّيْتُهُ بِسَمَّ أَبِي إِبْرَاهِيم

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,

كَلُّ غَلَامٍ رَهِينٍ بِعَقِيَّتِهِ، يُذَبِّحُ عَنْهُ يَوْمَ سَابعِهِ، وَيُسَمَّى وَيُحَلَّقُ رَأسُهُ

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,

وَإِلَّا أَعِيْدَهَا يَكُونَ وَدُرِّيْتِهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (۳۶)

"...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 مَوْلُودٍ يُولَدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيِسْتَهْلَكُ صَارِحًا مِنْ مَسَّهُ إِيَّاهُ، إِلَّا مَرَيْمَ وَأَبْنَاهَا

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,

وَإِلَّا أَعِيْدَهَا يَكُونَ وَدُرِّيْتِهَا 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.

3:37 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 tells;

So her Lord (Allah) accepted her with goodly acceptance.

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

He made her grow in a good manner,
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 بَيَّنَى وَعَيْسَى، وَهُمَا أبْنَا الْخَالَةَ

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 Jafar bin Abi Talib, saying,

الْخَالَةُ بِمَنْزَلَةِ الْأَلْمَ

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 زَكْرِيَّةٌ المَحْرَابَ وَجَدَّ عَنْدَهَا 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-Nakhai, 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;

... قالَ يَا مَرْيَمَ أَنَّى لَكَ هَذَا ...

He said: "O Maryam! From where have you gotten this!"

meaning, where did you get these fruits from!

... قَالَتْ هَوُ مَنْ عَيْنِ اللَّهِ ...

She said, "This is from Allah."

... إنَّ اللَّهَ يُزْرَعُ مَنْ يَشَاء بِغَيْرِ حَسَابٍ (٣٧)

Verily, Allah provides sustenance to whom He wills, without limit.

3:38 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."

3:39 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."
3:40 He said: "O my Lord! How can I have a son when I am very old, and my wife is barren!"

(He) said: "Thus Allah does what He wills."

3:41 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

Allah tells;

At that time Zakariyya invoked his Lord, saying:

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,

ٰٰ ﻡﻡﻡ

O my Lord! Grant me from Ladunka, (from You),

دُرِئَةُ طَبْيَةٍ ...

A good offspring,

meaning, a righteous offspring,

َِّ ﺍٗ٢٨٥(٣٨) ... &انکَ سَمِيعُ الدُّعَاءُ

You are indeed the All-Hearer of invocation.

Allah said,

فَنَادِئَهُ المَلَائِكَةُ وَهُوَ قَابِلٌ يُصَلِّي فِي المُمْرَأَبِ ... ،

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,

أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ ... ،

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,

ٰٰ ﻡﻡﻡ

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, مُصْدِقًا بِكُلِّمَةِ مَنْ لله (believing in the Word from Allah) means,

"Believing in `Isa, son of Maryam."

And Sayyidan,

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and Sa`id bin Jubayr said that;

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,

And Hasuran, (chaste),

do 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, هَبَ لِي مِنْ لَذُنَا زِرَائِتَةَ طَيِّبَةً (Grant me from You, a good offspring), meaning, grant me a son who will have offspring, and Allah knows best.
Allah's statement,

أَنَّ رَأَدُوهُ إِلَيْكَ وَجَعَلُوهُ مِنَ الْمُرْسَلِينَ (۳۹)

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,

إِنَا رَأَدُوهُ إِلَيْكَ وَجَعَلُوهُ 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.

Allah said,

قَالَ رَبِّ ائْتِىَ بَيْكَ عَلَامُ وَقَدْ بَلَغْنِي الْكَبْرُ وَأَمْرُ أَنَا عَاقِرٌ

"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,

كَذَلِكَ الْلَّهُ يَفْعَلُ مَا يَشَاءُ (۴)

"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.

قَالَ رَبِّ اجْعَلْ لِي آيَةٍ

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,

ثَلْثَ لَيَالِ سَوِيًا

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

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

...وَأَذْكُرْ رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْغَيْبِ وَالْإِبْكَارِ (١٤)

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, Allah willing.
This is a part of the news of the Ghayb (Unseen) which We reveal to you.

And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations."

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,

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-Ashari said that the Messenger of Allah said,

"كُلُّ مِنَ الرَّجُالَ كَثِيرٌ، وَلَمْ يَكُلُّ مِنَ النَّسَاءِ إِلَّا مَرْيَمُ بْنَتُ عَمْرَانَ وَأَسِيَّةٌ امْرَأَةٌ 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,

"كُلُّ مِنَ الرَّجُالَ كَثِيرٌ، وَلَمْ يَكُلُّ مِنَ النَّسَاءِ إِلَّا أَسِيَّةٌ امْرَأَةٌ فَرْعَوْنَ وَإِنْ فَضْلُ عَانِشَةٍ عَلَى النَّسَاءِ كَفْضَلْ ثَرِيدٍ عَلَى سَائِرِ الطَّعَامِ"

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 Aishah (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,

يَا مَرْيَمَ أَقْتُلِي لِرَبِّكَ وَأَسْجُدِي وَآرَكْعِي مَعَ الرَّاكِعِينَ (۳۴)

"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,

بل لَهُ مَا في السَّمَاوَاتِ والأَرْضِ كُلُّ لَهُ قَنْتُونَ

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,

ذلك مِّن أَنْبَاءِ الشَّيْبِ نُوحِيَّهِ إِلَيْكَ...

This is a part of the news of the Ghayb which We reveal.

"and narrate to you (O Muhammad),"

... وَمَا كَتَبَ لَهُمْ إِذْ يَقُولُونَ أَقِلَامُهُمْ أَحَدَهُمْ يَكْفُلُ مَرْيَمَ وَمَا كَتَبَ لَهُمْ إِذْ يَحْتَصَمُونَ (۴)"

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."

71
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.
3:45 (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."

3:46 "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous."

3:47 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.'"
Allah said,

إِذ قَالَتْ اللَّهُ مَلَائِكَةٌ لِـأُمَى مَرْيَمَ ‏َِّا مَرْيَمَ إِنَّ اللَّهَ يُبْشِرُكَ بِكِلَامَةٍ مَّنْهَ...  

(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. According to the majority of the scholars, this is the meaning of Allah's statement (about Yahya) مُرْيَمَ يُبْشِرُكَ بِكِلَامَةٍ مَّنْ اللَّهَ (Believing in the Word from Allah), (3:39).

اسْمُهُ السَّيِّدُ يَعْبُسَى 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, يَعْبُسَى بْنُ مَرْيَمَ (`Isa, the son of Maryam), relates `Isa to his mother, because he did not have a father.

وَجِيَّهُ فِي الدَّيْنِ وَالْآخِرَةِ وَمِنَ المَقْرِبِينَ (54)

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.

`Isa Spoke When He was Still in the Cradle

Allah said,

وَيُّكَلِمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً ...

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,

مَا تَكَلَّمَ مَوْلُودًا فِي صَبَّاغِه إِلَّا عِيسَى وَصَاحِبُ جُرَّاحَ ...

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 يُّكَلِمَ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَابِيٌّ كَاذِنٌ فِي زَمَنَ جُرَّاحٍ، وَصَابِيٌّ أَخْرَ ...

No infant spoke in the cradle except three, `Isa, the boy during the time of Jurayj, and another boy.

وَمِنَ الصَّالِحِينَ (٤٦)

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;

"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,

He said: "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,

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,

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."
3:48 And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.

وَرَسُولًا إِلَى بَنِى إِسْرَائِيلَ

3:49 And will make him a Messenger to the Children of Israel (saying):

أَنِّي قَدْ جَعَلْتُكُمْ بَآيَةً مَّنْ رَبِّكُمْ أَنْ تُعْلَمُوا أَنَّمَنَّ الْطَّيِّبَ الْكَهِيْلَةَ الْطَّيِّرَ فَأَنْفُخْ فِيهِ فَيَكُونَ طَيِّرًا بَاِذْنِ اللَّهِ وَأَبْرَءُ الْأَكْمَةَ وَالْأَبْرَصَ وَأَحْيَى الْمَوْتَى بَأِذْنِ اللَّهِ.

"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.

وَأُنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بَيوتِكُمْ

And I inform you of what you eat, and what you store in your houses.

إِنَّ فِي ذَلِكِ لَآيَةٌ لَّكُمْ إِنَّكُنَّ مُؤْمِنٌينَ

Surely, therein is a sign for you, if you believe."

وَمُصَدِّقًا لَمَّا بَيْنَ يَدِيَ مِنَ النَّورَةَ وَلَا حَلَٰلٌ لَّكُمْ بَعْضَ الَّذِي حَرَّمَ عَلَيْكُمْ وَجَعَلْتُكُمْ بَآيَةً مَّنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ

3:50 "(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."
The Description of `Isa and the Miracles He Performed

Allah tells;

وَيَعَلَّمُهُ...

And He will teach him,

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

الْكِتَابَ وَالْحِكْمَةَ...

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 Surah Al-Baqarah.

وَالْتَوْرَةَ وَالْإِنجِيلَ (٨٥)

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,

وَرَسَوْلاً إِلَى بَنِي إِسْرَائِيلَ...

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,

وَأَنْبِئْنَكُمْ بِمَا تَأَكَّلُونَ وَمَا تَدْخَرُونَ فِي بَيوُتَكُمْ ...

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.

إِنَّ فِي ذَلِكَ ...

Surely, therein,

all these miracles.

لَا يَبِينَ لَكُمْ ...

is a sign for you,

testifying to the truth of what I was sent to you with.

إِنَّ كُنْتُمْ مُؤْمِنِينَ (۹۴)

وَمَصَدِّقَاهَا لَمَّا بَيِّنَ يَدِيَ مِنَ الْتُوْرَةَا ...

If you believe. And I have come confirming that which was before me of the Tawrah,

affirming the Tawrah and upholding it,

وَلَّا حَلَّ لَكُمْ بَعْضُ الَّذِي حَرَّمَ 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;

وَلَا أَبْنِينَ لَكُمْ بَعْضَ الَّذِينَ تَحْتَلَفُونَ فِيهِ

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

`Isa said next,

وَجَنِّبُنَّكُمْ بَابِيَةً مَّنْ رَبِّكُمْ ...

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."

فَاتْقُوا اللَّهَ وَأَطِيعُونَ (٥٠)

إنَّ اللَّهَ رَبِّي وَرَبِّكُمْ فَاعْبِدُوهُ ...

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 (٥١)

This is the straight path.
Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims."

3:53 "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."

3:54 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.

of their disbelief, he said:

He said to them.

Who will be 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,

من رجل يؤولني حتى أبلغ كلام ربى؟ فإن فرّقُتُ به أبلغ كلام ربى

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;

قال الحواريون نحن أنصار الله أمينا بالله واشتهيدنا بأننا مسلمون (52)

ربنا أمينا بما أنزلت واتبعنا الرسول فاكثبتنا مع الشاهدين (53)

Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.

Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness."

Hawari in Arabic - means `support'.
The Two *Sahih* recorded that;

when the Prophet encouraged the people to fight during the battle of *Al-Ahzab*, Az-Zubayr came forward, and again, when the Prophet asked for fighters a second time. The Prophet said,

\[
\text{إنَّ لَكُلِّ نَبِيٍّ حُوَارِيَّةٌ، وَحَوْرَارِيَّيْ الزَّبَيْرُ}
\]

Every Prophet has a *Hawari*, and Az-Zubayr is my *Hawari*.

Ibn Abi Hatim recorded that Ibn Abbas said about, فَأَقْلِبْنَا مَعَ الشَّاهِدِينَ (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 tells;

\[
\text{وَمَكَرُوا وَمَكَرَ الْلَّهُ وَاللَّهُ خَيْرُ الْمَاكَرِينَ (٤٥)}
\]

And they plotted, and Allah planned too. And Allah is the Best of those who plot.

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, 

3:55 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."

3:56 "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."

And they plotted, and Allah planned too. And Allah is the Best of those who plot."

إِذْ قَالَ اللَّهُ يُعِيسَى إِنِّي مَتَوْقِئٌ وَرَافعٌ إِلَىٰ وَمُطْهِرٌ كَمِنَ الْذِينَ كَفَرُوا وَجَاعِلُ الْذِينَ أَتَبَعُوكَ فُوْقَ الْذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَّمَةِ

3:55 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.
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.

This is what We recite to you of the verses and the Wise Reminder.

Meaning of "Take You"

Allah tells,

And (remember) when Allah said: "O `Isa!

I will take you and raise you to Myself,

while you are asleep.

Allah said in a similar Ayat,

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

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;

الحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورِ

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,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بَعْضُهَا عَظِيمًا

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلْوُهُ وَمَا صَلَبْوُهُ وَلَكَنَّ شَبَبْهُ لَهُمْ وَإِنَّ الْذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مَّنْهُ مَّا لَهُمْ بِهِ مِنْ عَلَمٍ إِلَّا أَنَّبَاعَ الْظَّنُّ وَمَا قَتَلْوُهُ بَيْنَا بَلِ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And because of their saying, "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah," but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. 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, but must believe in him, before his death. And on the Day of Resurrection, he 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, إِنى مَتَوَقِيكَ (I will take you),

is in reference to sleep, for Allah raised `Isa while he was asleep.

**Alterering the Religion of `Isa**

Allah said,

\[ ... وَمُطَهَّرِكَ مِنَ الَّذينَ كَفَرُوا! ... \]

And purify (save) you from those who disbelieve,

by raising you to heaven,

\[ ... وَجَاعِلُ الَّذينَ اتَّبَغُوكَ فوَقَ الَّذينَ كَفَرُوا إِلَى يَوْمٍ الْقِيَامَةَ ... \]

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 than 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,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مَنْ كُرَّتمُ وَعَمِلُوا الصَّلِّيَاتِ لِيَسْتَخْلَفُهُمْ فِي الأُرُبْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيْمَنْ كُنَّ لَهُمْ دِينَ الَّذِي ارْتَضَى لَهُمْ وَلَيْبَدِلْنَهُمْ مَنْ بَعْدِ حَوْفُهُمْ أُمَّةً يُعْبِدُونَهَا لَا يُشَرَّكُونَ بِهَا شَيْئًا

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,

وَجَاعِلْ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَى
مَرْجَعُكُمْ فَأَحْكَمَ بَيْنَكُمْ فيمَا كُنْتُمْ فِيهِ تَحْتَلُفُونَ (۵۵)
فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْنَبْهُمْ عَذَابًا شَدِيدًا في الدُّنْيَا وَالآخِرَةِ وَمَا لَهُمْ مَنَّ
نَاصِرِينَ (۵۶)

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 مَنِ اللَّهِ مِنْ وَاقٍ

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

وَأَمَّا الَّذِينَ آمَنُوا وَعَمَّلُوا الصَّالِحَاتِ فَلَيْفُوَقُوهُمُ أَجْوَرَهُمْ...

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 يُحبُّ الظَّالِمِينَ (٧٥)

And Allah does not like the wrongdoers.

Allah then said,

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الحكيم (٥٨)

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;

ذلك عيسى ابن مريم قول الحق الذي فيه يُمِثِرون
ما كان لله أن يتخذ من ولد سبحة إذا قضي أمرًا فلما يقول
له كن فيكون

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. (19:34-35)

3:59 Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be!" and he was.

3:60 (This is) the truth from your Lord, so be not of those who doubt.

3:61 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."
The Similarities Between the Creation of Adam and the Creation of `Isa

Allah said,

إنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ ...

Verily, the likeness of `Isa before Allah,

Regarding Allah's ability, since He created him without a father.

كَمَثَلَ آدَمَ ...

is the likeness of Adam,

for Allah created Adam without a father or a mother.

Rather,

خَلَقَهُ مِنْ تَرَابٍ ثُمَّ قَالَ لَهُ كَنْ فِيْكُونُ (۹)

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, Hawwa 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, وَلَنُجْعَلَ آيَةً لِلْنَّاسِ (And We made him a sign for mankind), (19: 21).

Allah said in this Ayah, الحَقُّ مِنْ رَبِّكَ فَلا تَكُنْ مَنَّ الْمُمَتَّرِينَ (60)

(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.

The Challenge to the Mubahalah

Allah next commands His Messenger to call those who defy the truth, regarding `Isa, to the Mubahalah (the curse).

فَمَنْ حَاجَجَهُ فِيهِ مِنْ يُنَادُوْا نَذَّرُ أُبَنَاءَنَا وَأُبْنَائِكُمْ وَأُمَّيَّةٌ نَا وَأُمُّيَّةٌ لأَنفَسْكُمْ... (11)

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,

ثُمَّ نَبَثْنَهُ... (11)

then we pray, (supplicate),

فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الكَاذِبِينَ (11)

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, A
- bdullah 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 Jafar 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 judging 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;

لأَبْعَثُنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ

"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,

هَذَٰلِكَ أَمِينًاٰ هَذِهِ الْأَمْمَةِ

"This is the trustee of this Ummah."

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

لَكُلَّ أَمِينًاٰ هَذِهِ الْأَمْمَةِ، وَأَمِينًاٰ هَذِهِ الْأَمْمَةِ أَبُو عَبْدِهِدَةَ بْنٍ الْجَرَاحُ

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 لَأَخْدَمَ الْمَلَائِكَةَ عِيَانًا،

Had he tried to do it, the angels would have taken him publicly.

ولَوْ أَنَّ الْيَهُودَ تَمَنُواْ الْمَوْتَ لَمَاتُواْ، وَرَأَوْاْ مَقَاعِدَهُمْ مِنَ النَّارِ,

Had the Jews wished for death, they would have perished and would have seen their seats in the Fire.

ولَوْ خَرَجَ الَّذِينَ يُبَاحِلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم لَرِجَعُواْ لَا يَجْدِدُ مَالًا وَلَا أَهْلًا

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,

 وإنَّ هَذَا لَهُوَ 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 إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ (٦٢)

and none has the right to be worshipped but Allah. And indeed, Allah is the All-Mighty, the All-Wise.

فَإِنَّ نَوْلُواَ ... ...

And if they turn away,

by abandoning this truth,

فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُقَسِّمِينَ (٦٣)

then surely, Allah is All-Aware of those who do mischief.

for those who abandon the truth for falsehood 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.
3:64 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.

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,

... سَوَاء بَيْنَكُمْ...

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 نَعْبُد إِلَّا اللَّهَ وَلَا نُشَرَّكَ بِهِ شَيْئًا وَلَا نَبْعِث بَعْضَنَا بِعَضْنَا أَرْبَابًا مَّنْ دُونِ اللَّهِ...
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 أُرْسِلْنَا مِن قَبْلَكَ مِن رَّسُولٍ إِلَّاً نَّوِيَ إِلَيْهِ أَنْهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونَ

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 رَّسُولًا أَنْ اعْبُدُوا اللّهَ وَأَجْتَبِيْبُوا الطَّغُوتَ

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 يَتَّخَذُنَّ بَعْضُنَا بَعْضًا أَرْبَابًا مَّنْ دُونِ اللّهِ...

"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."

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,

فلِیَا أهْلُ الْكِتَابِ تَعَلَّمُوا إِلَى كُلِّ مَا كَانَ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَا مُسْلِمُونَ

"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."" (3:64)

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:

وَاتَّجَّحُوا مِنْ مَقَاسِمِ إِبْرَاهِيمَ مُصْلِّي

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

and,

غُسِّى رَبُّهُ إِنِّي طَلَّقْتُكُمْ أَنْ يُبْدِلَكُمْ أَزْوَاجًا خَيْرًا مُّنْكَنَّ

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you. (66:5)
3:65 O people of the Scripture! Why do you dispute about Ibrahim, while the Tawrah and the Injil were not revealed till after him! Have you then no sense!

And Allah is the Wali (Protector and Helper) of the believers.

3:66 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!

It is Allah Who knows, and you know not.

3:67 Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa and he was not of the Mushrikin.

3:68 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.
Allah censures the Jews and Christians for their dispute with Muslims over Ibrahim Al-Khalil and the claim each group made that he was one of them.

Muhammad bin Ishaq bin Yasar reported that Ibn Abbas said,

"The Christians of Najran and Jewish rabbis gathered before the Messenger of Allah and disputed in front of him. The rabbis said, `Ibrahim was certainly Jewish.' The Christians said, `Certainly, Ibrahim was Christian.'

So Allah sent down,

لَوْ أَهْلَ الْكِتَابِ لَتُحَاجُّونَ فِي إِبْرَاهِيمَ

O people of the Scripture (Jews and Christians)! 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'"

وَمَا أُنزِلَتْ النُّورَةُ وَالْإِنجِيلُ إِلَّا مِنْ بَعْدِهِ

while the Tawrah and the Injil were not revealed till after him!

This is why Allah said,

آَفَلَا تَعْقِلُونَ (۶۵)

Have you then no sense!

Allah then said,

هَلَآ إِنَّ هَؤُلاء حَاجَجُونَ فِي مَا لَكُمْ بِهِ عَلَمُ فِي مَا لَكُمْ بِهِ عَلَمُ

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 وَأَنْثَمْ لاَ تَعْلَمُونَ (۲۶)...

It is Allah Who knows, and you know not.

Allah said,

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًا وَلَا نَصْرَأَنِيًا وَلَكِنْ كَانَ حَنيَّةً 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 المُشْرِكِينَ (۲۷)...

and he was not of the Mushrikin.

This Ayah is similar to the Ayah in Surah Al-Baqarah,

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى تُهْدُوا

And they say, "Be Jews or Christians, then you will be guided..." (2:135)

Allah said next,

إِنَّ أُولَٰئِكَ النَّاسُ بِإِبْرَاهِيمِ لَلَّذِينَ أَتَبَعُوهُ وَهُذَا النَّبيُّ وَلَدْنِي أَنَّى وَاللَّهُ وَلَيُّ الْمُؤْمِنِينَ (۱۸)

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,

> إنَّ لِكُلِّ نَبِيٍّ ولَأَتَّهُ مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيَّيٌ مِّنْهُمْ أَبِي وَخَلْقِي رَبِّي عَرْضٌ وَجَلَّ

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,

> إنَّ أُولَى النَّاسِ بِبَابِرَاهِمٍ لِلْدِّينِ اَلْبَعْوَهُ (Verily, among mankind who have the best claim to Ibrahim are those who followed him...).

Allah's statement,

> وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ...

And Allah is the **Wali** (Protector and Helper) of the believers.

means, Allah is the Protector of all those who believe in His Messengers.

3:69 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.
3:70 *O People of the Scripture! Why do you disbelieve in the Ayat of Allah, while you bear witness.*

3:71 *O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know!* 

3:72 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.*

3:73 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.*
The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allah says;

وَدَّت أَهْلَ الْكِتَابِ لَوْ يَضُرُّوكُمْ وَمَا يَضُرُّوكُمْ إِلَّا أَنفُسَهُمْ وَمَا يَشُعُّرُونَ (٦٩)

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.

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,

يَا أَهْلَ الْكِتَابِ لَمَّا تَكْفُرُونَ بَيْنَاتَ اللَّهِ وَأَنثُمْ تَكْسِبُونَ (٧٠)

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.

يَا أَهْلَ الْكِتَابِ لَمَّا تَلِبْسُونَ الْحَقَّ بَالبَاطِلِ وَتَكْسِبُونَ الْحَقَّ وَأَنثُمْ تَعْلَمُونَ (٧١)
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.

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.

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."

"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,

قول إن الهدى هدى الله...

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;

أن يوَتَى أَحَدٌ مِّثْلٌ مَا أُوْتِيَّمُ أوْ يُحَاجُوْكُمْ عَنْدَ 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,

قل إن الفضل بيده الله يوتيه من يشاء...

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 Shariah there is.

3:75 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)."
How Trustworthy Are the Jews

Allah says;

وَمَنْ أُهْلَ الْكِتَابِ ...

Among the People of the Scripture is he who,

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 بِقَنْطَار ...

if entrusted with a Qintar (a great amount) of money,

... يُؤْدِه إِلَيْكَ ...

will readily pay it back;

This Ayah indicates that this type would likewise give what is less than a Qintar, as is obvious. However,

... وَمَنْهُمْ مَنْ إِنْ تَأْمَنَّهُ يُدِينَارَ لَا يُؤْدِه إِلَيْكَ إِلَّاً مَا دَمَّت عَلَيْه قَآيِمًا ...

and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,

... وَمَنْهُمْ مَنْ إِنْ تَأْمَنَّهُ يُدِينَارَ لَا يُؤْدِه إِلَيْكَ إِلَّاً مَا دَمَّت عَلَيْه قَآيِمًا ...

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!

3:76 Yes, whoever fulfills his pledge and fears Allah much; verily, then Allah loves the Muttaqin (the pious).
We mentioned the meaning of **Qintar** in the beginning of this **Surah**, while the value of **Dinar** is well known.

Allah's statement,

...ذٌٰلكَ بَأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأَمْيَّةَ سَبِيلٌ ...

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,

...وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٥٧)

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-Razzaq recorded that Sa`sa`ah bin Yazid said that;

a man asked Ibn Abbas, "During battle, we capture some property belonging to **Ahl Adh-Dhimmah**, 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 عَلَيْنَا فِي الْأَمْيَّةَ سَبِيلٌ (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,

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَأَقْتَقَ..."

Yes, 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 Shariah that He sent with His Final Messenger and the master of all mankind.

... فإنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٦٧)

verily, then Allah loves the Muttaqin.

3:77 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).

ولا يَكْلُمُهُمْ اللَّهُ ولا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ولا يَزْكِيَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

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 says;

إنَّ الَّذينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ تَمَانًا قَليلاً ...

Verily, those who purchase a small gain at the cost of Allah’s covenant and their oaths,

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,

أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الأَخَرَةِ ...

they shall have no portion in the Hereafter.

They will not have a share or part in the Hereafter’s rewards,

وَلَا يُّكَلِّمُهُمْ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ يَوْمٍ الْقِيَامَةِ ...

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 يُزَكِّبُهُمْ ...

nor will He purify them,

from sins and impurities. Rather, He will order them to the Fire.

وَلَهُمْ عَذَابٌ أَلِيمٌ (77)

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,

ثلاثة لا يُكلمهم الله، ولا يُنظر إليهم يوم القيامة، ولا يُركلهم،
ولهم عذاب أليم"

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,

المسلم،
والمفترون مسجتة بالحلف الكاذب،
والمتّنان

• `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,

`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,

Whoever swears while lying to acquire the property of others, will meet Allah while He is angry with him."
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 الَّذين يَشْتَرُون بِعَهْدِ اللهِ (Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...).'"

The Two Sahihs recorded this Hadith.

Another Hadith

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

ثَلَاثَةٌ لَا يَكْلِمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَتََٰٓلِمُهُمُ، وَلَا يُذْرِكْهُمُ، ولَهُمْ عَذَابٌ أَلِيمٌ:
بِنَبِيَّةٍ مَّنْعَ ابْنِ السَّبِيلِ فَضَلَّ مَاءً عَنْهُ،
وَرَجَلَ حَلَفَ عَلَى سِبْعَةٍ بِعَدْدِ العَصَرِ يَغْنِي كَانِبًا
وَرَجَلَ بَيْعَ إِمَامًا، فَإِنَّ أعْطَاهُ وَقَى الله، وَإِنَّ لَمْ يَغْطِهَ لَمْ يَفِ له.

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.

3:78 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 Allah, but it is not from Allah; and they speak a lie against Allah while they know it.

The Jews Alter Allah's Words

Allah says;

وَإِنَّ مِنْهُمْ لَفِرِيقًا يَلُوُّونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَلُوُّونَ عَلَى اللَّهِ الْكذِّبَ وَهُمْ يَعْلَمُونَ
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 Allah, but it is not from Allah.

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,

وَيَقُولُونَ عَلَى اللَّهِ الْكِذْبَ وَهُمْ يَعْلَمُونَ (78)

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, يَلُوُّونَ الْسَّنتِهِمْ بِالْكِتَابِ (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, وَيَقُولُونَ هوَ مِنْ عَبْدِ اللَّهِ وَمَا هُوَ مِنْ عَبْدِ اللَّهِ (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.

3:79 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 Rabbaniyyun, because you are teaching the Book, and you are studying it.''

3:80 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

Allah says;

مَا كَانَ لِيُبَشَّرِ أن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالْبُشْرَةَ تُمْ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ...

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."

This Ayah 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,

وَلَكُنْ كُونُوا رَبَّانِييٓنَ بَمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبَمَا كُنْتُمْ تَدْرِسُونَ

(79)

On the contrary (he would say), "Be you Rabbaniyyun, because you are teaching the Book, and you are studying it."
means, the Messenger recommends the people to be **Rabbiyyun**.

Ibn Abbas, Abu Razin and several others said that;

**Rabbiyyun** means, "Wise, learned, and forbearing."

Ad-Dahhak commented concerning Allah's statement, (because you are teaching the Book, and you are studying it).

"Whoever learns the Qur'an deserves to become a **Faqih** (learned)."

(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 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)
Allah said: "Do you agree (to it) and will you take up Isri!"

They said: "We agree."

He said: "Then bear witness; and I am with you among the witnesses."

3:82 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,

وَإِذَ أَخْذَ اللَّهُ مِيثَاقَ الْنَّبِيِّينَ لَمَّا أَتَيْنَكُمْ مَنْ كَتَابَ وَحُكْمَةً...

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, **إِﺹْرِي** (**Isri**) means,

"The responsibility of My covenant that you took,"

meaning, the ratified pledge that you gave Me.

... قالوا أَقْرَرْنا قَالَ فَاشْهَدْنَا وَأَنا مَعَكَ مِنَ الشَّاهِدِينَ (11)

They said: "We agree."

He said: "Then bear witness; and I am with you among the witnesses."

فَمَن تَوَلَّى بَعْدَ ذَلِكَ ...

then whoever turns away after this,"

from fulfilling this pledge and covenant,

... فأوَلِئِكَ هُمُ الفَاسِقُونَ (32)

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.

3:83 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.

3:84 Say: "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, and what was given to Musa, `Isa and the Prophets from their Lord."
The Only Valid Religion To Allah is Islam

Allah says;

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.

3:85

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.

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

and,

We make no distinction between one another among them and to Him (Allah) we have submitted.’’

And Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.

Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.

 fasee_din_allah_yibgoun_walhe_aaslum_maan_fi_ussamawat_walardh_too'umawak-wakhera...

الله يُسْجَدُ مَنْ فِى السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا
وَلَمْ يَرْوَأُ إِلَّا مَا خَلَقَ اللَّهُ مِن شَيْءٍ إِن شَيْئًا يَقْتَلُهُ ظَلَالَهُ عَن النَّيْمِ
وَالشَّمَاءُل سُجُدًا لِلَّهِ وَهُمْ دَاخِرُونَ
وَلَيْلَهُ يُسْجُدُ مَا فِي السَّمَاءَاتِ وَمَا فِي الأَرْضِ مِن ذَاتِيَةٍ
وَالنَّاْلَكَةِ وَهُمْ لاَ يَسْتَكْبِرُونَ
يَخَافُونَ رَبَّهُ مَن قَوْمِهِ وَيَفْعَلُونَ مَا يُؤْمِرُونَ

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, 
وَلَّهُ أَسْلَمَ مِن فِي السَّمَاءَاتِ وَالأَرْضِ طَوْعًا وَكَرَّهَا (While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly),

is similar to the Ayah,

وَلَنِن سَألُهُم مَّن خَلَقَ السَّمَاءَاتِ وَالأَرْضَ طَوْعًا وَكَرَّهَا

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, 
وَلَّهُ أَسْلَمَ مِن فِي السَّمَاءَاتِ وَالأَرْضِ طَوْعًا وَكَرَّهَا (while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly),
"When He took the covenant from them."

... وَإِلَيْهِ يُرْجَعُونَ (83)

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,

قلُ أمَّنَا بِاللهِ وَمَا أنزلَ عليناً ...

Say: "We believe in Allah and in what has been sent down to us,

the Qur'an.

... وَمَا أنزلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ ...

and what was sent down to Ibrahim, Ismail, Ishaq, Yaqub,

the scriptures and revelation.

... وَالأَسْبَاطَ ...

and the Asbat,

the Asbat are the twelve tribes who originated from the twelve children of Israel (Yaqub).

... وَمَا أُوْتَيْ مَوْسِى وَعِيسَى ...

and what was given to Musa, `Isa,

the Tawrah and the Injil.

... وَالْبُيُوتُ مِن رَبِّهِمْ ...

and the Prophets from their Lord.

and this encompasses all of Allah's Prophets.

... لَا نَفَرَقْ بَيْنَ أُحْدَى مَنْهُمْ ...

We make no distinction between one another among them,

we believe in all of them.

132
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 غَيْرًا إِلَى الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ 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 الْخَاسِرِينَ (٨٥)

and in the Hereafter he will be one of the losers.

As the Prophet said in an authentic Hadith,

مَنْ عَمَلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرًا، فَهُوَ رَدُّ

Whoever commits an action that does not conform to our matter (religion) then it is rejected.

3:86 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.

3:87 They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.

Neither will their torment be lightened nor will it be delayed or postponed.

3:88 They will abide therein.

3:89 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, (How shall Allah guide a people who disbelieved after their belief) until,
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (Verily, Allah is Oft-Forgiving, Most Merciful), (3:86-89) 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,
كيفَ يُهَدِي اللهُ قُوَّمًا كَفَرُوا بَعْدٍ إِيمَانِهِمْ وَجَاءُهُمُ الْبَيْنَاتُ…

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,
وَاللَّهُ لَا يُهْدِي القُوَّمَ الظَّالِمِينَ (86)

And Allah guides not the people who are wrongdoers.

He then said,
أوَلَمْ يَهْيَأ لَهُمْ أُمَّةً عَلِيّةً لَعْبَةً اللَّهِ وَالملائِكَةَ وَالْنَّاسُ أَجْمَعُينَ (87)

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.

خَالِدِينَ فِيهَا…

They will abide therein,
in the curse.

... لا يُخفقُ عَنْهُمُ العَذَابُ وَلا هُمْ يُنظِّرُونَ (88)

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,

إِلَّا الَّذِينَ تَابَوْا مِنْ بَعْدِ ذلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (89)

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.

3:90 Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted.

وَأُولَٰئَكَ هُمُ الضَّالُّونَ And they are those who are astray.

3:91 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.
Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allah says;

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كَفْرًا لَّنَّ تَقْبَلَ نُوبَتُهُمَّ وَأَوَلِيكُمْ هُمُ الضَّالُّونَ (۹۰)

Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance 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,

وَلَيْسَتِ النَّوَّاءُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدُهُمُ الموتُ

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,

لَنَّ تَقْبَلَ نُوبَتُهُمْ وَأَوَلِيكُمْ هُمُ الضَّالُّونَ ...

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, 

\[
\text{Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted).}
\]

The chain of narration is satisfactory.

Thereafter, Allah said,

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

\[
\text{Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience.}
\]

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,

\[
\text{No, for not even one day during his life did he pronounce, } \text{`O my Lord! Forgive my sins on the Day of Judgment.}
\]
Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him.

Allah said,

وَلَا يُقْبِلْ مِنْهَا عَذَالٌ وَلَا تَنْفُعُهَا شَفُعَة

...nor shall compensation be accepted from him, nor shall intercession be of use to him. (2:123)

and,

لاَ بَيْعٌ فِيهِ وَلَا خَلَلُ

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

and,

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمَثِيلَةً مَعَهُ لَيَقْتُدُوا بِهِ مِنْ عَذَابٍ يَوْمِ الْقِيَامَةِ مَا لَقِبِلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَليمٌ

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 الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كَفَارُ فَلَن يُقْبِلَ مِنْ أَحَدِهِمْ مَلِئَةً الأَرْضِ ذَهَبًا وَلَوْ اقتَدِى 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,

فَيَوْقَتُ الْرَّجُلُ مِنْ أُهْلِ الْجَنَّةِ فِي قُولُهُ: يَا بْنُ آدَمَ، كَيْفَ وَجَدْتَ مَنْزَلَكَ؟

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?"

فِي قُولِهِ: أَيُّ رَبَّ حُبِّ مَنْزَلٍ،

He will say, "O Lord, it is the best dwelling."

فِي قُولِهِ: سَلُوْتُ وَثَمَّنَ،

Allah will say, "Ask and wish."

فِي قُولِهِ: مَا أَسَلُوْتُ وَلا أَتَمْنَى إِلَّا أَنْ تُرْدِنِي إِلَى الْذَّنِي فَقُولُ فِي سَبِيلِكَ عَشْرَ مِرْآرَ،

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,"

لَمْ أَرُى مَنْ فَضْلِ الشَّهَادَةِ،

because of the honor of martyrdom he would experience.

وَيَوْقَتُ الْرَّجُلُ مِنْ أُهْلِ الْجَنَّةِ فِي قُولُهُ: يَا بْنُ آدَمَ، كَيْفَ وَجَدْتَ مَنْزَلَكَ؟

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?"

فِي قُولِهِ: يَا رَبَّ شَرِّ مَنْزَلٍ،

He will say, "It is the worst dwelling, O Lord."

فِي قُولِهِ: لَنْ تُقْنِدَي مِنْي بِطَلَاعِ الأَرْضِ ذَهَبًا؟

Allah will ask him, "Would you ransom yourself from Me with the earth's fill of gold?"

140
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,

... أولئك لهُم عَذَابٌ أَلِيمٌ وَمَا لهُم مِّن نَّاسِرٍ (91)

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.

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

Allah says,

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.
In his Tafsir, Waki reported, that `Amr bin Maymun said that

لن تتألوا البرً (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،

لن تتألوا البرً حتى تتفقوا ممًا تحبونٍ (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،

لن تتألوا البرً حتى تتفقوا ممًا تحبونٍ (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،

بٌخٌ بٌخُ، ذٌخُ مالٌ رابحٌ، ذٌخُ مالٌ رابحٌ، وقد سمعتُ، وَأَنَا أُرِى أن تجعلهُا في الأقرابين

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 Khyber. Therefore, what do you command me to do with it"

The Prophet said,


cَحْبَسَ الأَصَلَّ وَسَبَلَ الثُّمُرَةَ

Retain the land to give its fruits in Allah's cause.

3:93 All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Tawrah was revealed.

قُلْ قَاتِلُوا بِالْشَّرِّ وَقَاوْلُوهَا إِنَّ كُنْتُمْ صَادِقِينَ

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

فَمَنْ اقْتَرَى عَلَى اللَّهِ الْكَذِّبُ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الْكَذِّبُونَ

3:94 Then after that, whosoever shall invent a lie against Allah, then it is these that are the wrongdoers.

قُلْ صَدَقَ اللَّهُ فَاذْعَقَهُمْ مَلَأَهُ إِبْرَاهِيمَ حَنْيفًا وَمَا كَانَ مِنَ المُشْرِكِينَ

3:95 Say: "Allah has spoken the truth; follow the religion of Ibrahim the Hanif (monotheist), and he was not of the Mushrikin (idolators)."
Allah says;

كُلُّ الطَّعَامُ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِمْ وَيَسْتَفْنِ عِنْدَ اللَّهِ...  

All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the Tawrah was revealed.

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 Yaqub 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:

• What kinds of food did Israil prohibit for himself?

• What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?

• Tell us about the condition of the unlettered Prophet during sleep?

• 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 Israil 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,

قَلْ مَنْ كَانَ عَدُوًا لِجِبْرِئِلَ

Say: "Whoever is an enemy to Jibril..." (2:97)

Allah's statement,

...نَفْسِهِ مِنْ قَبْلَ أَنْ تُنْزَلَ...

before the Tawrah was revealed,

means, Israil 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 تُتَّبَأْوا الْبَرّ حَتَّى تَنْفَقُوا مِمَّا تَحْبُّونَ

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;

وَعَطَاتِ الْمَالِ عَلَى حُبِّهِ

And gives his wealth, in spite of love for it. (2:177)

وَيُطِعُمُونَ الطَّعَامَ عَلَى حُبِّهِ

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, Israil 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 Yaqub 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,

كُلُّ الطَّعَامِ كَانَ حَرَمًا لِّبَنِي إِسْرَائِيلَ إِلَّآ مَا حَرَّمَهُ إِسْرَائِيلُ عَلَى نَفْسِهِمُ ٍمِنْ قَبْلِ أَنْ نُنْزِلَ النُّورُ أَهُمْ...
All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the Tawrah was revealed, meaning, before the Tawrah was revealed, all types of foods were allowed, except what Israil prohibited for himself.

Allah then said,

...قل فأتوا بالثوراة فأتلوها إن كنتم صادقين (93)

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

for the Tawrah affirms what we are stating here.

Allah said next,

فمن افترى على الله الكذب من بعد ذلك فوالله هم الظالمون (94)

Then after that, whosoever shall invent a lie against Allah, then these it is that are the wrongdoers.

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. فأولئك هم الظالمون (then these it is that are the wrongdoers).

Allah then said,

...قل صدقو الله...

Say, "Allah has spoken the truth;"

meaning, O Muhammad, say that Allah has said the truth in what He conveyed and legislated in the Qur'an.

...فإنهموا ملة إبراهيم حنيفة ومما كان من المشركين (95)

follow the religion of Ibrahim the Hanif, and he was not of the idolators."
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,

قَلْ إِنِّي هَذَانِي رَبَّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ دِينًا قَيِّمًا مَّلَةٍ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

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,

ثُمَّ أُوْحِيَ إِلَيْكَ أَنْ اتَّبِعْ مَلَةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

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

3:96 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).

فِيهِ عَآيَتُ بَيْتٍ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ عَابِدًا
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,

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 **Itikaf**.

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,

full of blessing,
sanctified.
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,

ثُمَّ حَيِّثَ أُدْرَكْتُ الصَّلَاةَ فَصَلَّ، فَكُلُّهَا مَسْجِدٌ

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,

للذِّي بِبَكَةٍ ...

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 gather around it.
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,

فيه آيات بيئات...

In it are manifest signs,

means, clear signs that Ibrahim built the **Ka`bah**
and that Allah has honored and blessed it.

Allah then said,

مقام إبراهيم...

the **Maqam** (station) of Ibrahim,

When the building (the Ka`bah) was raised, Ibrahim stood on; the **Maqam** so that he could raise the walls higher, while his son Ismail 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, Qatadah, As-Suddi, Muqatil bin Hayyan and others said similarly.

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

Allah said,

... وَمَنْ دَخَلَهُ كَانَ آمَنًا ...

whosoever enters it, he attains security,

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,
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,

فَلَيُبْدِعُوا رَبَّهُ هَذَا الْبَيْتِ
الَّذِي أَطْعَمْهُ مِنْ جُوعٍ وَأَهْلَهُ 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 هِجْرَةً، وَلَا جِهَادٌ وَبِيَتٌ، وَإِذَا اسْتَنْقُلْتُمْ فَانفِرُوا"

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,

إِنَّ هَذَا الْبَلَدُ حَرَّمَهُ اللَّهُ يُوَلِّيَهُ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ، فَهُوَ حَرَّامٌ

بِحَرَّمَةِ اللَّهِ إِلَيْهِ يُوَلِّيَهُ الْقِيَامَةَ

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 for only 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:

إِنَّ اللَّهُ حَرَّمَهُمَا اللَّهُ وَلَمْ يَحَرَّمَهُمَا النَّاسُ فَلَا يَبْخَلُ لَمْ يُؤْمِنْ بِاللَّهِ وَالْيَوْمِ النَّخْرِ أَنْ يُسْفَكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرَةً فَإِنَّ أَحَدًا تَرْحَصَ بِفَتَال رَسُولِ اللَّهِ صلى الله عليه وسلم فِي هَذَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذَنَ لَهُ وَلَمْ يَأْذَنَ لِكُمْ وَإِنَّمَا أَذَنَ لِي فِي هَذَا سَاعَةً

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 يَحلُ لِأَحَدٍ كَمْ أَنْ يَحْمِلَ بِمَكَّةِ السَّلَاح

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,

وَأَلَّهُ إِلَّاَكَ لَحَيْرُ أَرْضَ الله، وَأَحْبَبُ أَرْضَ الله إِلَى الله، وَلَوْلَا أَنْيَ أَخْرَجْتُ مِثْلَ مَا أَخْرَجْتُ

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,

وَلَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَن أَسْتَطَاعَ إِلَيْهِ سَبِيلًا...

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

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,

أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحَجُّوا

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,

لوَ فَلَتْ نَعْمَمُ لَوَجَبْتُ وَلَمْ أَسْتَطَعْتَمُ

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

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 under take 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, من استطاع إليه سبيلًا (for those who are able to undertake the journey),"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,

من أراد الحج فليتعجل

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 الله غَنِيٌّ عَنِ العَالَمِينَ (۹۷)

...and whoever disbelieves, then Allah stands not in need of any of the Alamin. (3:97)

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-Ismaili 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.
3:98 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!"

3:99 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

Allah says,

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!"

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.
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!

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.

And Allah is not unaware of what you do.''

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

Allah warns;

وَمَن يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And whoever depends upon Allah, then he is indeed guided to the right path.

And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger!

3:101

And whoever depends upon Allah, then he is indeed guided to the right path.

3:101

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!

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!

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,

وَدُّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرْدُونَكُمْ مِّنْ بَعْدِ يَمِينَكُمْ

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, 

إن تطيعوا فريقًا ممن الذين أوثوا الكتاب بردوكم بعد إعمالكم كافرين

(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,

وكيف تكفرون وأنتم نلتى عليكم آيات الله وفيكم رسله...

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,

وّما لكم لا تؤمنون بالله وآلهة سولكم يدعوكم لئتعوكم برزيكم وقد أخذ مبينكم إن كنتم مؤمنين

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 إيمانًا؟

"Who among the faithful believers do you consider has the most amazing faith?"

They said, "The angels."

He said,

وكيف لا يؤمنون وهم عند ربهم؟

"Why would they not believe, since they are with their Lord?"
They mentioned the Prophets.
and the Prophet said,

"وَكَيْفَ لَّا يُؤْمِنُونَ وَالَّوْحٍ يَنْزِلُ عَلَيْهِمْ؟"

"Why would they not believe while the revelation is sent down to them?"

They said, "Then, we are."

"وَكَيْفَ لَّا يُؤْمِنُونَ وَأَنَا بَيْنَ أُطْهِرِكُمْ؟"

He said, "Why would not you believe when I am among you?"

They asked, "Who has the most amazing faith?"

قُوْمٌ يُعْجِبُونَ مِنْ بَعْضِهِمْ يُحْدَّنُونَ صَحْفًا يُؤْمِنُونَ بِمَا فِيهَا

The Prophet said, "A people who will come after you and who will find only books that they will believe in."

Allah said next,

"وَمَنْ يَعْتَصِمُ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (101)"

And whoever depends upon Allah, then he is indeed guided to the right path.

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.
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`

Allah says,

ُيَا أَيُّهَا الْذِّينَ آمَنُوا اَلْقُوَّا اللَّهَ حَقًّا تُقَاتِهِ

O you who believe! Have Taqwa of Allah as is His due,

Ibn Abi Hatim recorded that Abdullah bin Mas`ud commented on the Ayah, 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 Sheikhs (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 إِلَّا وَأَنْتُمْ مُسْلِمُونَ (۲۰)

and die not except as (true) Muslims.

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) يَا أَيُّهَا الْدِّينُ أَمْثِلْنَا أَثْفُوا الْلَّهَ حَقًّا ثَقَالَتِهِ وَلَا تَمْوَنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (Have Taqwa of Allah as is His due, die not except as (true) Muslims) then he said;

وَلَوْ أَنَّ قَطْرَةً مِّنَ الزَّقْقَمِ قَطَرَتْ لَأَمَرَتْ عَلَى أَهلِ الْأَرْضِ عِيْشَتَهُمْ، فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزَّقْقَمُ؟

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 *Sahih* 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 يَمُوتُنَّ أحَدُكمُ إِلاَّ وَهُوَ يُحْسِنُ الْظُّنَّ بَيْنَ يَدَيْهِ عَزَّ وَجَلَّ

None of you should die except while having sincere trust in Allah, the Exalted and Most Honorable.

Muslim also recorded it.

The Two *Sahih* record that Abu Hurayrah said that the Messenger of Allah said,

يَقُولُ اللَّهُ: أَنَا عَندَ الْظَّنِّ عَبْدِي بِي

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

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

Allah said next,

وَاعْتَصَمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقوْا ...

And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.

It was said that, بِحَبْلِ اللَّهِ (to the Rope of Allah),

refers to Allah's covenant, just as Allah said in the following *Ayah*,

ضُرِبَتْ عَلَيْهِمُ الْذَّلَةُ أَيْنَ مَا ثَقَفُوا إِلَّا بِحَبْلِ مَنْ اللَّهُ وَحَبْلِ مَنْ 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 وَلا تَقْرَطُوا (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 اللهَ يَرَضِى لَكُمْ ثَلَاثًا، وَيَسْخَط لَكُمْ ثَلَاثًا:

• يَرَضِى لَكُمْ
• أنَّ تَعْبِدُوْهُ وَلَا تُشَرَّكُوا بِهِ شَيْئًا،
• وَأَنْ تَعْصِمُوا بِحْبَلِ اللهِ جَمِيعًا وَلَا تَقْرَطُوا،
• وَأَنْ تَنَاصِحُوا مِنْ وَلَدِ اللهِ الْأَمِرَّ كُمْ:

وَيَسْخَط لَكُمْ ثَلَاثًا:

• قِيلَ وَقَالَ،
• وَكَثْرَةُ السُّؤَالِ،
• وِإِضْعَافَةُ الْمَالِ

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,

... وَاذْكَرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كَتَبْنَا أَعْدَاءَ فَلُوطَ بَيْنَ فَلُوطٍ فَأُصِبَّتُهُمْ َبِنَغْمَتِهِ 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.

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,

... هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالمُؤْمِنِينَ  
وَأَلَفَ بَيْنَ فَلُوطَ بَيْنَ فَلُوطٍ لَّوْ أَنْفَقْتُ مَا فِي الأَرْضِ جَمِيعًا مَا أَلْفْتُ بَيْنَ فَلُوطِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ  
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. Certainly He is All-Mighty, All-Wise. (8:62-63)

... وَكَتَبْنَا عَلَىٰ شَفَا حَفْرَةٍ مِّنَ النَّارِ فَأُنْقَذُكُمْ مِّنْهَا كَذَٰلِكَ يَبْيِنُ اللَّهُ لَكُمْ آيَاتِهِ  
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.
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,

> يَا مَعْتِشَرَ الْأَنْصَارِ أَلَمْ أُجِدْكُمْ صَلَالًا فَهَذاَكُمُ اللَّهُ بِيِّ،

> وَكُنْتُمْ مُتْقَرَقِينَ فَأَلْفَكُمُ اللَّهُ بِيِّ،

> وَعَالَةً فَأَغْنَّاكُمُ اللَّهُ بِيِّ؟

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!

Whenever the Prophet asked them a question, they would answer, "Indeed, Allah and His Messenger have granted us bounty."

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3:104 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.
3:105 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.

3:106 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."

3:107 And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.

3:108 These are the Ayat of Allah. We recite them to you in truth, and Allah wills no injustice to the Alamin.
3:109 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,

وَلَتَكُنْ مَنْكُمْ أُمَةٌ عَلِيَّةٌ

Let there arise out of you a group of people,

يَدْعُونَ إِلَى الْكِحْيَرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden).

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

وَأُولِيَ الْأَلْبَابِ هُمُ الْمُفْلِحُونَ (۱۰۴)

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,

وَلَّيْسَ وَرَأَى ذَلْكَ مِنَ الْيَمَانِ حِبَّةَ حَرْدَل

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,

وَالذِّي نَقْسَى بَيْدِهِ، لَتَأْمُرْنَ بِالْمَغْرُوْفٍ، وَلَتَنْتَهِوْنَ عَنِ المَنْكَرِ، اوَّلَى وَشَكَّنَ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عَقَابًا مِنْ عِبَادِهِ، ثُمَّ لَتَذَعْنَهُ فَلَا يَسْتَجِيبُ لَكُم

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,

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَخَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيْنَاتُ ...

And be not as those who divided and differed among themselves after the clear proofs had come to them.
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.

...وَأُوْلِيَکُمْ لَهُمْ عَذَابٌ عَظِيمٌ (۵)

It is they for whom there is an awful torment.

Imam Ahmad recorded that Abu Amir Abdullah bin Luhay said,

"We performed Hajj with Muawiyah bin Abi Sufyan. When we arrived at Makkah, he stood up after praying Zuhr and said, `The Messenger of Allah said,

إنَّ أهْلَ الْكِتَابِينَ اقْتَرَقُوا فِي دِينِهِمْ عَلَى تَسعِينَ وَسَبْعِينَ مَلَةً،
وَإِنَّ هَذِهِ الْأُمَّةَ سَتُقْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مَلَةً يَغْنِي الأَهْوَاءَ
كُلُّهَا فِي الْجَاهِلِيَّةِ إِلَّا وَاحِدَةٌ وَهِيَ الْجِمَاعَةُ
وَإِنَّهُ سَيَخْرُجُ فِي أَمْتِي أَقْوَامٌ تَجَارَى بِهِمْ تَلَكَ الأَهْوَاءَ كَمَا
يَتَجَارَى الْكَلَبُ بِقَسَاحِهِ، لَا يَبْقَى مَنْهُ عَرَقٌ وَلَا مَفْصِلٌ إِلَّا ذَخَلَهُ

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.

Muawiyah 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.
The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allah said next,

يَومَ نَيِّبَصُ ٍ وَجَوْهَ وُسُوْدَ وَجَوْهَ ...

On the Day when some faces will become white and some faces will become black;

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,

فَأَمَّا الَّذينَ آسِدَتْ وُجُوهُهُمْ أَكْفَرُوْمُ بَعْدًا إِيمَانَكُمْ ...

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."

فَدْنُفْقُوا العَذَابُ بِمَا كَتَبْنَ ٍ تَكَفُّرُونَ (١٦)

Then taste the torment (in Hell) for rejecting faith.

and this description befits every disbeliever.

وَأَمَّا الَّذينَ ابْيَضَتْ وُجُوهُهُم فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ (٧)

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, بُيُومٍ تِبْيِيضَ وَجَوَاهُ وَسُوْدَ عَجَْوَهُ (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,

تَّلَكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ ...\n
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.'

بالحَقّ ...\n
in truth,

making known the true reality of this world and the Hereafter.

وَمَا اللَّهُ يَرْيِدُ ظَلْمًا لِلْعَالَمِينَ (108) ...\n
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.

this is why He said next,

وَإِلَى اللَّهِ تُرْجَعُ الأمُورُ (۹)...

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.

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.
3:111 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.

3:112 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,

كِنَّتمْ خَيْرٌ أُمَّةٍ أُخْرِجْتُونَ لِلنَّاسِ

You are the best of peoples ever raised up for mankind,
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-Rabi bin Anas that, 

كُنتُمْ خَيرُ أُمَّةٍ أُخْرِجْتُمْ للْدَّاسَ (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,

...تأمّرُونَ بالَمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ باللهِ...

you enjoin Al-Ma`ruf and forbid Al-Munkar and believe in Allah.

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

أَنْتُمُ تَوْقُونَ سَبَعِينَ أَمَامَهَا، أَنْتُمُ خَيْرُهَا، وَأَنْتُمُ أَكْرُمُ عَلَى اللَّهِ عِزَّ 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,

أُعْطِيتْ مَا لَمْ يُعْطَ أَحَدٌ مِّنَ الْأُثْرَاء

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

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

He said,

• نُصَرِتْ بِالرَّحْمَنِ
• وأُعْطِيتْ مَقَاتِيقَ الْأَرْضِ
• وسُمِيتْ أَحْمَدًُ
• وَجَعَلَ الْثَّرَابِ لِي طَهُورًا،
• وَجَعَلِتْ أَمْتِي خَيْرَ الْأَلْمَم

• 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,

يَدْخُلُ الجَنَّةُ مِنَ أَمْتِي زَمْرَةً وَهُمْ سَبْعُونَ أَلْفًا، نَضِيَاءٌ

Wَجْوَهُمُ إِذَا أَضَاءَةُ الْقَمَرِ لَيْلَةَ الْبَدْرِ"
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,

اللهُمَّ اجْعَلْهُ مِنْ هُمَّ

`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,

سبِّعكَ بِهَا عُكَاشَاة

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 لَأَرْجُو أَنْ يَكُونُ مَنْ يَثْبَعْنِي مِنْ أَمْتِي يَوْمَ الْقِيَامَةِ رَبِّعَ الْجَنَّةَ

`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,

أرْجُو أَنْ يَكُونُوا ثَلَاثًا النَّاس

`I hope that they will be one-third of the people.'

We said, `**Allahu Akbar**'.
He then said,

أَرْجُو أنْ تَكُونُوا الشَّتَّارَ

`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,

أَمَّا تَرْضَوْنَ أَنْ تَكُونُوا رَبْعَ أُهْلِ الْجَنَّةِ؟

Does it please you that you will be one-fourth of the people of Paradise?

We said, `Allahu Akbar!'

He added,

أَمَّا تَرْضَوْنَ أَنْ تَكُونُوا ثَلْثَ أُهْلِ الْجَنَّةِ؟

Does it please you that you will be one-third of the people of Paradise?

We said, `Allahu Akbar!'

He said,

إِلَّا لَأَرْجُو أَنْ تَكُونُوا شَتَّارُ أُهْلِ الْجَنَّةِ؟

I hope that you will be half of the people of Paradise.''

**Another Hadith**

Imam Ahmad recorded that Buraydah said that;

the Prophet said,

أهل الجنة عشرون ومانه صف، هذه الامامة من ذلك مماليون صماء

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,

نَحْنُ الْآخِرُونَ الْأوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أُوْلُ الْنَّاسِ ذَخْرًا الْجَمِيعَةِ، بَيْدَ أَنْهُمْ أُوْلُوا الْكِتَابِ مِنْ قَبْلِنَا وأُوْلُوا بَعْضَهُمْ مِنْ بَعْضِهِمْ، فَهَذَا أَنَّهُ اِلَّهُ لِمَا اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهَذَا الْيَوْمُ الَّذِي اِخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبَعُّ، عَزَّ اِلَّهُ الْيَهُودُ وَالْعَلَمَاءِ بِعَضَّاء.

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,

نَحْنُ الْآخِرُونَ الْأوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أُوْلُ منْ يَدْخُلُ الْجَنَّةِ

We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise... until the end of the Hadith.

These and other Hadiths conform to the meaning of the Ayah, فَنَّهَرَمُ خَيْرَ أَمَّةٍ أَخْرِجْتِ لِلنَّاسِ تَأَمَّرُونَ بِالْمَعْرُوفِ وَتَتَهَيُّونَ عَنِ الْمُنْكِرِ وَتَؤْمَلُونَ بِاللَّهِ (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).

Therefore, whoever among this Ummah acquires these qualities, will have a share in this praise.

Qatadah said,

"We were told that Umar bin Al-Khattab recited this Ayah (3:110) during a Hajj that he performed, when he saw that the people were rushing. He then said, 'Whoever 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 يَتَناَوِهُنَّ غَنِّي مُنْكَرُ فَظَلَوْهُ (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 أَمَنَّ أَهْلُ الْكُتَابِ ...

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

in what was sent down to Muhammad.

لكَانَ خَيْرًا لَهُمْ مَنْ تَبَيَّنَ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمْ الْفَاسِقُونَ (10)

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,

\[
لن يَضُرُّوكُمْ إِلاَّ أَذَىٰ وَإِنْ يُقَاتِلُوكُمْ بُعُوْلُوكُمُ الأَذْبَارُ ثُمَّ لاَ يَنْصَرُونَ (111)
\]

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.

This is what occurred, for at the battle of Khyber, 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,

\[
ضَرْبَتْ عَلَيْهِمُ الْذَّنَةَ أَيْنَ مَا تَفْقَوْا إِلاَّ بِحَبْلِ مَنْ اللَّهِ وَحَبْلِ مَنَ النَّاسِ ...
\]

Indignity is put over 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, (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.
(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, (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, Qatadah, As-Suddi and Ar-Rabi bin Anas.

Allah's statement,

... وَبَآءَوْا بَغْضَبٍ مَّنَ اللّهِ ... they have drawn on themselves the wrath of Allah,

means, they earned Allah's anger, which they deserved.

... وَضَرِّبْتَ عَلَيْهِمْ الْمَسْكَنَةَ ... and destitution is put over them,

meaning they deserve it by decree and legislatively.

Allah said next,

... ذَلِكَ بَأْتُهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللّهِ وَيَقْتُلُونَ الْأَلْبَائِ 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 بِمَآ عَصَوْا وَكَانُوا يَعْتَدُونَ (۱۱۲)

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.

3:113 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.

3:114 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.

3:115 And whatever good they do, nothing will be rejected of them; for Allah knows well the Muttaqin (the pious).
3:116 Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allah.

They are the dwellers of the Fire, therein they will abide.

3:117 The parable of what they spend in this world is that of a wind of Sir; it struck the harvest of a people who did wrong against themselves and destroyed it.

Allah wronged them not, but they wronged themselves.

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 سَوَاءً...

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 الكِتَابِ أَمْثَلَ قَائِمَةَ...

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,

...يَبْلُغُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يُسَجُّدُونَ (١٣)

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;

وَإِنَّ مَنْ أَهْلِ الكِتَابِ لَمَنْ يُؤْمِنَ بِاللَّهِ وَمَا أَنْزَلَ إِلِيْكَ وَمَا أَنْزَلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ

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,

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلنَّ تَكُفَّرُوْهُ... 

And whatever good they do, nothing will be rejected of them;

meaning, their good deeds will not be lost with Allah. Rather, He will award them the best rewards.

... والله علیم بالمتقین (۱۱۵)

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.

إن الزِّنَّ كَفْرَوا ... 

Surely, those who disbelieve,

Allah mentions the disbelieving polytheists:

... لا نُغْنِيهِمْ أَمْوَالِهِمْ وَلَا أَوْلَادَهُمْ مِنَ اللّهِ شَيْئًا ... 

neither their properties nor their offspring will avail them against Allah,

meaning, nothing can avert Allah's torment and punishment from striking them.

... وأُولئك أُصْحَاب النَّارِ هُمُّ فيها خالِدُونَ (۱۱۶)

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,

مثلُ مَا يُنفِقُونَ في هذه الحياة الدنيا كمثل ريح فيه صبرٌ ...

The likeness of what they spend in this world is the likeness of a wind of Sir;
Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi bin Anas and others have said.

a frigid wind.

Ata said that;

Sir, means, `cold and snow.'

Ibn Abbas and Mujahid are also reported to have said that;

Sir 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.

أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمَاهُمُّ أَنْفَسَهُمْ فَأَهْلَكَتْهُ... 

It struck the harvest of a people who did wrong against themselves and destroyed it,

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.

وَمَا ظَلَمَاهُمُّ اللَّهُ وَلَكِنَّ أَنْفَسَهُمْ يَظْلِمُونَ (۱۷)

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

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 Anamal at you in rage.

Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets). "

192
3:120 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 said,

يَا آيَّاهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ...

O you who believe! Take not as (your) Bitanah those other than your own,

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, لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ (Take not as (your) Bitanah those other than your own), 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’i recorded that, Abu Sa`id said that the Messenger of Allah said,

مَا بَعثَ اللهُ مِنْ نَبِيٍّ وَلاَ أَسْتَخْلِفَ مِنْ خُلْقِهِ إِلَّا كَانَ لَهُ بَطُانَتَانِ: بَطَانَةٌ تَأْمُّرُهُ بِالْخَيْرِ وَتَحْصُصُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُّرُهُ بِالسُّوءِ وَتَخْصُصُهُ عَلَيْهِ، وَالْمَغْصُومُ مِنْ عَصْمَتِ الله

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 يَأْلوْنُكُمْ حَبَالَةً وَدَوُوا مَا عَنْبَثُمْ ...

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

Allah then said,

قد بَدَتُ البَغْضَاءُ مِنْ أَفْرَاهمَ وَمَا نَخْفُي صَدُورُهُمْ أَكَبَرُ ...

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,

...قد بَيَّنَّا لَكُمُ الآيَاتِ إِن كُنْتُمْ تَعْجَبُونَ (118)

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

Allah said next,

هَالَائِمُ أُوْلَاءٌ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ ...

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.

وَتَوْمَمُونَ بالكتابَ كُلِّهِ ...

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.

...وَإِذَا لَفَوْمُ قَالُوا أَمَّنَا وَإِذَا خَلَوْا عُضُوْا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ...

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

**Anamil**, means the tips of the fingers.

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,

*وَإِذَا خَلَوُا عَضَوْا عَلَيْكُمُ الأَنَامِلَ مِنَ الْعَيْظِ (19)*

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.

(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,

*إِنْ تُمْسَكُمْ حَسَنَةٌ تُسْوِهَا وَإِنْ تُصِبْكُمْ سَيْبَةٌ يُفْرَحُوا بِهَا...*

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

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,

وَإِن تَصِبُّوا وَتَنفَّفُوا لا يَصِرُّوا عَلَيْهِمْ 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.

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحْيطٌ (۱۲۰)

Surely, Allah surrounds all that they do.

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.
3:121 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 All-Hearer, All-Knower.

3:122 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.

3:123 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 Makkan 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,

ما يُلبَغى لَنَبِي إِذا لَمْ يَصْرَحَ بِأَمْنَا أَنْ يُرْجَعَ حَتَّى يَحْكُمَ اللَّهُ لَه

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,

لا يَقْتِلُنَّ أحَدُ حَتَّى نَأْمُرَهُ بِالْقَتَالِ

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,

انْضَحُوا الْخَيْلَ عَنَّا، وَلَا تُؤْتِينَهُمْ مِنْ قَبْلِكُمْ، وَالْرَّفْحُوا مَكَانَكُمْ، إِنْ كَانَتْ النُّوَبَةُ لَنَا أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمْنَا نَخْطَفْنَا الْطِيْرَ فَلَا تُبْرِحُوا مَكَانَكُمْ

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,

وَأَذْ غَدْوَت مِنْ أَهْلٍ نَبَّوَى الْمُؤْمِنِينَ مَقَاعِدَ لَلْقَتَالِ ... 

And (remember) when you left your household in the morning to post the believers at their stations for the battle,

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ (۱۲۱)

And Allah is All-Hearer, All-Knower.

He hears what you say and knows what you conceal in your hearts.

Allah said next,

إِذْ هَمَّت طَائِفَتَانِ منْكُمْ أَن تُفْشَلَا وَاللَّهُ وَلَيْهِمَا وَعَلَى اللَّهِ فَلِيْتَوَكَّلُوا
المُؤْمِنُونَ (۱۲۲)

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.

Al-Bukhari recorded that Jabir bin `Abdullah said,

"The Ayah, إِذْ هَمَّت طَائِفَتَانِ منْكُمْ أَن تُفْشَلَا (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, واللَّهُ وَلَيْهِمَا (but Allah was their Wali (Supporter and Protector))."

Muslim recorded this Hadith from Sufyan bin Uuyaynah.
Allah said,

وَلَقَدْ نَصَرَكُمْ اللَّهُ بِبَدْرِ...  

And Allah has already made you victorious at Badr, 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 بِبَدْرِ وَأَنتُمْ أُذُنَّبُ...  

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, 

لَقَدْ نَصَرَكُمْ اللَّهُ فِي مَوَاطِنٍ كَثِيرَةٍ وَبَيُومٍ حَنِينٍ إذْ أَعْجِبْتُكُمْ كُثُرُتُكُمْ فَلَمْ تُغْنَ عَنْكُمْ شَيْئًا... and on the day of Hunayn (battle) when you rejoiced at your great
number, but it availed you naught... until, ...and Allah is Oft-Forgiving, Most Merciful (9:25-27).

**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.

...and Allah is Oft-Forgiving, Most Merciful (9:25-27).

So have **Taqwa** of Allah that you may be grateful. means, fulfill the obligations of His obedience.

3:124 (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down!"

3:125 "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)."

3:126 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.
3:127 That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

3:128 Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.

3:129 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

Allah says,

إِذْ تَفْوَلُ لِلَّمُؤْمِنِينَ أَلَنْ يَكُفُّكُمُ الَّذِينَ يُقَبِّلُونَهُمْ فَيَغْفِرُ لَهُمْ رَبُّكُمْ غُفْرَانًا عَزِيزًا مُّنَازِلِينَ (۴) ۱۲

(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down!"

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, 
إِذْ تَفْوَلُ لِلْمُؤْمِنِينَ 
(‘Remember) when you said to the believers) is related to His statement, 
وَلَقَدْ نَصَرَكُمْ اللَّهُ بِذَٰلِكَ بَيْدَرَ (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, 
إِذْ تَفْوَلُ لِلْمُؤْمِنِينَ أَنَّ يَكْفُيَكُمْ أَنْ يَمْدَحِكُمْ 
(‘Remember) when you said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels"), is about the battle of Badr;

Ibn Abi Hatim also reported 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; 
أَنَّ يَكْفُيَكُمْ أَنْ يَمْدَحِكُمْ رَيْكَمْ بِثَلَاثَةٍ أَلَفٍ مِّنَ المَلَائِكَةِ 
(‘Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down’), until, مُسَوَّمِينَ مُسَوَّمِينَ (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**, "إِذْ تَسْتَعِيْنَ رَبَّكُمْ فَاسْتَجِبَ لَكُمْ أَنَّى مُمَدَّكُم بَالْفِئٍ مِّنَ المَلَائِكَةِ مُرْدَفِينَ" (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."

until, "إنَّ اللَّهَ عَزِيزٌ حَكِيمٌ" (Verily! Allah is All-Mighty, All-Wise) (8:9-10), 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,

بَلِّى إِنَّ تَصَبَّرُوا وَتَنْتَفَكَوا...

But if you hold on to patience and have **Taqwa**,

means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command.

... وَيَأْتِيَكُمْ مَنْ فَوْرُهُمْ هَذَا...

and they will come rushing,

Al-Hasan, Qatadah, Ar-Rabi and As-Suddi said that Allah's statement means,

they (angels) will rush to you instantaneously.

Al-Awfi 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 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) (3:121) 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,

... يَمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلَفٍ مِنَ المَلَائِكَةِ مُسْوَمِينَ (۵)

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 اللَّهُ الَّذِينَ أَشْرَأْتُمْ لَكُمْ وَلَنَظْهَمْنَ فَلْوُبُكُمْ يَهُ... 

Allah made it not but as a message of good news for you and as an assurance to your hearts,

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,

\[\text{ذَلِكَ وَلَوْ يَشَاءَ اللَّهُ لَأَنْتَصَرَّ مَنْ مِنْهُمْ وَلَكِنْ لَيَتَّلِوَ بِغَضَبٍ بَعْضُكُمْ بَعْضًا وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يَضِلَّ أَعْمَالُهُمْ سَيَهْدِيهمْ وَيُصَلِّحَ بَالْهُمْ وَيُجْلِلُهُمْ الْجَنَّةَ عَرْفَهَا 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,

\[\text{وَمَا جَعَلَ اللَّهُ الْجَنَّةَ إِلَّا بِشَرّ الْعَالَمِينَ وَلِيَطْمَّنُوكُمْ حَلُوًا تُرُشَّ فِيهِ وَمَا النَّصْرُ إِلَّا مِنْ عَنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ (١٢٦).}

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.

This \text{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,

\[\text{لِيَقُطَعَ طُرَقَهَا مَنْ أَلَّهَمْ كَفَرُوا...}

That He might cut off a part of those who disbelieve,
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, لَيَقْطَعُ طَرَファ (That He might cut off a part...),

meaning, to cause a part of a nation to perish.

... منَ الَّذِينَ 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,

... أُوْلَىْكُمُ فَيْتَقِلُّوا...

or expose them to infamy, so that they retire, to go back to their land,

... خَانِئِينَ (١٢٧)

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,

ليَسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يُبْنِبُ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ (١٨٩)

Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.

ليَسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ (Not for you is the decision),

meaning, "The matter is all in My Hand."

Allah also said,

فِإِنَّمَا عَلِيْكَ الْبَلَغُ وَعَلِيْئَا الْحَسَابُ
your duty is only to convey (the Message) and on Us is the reckoning. (13:40)

and,

ليسَ عليكِ هَذَاهُمْ وَلَكَنَّ اللَّهُ يَهْدِي مَن يَشَأُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

and,

إِنْكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكَنَّ اللَّهُ يَهْدِي مَن يَشَأُ

Verily, you guide not whom you like, but Allah guides whom He wills. (28:56)

Muhammad bin Ishaq said that Allah's statement, ليسَ لكَ من الأمر شيءٌ (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,

أوَ يَعْدِبُهُمْ ... 

whether He pardons them, concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

أوَ يَعْدِبُهُمْ ...

or punishes them; in this life and the Hereafter because of their disbelief and errors.

فإِنَّهُمْ طَالِمُونَ ...

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; Sami` Allahu Liman Hamidah, Rabbana wa laka-l-Hamd. Thereafter, Allah revealed this Ayah, لَيْسَ لَكَ مِنَ الْأُمَّرِ شَيْءٌ (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,

َلاَيْسَ لَكَ مِنَ الْأُمَّرِ شَيْءٌ (Not for you is the decision).

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; 
Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd.

He would then say, (the Qunut)

اللهِمَّ أُنْجِي الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَّمَهُ بْنُ هُشَامٍ وَعَيْشَ بْنُ أبي رَبِيعَةٍ، وَالْمُسْتَصْلِبِينَ مِنَ النَّاسِ،

اللهمَّ اشْدُدْ وَطَأَتْكَ عَلَى مُضْرَّرِهِ، وَاجْعَلْهَا عَلَيْهِمْ سَيْنَينَ كَسَنِيْنَ يُوسُفُ

O Allah! Save Al-Walid bin Al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabiah 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, 

لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءًا (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,

كَيْفْ يَقْلُلُ قُوَّةُ شَجَاهَةٍ نَبِيِّهِمْ؟

How can a people achieve success after having injured their Prophet?

Thereafter, 

لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءًا (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,

(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,

And to Allah belongs all that is in the heavens and all that is in the Earth.

everything is indeed the property of Allah and all are servants in His Hand.

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.

and Allah is Oft-Forgiving, Most Merciful.

3:130 O you who believe! Do not consume Riba doubled and multiplied, but fear Allah that you may be successful.
And fear the Fire, which is prepared for the disbelievers.

And obey Allah and the Messenger that you may obtain mercy.

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).

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).

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.
3:136 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 says,

يَا أَيُّهَا الْذِّينَ آمَنُوا لَا تَأَكُّلُوا الرُّبَى أَضْعَافًا مُضَاعَفَةً ...

O you who believe! Do not consume Riba doubled and multiplied,

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.

... وَاتَّفَقوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠)

but fear Allah that you may be successful.

Allah 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,

وَأْتُوا النَّارَ الَّتِي أُعْدِتْ لِلْكَافِرِينَ (١٣١)
وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (١٣٢)

And fear the Fire, which is prepared for the disbelievers.
And obey Allah and the Messenger that you may obtain mercy.

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,

وَسَارَعُوا إِلَى مَغْفِرَةٍ مِّنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاءَاتُ وَالأَرْضُ

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).

Just as the Fire was prepared for the disbelievers.

It was reported that;

the meaning of Allah's statement, عَرْضُهَا السَّمَاءَاتُ 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, بِطَابِعَهَا مِنْ إِسْتِبْرَاقٍ (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;

إذا سألتم الله الجنة فسألوه الفردوس، فإنهم أعلى الجنة، وأوسع الجنة، ومنه تفرج أنهر الجنة، وسهقها عرشه الرحمن.

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 Surah Al-Hadid,

سابقوا إلى مغفرة من ربكم وجدن عرضها كعرض السمااء والأرض

Race 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, وجدن عرضها السماوات والأرض (Paradise as wide as the heavens and the Earth); "Where is the Fire then?"

The Prophet said,

أرأيت الليل إذا جاءه ليس كل شيء، فائين النهار؟

When the night comes, it overtakes everything, so where is the day.

The man said, "Where Allah wants it to be."

The Prophet said,

وكذلك النار تكون حيث شاء الله عز وجل

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, (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,

الذين يَنفقون في السَّرّاء والضَّرَّاء

Those who spend (in Allah’s cause) in prosperity and in adversity,

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,

الذين يَنفقون أمْوَلَهُم بَالْبَيْلِ وَالْتَّهْيَار سُبْرًا وَعَلَائِنَى

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,

...والكَابِرُين اللَّهِ وَالْعَافِين عَن النَّاس

who repress anger, and who pardon men;

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 Sahihs.

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 كَفَّرَ غَيْبَةً وَهُوَ قَادِرٌ عَلَى أَنْ يُفْقِدَهُ دُعَاءُ اللَّهِ عَلَى رُؤْوسِ الخَلَايق حتَّى يُخْيَرَهُ مِنْ أَيِّ الْحُورَ 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 تَجِزَّعَ عَبْدٌ مِنْ جَرْعَةٍ أُفْضِلُ أَجْرًا مِنْ جَرْعَةٍ غَيْبَةٍ كَفَّرَهَا ابْتَغَاءَ وَجِيْهَهُ اللَّهُ

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,

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,

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,

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,
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,

وَالذِّينَ إِذًا فَعَلُوا فَاحِشَةً أوَّلَمْ يَحْسَبُوا أَن فَسَهَّلَهُمُ اللَّهُ فَأَفْرَقَّهُمْ لَدُنْوَيْهِمْ

...  

And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins.

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,

إِنْ رَجَلًا أَذَنَبَ ذَنِيبًا فقالَ: رَبِّ إِنِّي أَذَنَبَتْ ذَنِيبًا فَاعْفَرْهُ

A man once committed an error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنِيبًا فَعَلِمَ أنَّ لَهُ رَبٌّ يَعْفِرُ الْذَنِيبَ

وَيَأْخُذَ بَهُ، قَدْ عَفَرَتْ لِعَبْدِي

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.'

ثُمَّ عَمِلَ ذَنِيبًا أَخَرًا فقالَ: رَبِّ إِنِّي عَمِلْتُ ذَنِيبًا فَاعْفَرْهُ

The man committed another error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ تَبَارَكَ وَتَعَالَى: عَلَمَ عَبْدِي أنَّ لَهُ رَبٌّ يَعْفِرُ الْذَنِيبَ وَيَأْخُذُ

به، قَدْ عَفَرَتْ لِعَبْدِي

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.'

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.'

A similar narration was collected in the Sahih.

Abdur-Razzaq recorded that Anas bin Malik said,

"I was told that when the Ayah, وَالذِّينَ إِذَا فُظِّلَوْا فَاحِشَةً أوْ ظَلَّمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُلْلُوبِهِمْ (And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins), was revealed, Iblis (Shaytān) cried."

Allah's statement,

وَمَنْ يَغْفِرُ الْذُنُوبِ إِلَّا اللَّهُ ...

and none can forgive sins but Allah,

means that none except Allah forgives sins.
Allah said,

ودمُ يُصِرُّوا علَى ما فعلوا وهم يعلمون (135)

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, وهم يعلمون (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 يُقبِلُ التَّوْبَةَ عَنْ عِبَادِهِ

Know they not that Allah accepts repentance from His servants. (9:104)

and,

وَمَن يَعْمَلُ سُوءًا أو يَظْلِمُ نَفْسَهُ ثُمَّ يَسْتَغْفِرُ اللَّهُ يَجْدِ

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,

أَوَلِينَكَ جَزَآؤُهُم مَغْفِرَةٌ مَن رَبِّهِمْ ...

For such, the reward is forgiveness from their Lord,

as a reward for these qualities.
forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise),
carrying all kinds of drinks,
wherein they shall abide forever,
and ever,

How excellent is this reward for the doers.

Allah praises Paradise in this part of the Ayah.

قد خَلَّتْ مِنْ قَبْلُكُمْ سَنَّتَانِ فَسِيرُوا فِي الأَرْضِ فَانظِرُوا كَيْفَ كَانَ عَقَبَةُ الْمُكْذِبِينَ

3:137 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.

هَذَا بِيَانٌ لِلْنَّاسِ وَهَذَى وَمَوْعِظَةً لِلمُتْقَينِ

3:138 This is a plain statement for mankind, a guidance and instruction for the Muttaqin.

وَلَا تَهْنُوا وَلَا تَحْرُنَّوا وَأَنْتُمُ الأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ

3:139 So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.
2:140 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.

And that Allah may test those who believe and destroy the disbelievers.

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!

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,

> فَذُوَّبَ مِنْ قَبْلَكُمْ سَنَٰنٌ...

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,

> فَسَيِّرُوا فِي الْأَرْضِ فَأَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ (١٣٧)

so travel through the earth, and see what was the end of those who denied.

Allah said next,

> هَذَا بَيَانٌ لِلْنَّاسِ...

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.

> وَهَذِئَ وَمَوْعِظَةٌ...

And a guidance and instruction,

for the Qur'an contains the news of the past, and, 

> وَمَوْعِظَةٌ لِلْمُتَّقِينَ (١٣٨)

and instruction for the **Muttaqin**.

> لِلْمُتَّقِينَ

to discourage committing the prohibited and forbidden matters.
Allah comforts the believers by saying,

وَلَا تَهْزُوا... 

So do not become weak,

because of what you suffered.

وَلَا تَحْزَؤُوا وَأَنْثَمُ الأَعْلَوْنَ إِن كُنتُمْ مُؤْمِنِينَ (۱۳۹)

nor be sad, and you will be triumphant if you are indeed believers.

إنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقُوَّمَ قَرْحًا مَثَلَّهُ.

for surely, the ultimate victory and triumph will be yours, O believers.

وَتَلَکَ الأَيَّامُ نَدَاوُلَهَا بَيْنَ النَّاسِ...

If a wound has touched you, be sure a similar wound has touched the others,

Therefore, the Ayah says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

وَلَيْعَلَّ اللَّهُ أَلْحَنِينَ أَمَّنَوْا...

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.

وَلَيْعَلَّ اللَّهُ أَلْحَنِينَ أَمَّنَوْا...

and that Allah may know (test) those who believe,

According to Ibn Abbas, meaning, "So that We find out who would be patient while fighting the enemies."

وَلِيْعَلَّ اللَّهُ أَلْحَنِينَ أَمَّنَوْا...

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.
And Allah likes not the wrongdoers. And that Allah may test those who believe,

by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered.

Allah's statement,

وَلِيُحْصَنِ اللَّهُ الَّذِينَ آمَنُوا ... (۱۴۱)

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 الجَنَّةَ وَلَمَّا يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ (۱۴۲)

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!

The Ayah asks, do you think that you will enter Paradise without being tested with warfare and hardships. Allah said in Surah Al-Baqarah,

أَمْ حَسَبْتُمْ أَنْ تَدْخُلُوا الجَنَّةَ وَلَمَّا يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ مَسْتَهُمْ البَأسَاءَ وَالضَّرْرَاءَ وَرُزَّلُوا

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...

(۲:۲۱۴)
Allah said,

أحَسَبَ الْنَّاسُ أَن يُثْكِرُوا أَن يَقُولُوا أَمَّنَ أُمِّهِمْ لا يُقَتَّلُونَ

Do people think that they will be left alone because they say: "We believe," and will not be tested. (29:2)

This is why He said here, إِمَّا حَسَبْتُمْ أَن تَتَخَذُوا الْجَنَّةَ وَلَمْ يَعْلَمَ اللَّهُ الَّذِينَ جَاهَذُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ (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),

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,

وَلَقَدْ كَتَبْنَا تَمَّنُّوْنَ الْمَوْتَ مِنْ قَبْلِ أَن تَقْتُلوُهُ فَذَاقُوهُ وَأَنْثَمْ تَنْظُرُونَ (143)

You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes.

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,

لَا تَتَمِّمْوَا لِقَاءَ الْحَرَّ، وَسَلَوْا اللَّهَ الْعَافِيَةَ، فَإِذَا لَمْ يَقِيمُوْهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظَلَالِ السَّيْفِ

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, 

فَقَدْ 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.

3:144 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.

3:145 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.

وَكَأِلٌّ مَّنْ نَبِيٍّ قَاتِلٌ مَعَهُ رَبِيٍّنَ كَثِيرٍ فَمَا وَهُنَّوْا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعَفْوَا وَمَا اسْتَكَانُوْا

3:146 And many a Prophet fought and along with him many Ribbiyyun. But they never lost heart for that which befall them in Allah’s way, nor did they weaken nor degrade themselves.

وَاللَّهُ يُّحِبُّ الصَّابِرِينَ

And Allah loves the patient.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبِّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافِنَا فِي أَمْرِنَا وَتَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكُفَرِينَ

3:147 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."

فَقُلُوهُمْ اللَّهُ تَوَّابٌ الَّذِينَ يَسْتَغْفِرُونَ وَحُسْنُ تَوَّابٌ الْآخَرِ

3:148 So Allah gave them the reward of this world, and the excellent reward of the Hereafter.

وَاللَّهُ يُّحِبُّ الْمُحْسِنِينَ

And Allah loves the good-doers.
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,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ...

Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.

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, وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ (Muhammad is no more than a Messenger, and indeed (many) 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,

أَفِئِنَ مَاتُ أوُ قُتِتْ انتِلَبْتِمْ عَلَى أُعْقَابِكُمْ...

If he dies or is killed, will you then turn back on your heels,

become disbelievers.

وَمَن يَنْتَلِبْ عَلَى عَقِبَتِهِ فَلْنَ يَضُرُّ اللَّهُ شَيْئًا وَسَيُجْزِي اللَّهُ الشَّاءِرِينَ (٤٤)

And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.

those who obeyed Allah, defended His religion and followed His Messenger whether he was alive or dead.

The Sahih, Musnad and Sunan collections gathered various chains of narration stating that Abu Bakr recited this Ayah when the Messenger of Allah died.

Al-Bukhari recorded that Aishah said that;

Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the Masjid and did not speak to anyone until he came to her (in her room) and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed,

"My father and my mother be sacrificed for you! Allah will not combine two deaths on you. You have died the death, which was written for you."

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 مُحَمَّدَ ﺍِلَّا رَسُولٌ فَذُ خَلَتْ مِنْ قِبْلَهُ الرَّسُولُ أَفَانَ مَاتَ أَوْ فَتَلَّ اِنْقِلْبُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقِلِبُ عَلَى عَقْبَيْهِ فَلْنَ يَضْرِبَ اللَّهُ شَيْئًا وَسَيَجْرِي اللَّهُ الْشَاعَرِينَ (۱۴)"

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,

وَمَا كَانَ لِنَفَسٍ أَنْ تَمُوتَ إِلَّا بَيْنَ اللَّهِ وَكِتَابَهُ مُوَجَّلًا ...

And no person can ever die except by Allah's leave and at an appointed term.

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, كِتَابًا مُوَجَّلًا (at an appointed term) which is similar to His statements,

وَمَا يُعَمَّرُ مِنْ مَعْمَرٍ وَلَا يُنَقْصُ 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. (35:11)
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 (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 يُرِدُّ ثَوَابَ الدُّنْيَا نُؤُوْتَهُ مِثْلًا وَمَن يُرِدُّ ثَوَابَ الْآخِرَةِ نُؤُوْتَهُ مِثْلًا ...

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,

মন কান যুরিদ হরথ্য অহর্ষে নর্দ লে ফি হরথ্য হ মন কান যুরিদ হরথ্য অহর্ষে নূতনে মেহা ও মা লে ফি অহর্ষে মন প্রসিবে মন ৷
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)

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,

... وَسَنَّجْزِيِ الشَّاَكِرِينَ (۱۴۵)

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,

وَكَأِنْ مَنْ تَبَيَّنَ قَاتَلَ مَعَهُ رَبِّيُّونَ كَثِيرً... 

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, وَاللَّهُ يُحِبُّ الصَّابِرِينَ (and Allah loves the patient)."

As-Suhayli agreed with this explanation and defended it vigorously.

This view is supported by Allah saying; مَعَهُ رَبِّيَّةٌ كَثِيرَ (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, رَبِّيَّةٌ كَثِيرَ (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,

Ribbiyyun (many Ribbiyyun) means, many scholars.
He also said that it means patient and pious scholars.

... فَمَا وَهْنُوْا لِمَا أَصَابُهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعِفْوَا وَمَا أَسْتَكَانُوْا ...

But they never lost heart for that which befell them in Allah's way, nor did they weaken nor degrade themselves.

Qatadah and Ar-Rabi bin Anas said that,

وَمَا ضَعِفْوَا (nor did they weaken),

means, after their Prophet was killed.

وَمَا أَسْتَكَانُوْا (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 أَسْتَكَانُوْا (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.

وَلَلَّهُ يُحْبِبُ الصَّابِرِينَ (۶۶)

وَمَا كَانُ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافِنَا فِي أَمْرِنَا وَتَبْيِنَ أُقْدَامَنَا وَانصْرَانَا عَلَى الْقَوْمِ الكَافِرِينَ (۷۴)

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."

and this was the statement that they kept repeating.
Therefore,

فَآتِهِمُ اللَّهُ ثَوَابَ الْذَّنِينَ...

So Allah gave them the reward of this world,

victory, triumph and the good end.

وَحَسَنَ ثَوَابِ الْآخِرَةِ...

and the excellent reward of the Hereafter.

added to the gains in this life.

وَاللَّهُ يُحْبِبُ المُحْسِنِينَ (۱۴۸)

And Allah loves the good-doers.

3:149 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.

3:150 Nay, Allah is your protector, and He is the best of helpers.

3:151 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.
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.

(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.
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,

يَا أَيُّهَا الْدُّنِيَا مِنْ هَذِهِ شَيْءًا ١٤٩

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers.

Allah also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him.

Allah said,

بَلْ اللَّهُ مُؤْلَكُمْ وَهُوَ خَيْرُ الْنَّاصِرِينَ ١٥٠

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,

سَلَّمُوا فِي قُلُوبِ الْدُّنِيَا كُفُّرواْ الرُّعَبَ بِمَا أَشْرَكُوا بِاللهِ مَا لَمْ يُشْرِكُوا مِنْهُ سَلَطَانًا وَمَأْوَاَهُمُ الْنَّارُ وَبِئْسُ مَثَلٍ مِّنَ الظَّالِمِينَ ١٥١

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with

And Allah is Well-Aware of all that you do.
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,

أُعِيَّنتُ خَمسًا لَمْ يُعِيّنهُنَّ أُحُدٌ مِّنَ الْأَنَامِيِّينَ قَبْلِيُّ:

- نُصِرْتُ بِالرَّجُل مَسِيرَةَ شَهْرٍ،
- وَجَعَلْتُ لِيَ الْأَرْض مَسْجِدًا وَظُهُورًا،
- وَأُجْلِبْتُ لِيَ الغَنائم،
- وَأُعِيَّنتُ الشُّفَاعَة،
- وَكَانَ النَّبِيُّ تُبَيِّعَتْ إِلَى قَوْمِهِ خَاصَّةً وَتُبَيِّعَتْ إِلَى النَّاس عَامةً

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,

وَلَقِدْ صَدَقَكُمْ اللَّهُ وَعَدَهُ...

And Allah did indeed fulfill His promise to you,

in the beginning of the day of Uhud.

إِذْ تَحْسُونَهُمْ ...

when you were killing them,

slaughtering your enemies,

بِإِذْنِهِ ...

with His permission,
for He allowed you to do that against them,

حتى إذا فشلتُم... ...

until when you **Fashiltum**.

Ibn Jurayj said that Ibn Abbas said that;

**Fashiltum** means, `lost courage'.

وَتَنَارَ عَنْمُ في الأمْر وَعَصْيَمُ...

and fell to disputing about the order, and disobeyed,

such as the mistake made by the archers.

من بَعْدٍ مَا أرَاكُم مَا تَحْبُوْنَ...

after He showed you what you love,

that is, victory over the disbelievers.

منْكِم مَن يُرِيدُ الدُنيَا...

Among you are some that desire this world,

referring to those who sought to collect the booty
when they saw the enemy being defeated.

وَمَنْكِم مَن يُرِيدُ الآخَرَةَ ثُمَّ صَرَّفَكُم عنْهُم ليَبْتَلِيكُم... 

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.

ولَقَدْ عَفَوْا 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.
and Allah is Most Gracious to the believers.

Al-Bukhari recorded that Al-Bara' said,

"We met the idolators 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, ﴿ثُمَّ صَرَّفَكُمْ عَنْهُمُ لَيْبَيْنَكُمْ﴾ (Then He made you flee from them, that He might test you),

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 denounce 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 نُصَفِّعُونَ وَلَا تُلْبَوُنَّ 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 تُلْبَوُنَّ 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 يُدْعَوُكُمْ فِي أَخْرَاجِكُمْ...

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, "(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 Mika'il, 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,

قُسْحَقَ لِأَصْحَابِ السَّعِير

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 **Sahih** 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,

ـ فَأَنَا بَيْنَكُمْ عَمَّا يَعْمَمُ ـ

There did Allah give you one distress after another,

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,
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 your enemy.

nor for what struck you,

Ibn Abbas, Abdur-Rahman bin Awf, Al-Hasan, Qatadah and As-Suddi stated,

of injury and fatalities.

Allah said next,

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.
They said, "Have we any part in the affair!"

"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."

"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.

3:155 Those of you who turned back on the day the two hosts met, Shaytān 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 says;

ثمَّ أنزلَ عَلَيْكُمْ مِنْ بَعْدِ الْعَمَّ اثْنَىَ نَعَاسًا يَغْشَى طَائِفَةً مَّنَكُمْ ...

Then after the distress, He sent down security for you. Slumber overtook a party of you,

Allah reminds His servants of His favor when He sent down on them tranquility 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 Surah Al-Anfal about the battle of Badr,

إِذْ یُغْشَیْكُمْ النَّعَاسَ اثْنَىَ أَمَنَّةً مَّنَهُ

(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) for they are liars and people who have doubts and evil thoughts about Allah, the Exalted and Most Honored.

Allah said,

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لَمْ تَأْنِيَ عَلَيْكُمْ مِنْ بَعْدِ الْجَرْحِ أَمْنَةً تُغَاشَىٰ طَائِفَةَ مَنَكُمْ...
```

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.

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وَطَائِفَةَ قَدْ أَهْمَثْهُمْ أَنفَسُهُمْ...
```

While another party was thinking about themselves, and they were not overcome by slumber because of their worry, fright and fear.

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بِظَلْلَهِ غَيْرِ الْحَقِّ ظَنَّ الْجَاهِلِيَّةَ...
```

and thought wrongly of Allah --- the thought of ignorance.
Similarly, Allah said in another statement,

بَلْ ظَنُّنَّهُمْ أَنَّ الْيَوْمَ لَا يَتَّلِبُ بِالرَّسُولِ وَالْمُؤْمِنِينَ إِلَى أُهُلِّيْهِمْ أَبْدًا

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,

... يَفْعَلُونَ...

they said,

... هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ...

"Have we any part in the affair?"

Allah replied,

... قُلْ إِنَّ الْأَمْرَ كَلَّهُ لِلَّهِ يَحْفُزُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدِدونَ لَكَ...

Say: "Indeed the affair belongs wholly to Allah."

They hide within themselves what they dare not reveal to you. Allah exposed their secrets, that is,

... يَفْعَلُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُلْنَا هَاهُنَا...

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,

قُلْ لَوْ كُنتُمْ فِي بُيوَتِكُمْ لَبَرَزُ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقُتْلَ إِلَى مَضَاجِعِهِمْ

...لِيَبْتَلِيَ اللَّهُ مَآ فِي صُدُورِكُمْ وَلِيَمَّحَصِّمَا فِي قُلُوبِكُمْ...

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,

وَلَبِبّتِلَيْنَا اللَّهُ مَا فِي صُدُورِكُمْ وَلِيَمَّحَصَّمَا فِي 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 (١٥٤)

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,

إنَّ الَّذينَ تَوَلَّواْ منْكُمْ يَوْمَ الْبِلَاءِ الجَمِيعَانَ إِلَّمَا أَسْتَرْزُلُهُمُ الشَّيْطَانُ بِبَعْضٍ مَا كَسَبُواْ ...

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.

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,

ولَقَدْ عَفَّ اللَّهُ عَنْهُمْ ...

but Allah, indeed, has forgiven them,

their giving flight.

إنَّ اللَّهَ غَفُورٌ حَلِيمٌ (٥٥)

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,

إِنَّ الَّذِينَ تَوَلَّوُا مِنكُمْ يَوْمَ النُّقُوسِ الجَمِيعَانَ إِنَّمَا أَسْتَرَزْلُهُمُ الشَّيْطَانُ بِبُعْضٍ مَا كَسَبَّوْا وَلَقَدْ عَفَّا اللَّهُ عَنْهُمْ ...

Those of you who turned back on the day the two hosts met, Shaytán 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 Ruqayyyah, 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.''

3:156 O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts.
It is Allah that gives life and causes death. And Allah is All-Seer of what you do.

3:157 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.

3:158 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,

وَإِذَا قَدْ مَنَّ مُّنَّمَّ أوْ قُتِّلْنِمْ لَيْلَى اللَّهِ نُحْشَرُونَ

O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren,

about their dead brethren,

when they travel through the earth,

for the purpose of trading and otherwise,
or go out to fight,
participating in battles,

"If they had stayed with us,"

in our area,

"they would not have died or been killed,"

they would not have died while traveling or been killed in battle.

Allah's statement,

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,

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.

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,

وَلَنَّ لَّكُمْ فِي سَبِيلِ اللَّهِ أُمُومٌ مَّمَّا فَرَّحَ مَنْ افْتَلَمَ مِنْ اللَّهِ وَرَحَّمَ حَبِّ مَمَّا

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.

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,

وَلَنَّ اللَّهُ مَّمَّا فَتَلَّمَ لِلَّهِ تَحْشِيرُونَ (۱۵۷)

And whether you die or are killed, verily, unto Allah you shall be gathered.

3:159 And by the mercy of Allah, you dealt with them gently.

وَلَوْ كَنْتُمْ فَظًا عَلَيْهِمَا لَقَطَّنْتُمْ قَلْبَكَ بَيْنَ مَا حَوَّلَكَ افْتَغَفْ عَنْهُمْ وَأَستَعْفَرْهُمْ فِي الْأَمْرِ

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.
3:160 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.

3:161 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.

3:162 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!

3:163 They are in varying grades with Allah, and Allah is All-Seer of what they do.
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.

وَإِن آَفَٰتَ اللّهُ رَءُوفٌ رَحِيمٌ

And by the mercy of Allah, you dealt with them gently,

meaning, who would have made you this kind, if it was not Allah's mercy for you and them.

Qatadah said that, وَإِن آَفَٰتَ اللّهُ رَءُوفٌ رَحِيمٌ (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,

... وَلَوْ كَنْتَ فَضَلًا غَلِيظَ الْقُلْبِ لَأنْفَضُّوا مِنْ حَوَّالَكَ ...

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, غَلِيظَ الْقُلْبِ (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,

فَاعَفُ عَنْهُمْ وَأَسْتَعْفِرْ لَهُمْ وَشَأَوْرُهُمْ فِي الأَمْرِ ...

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.

265
For instance, before the battle of Badr, the Prophet asked his Companions for 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 idolaters 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 (Aishah). 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 Aishah.
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;

المُستَشَارُ مُؤْتَمَنَ

The one whom advice is sought from is to be entrusted.

This 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,

 فإذاَ عَزَّمْتَ فَتَوْكَّلْ 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 اللَّهَ يَحْبُبُ المُتَوْكَّلِينَ (١٥٩)

certainly, Allah loves those who put their trust (in Him).

Allah's statement,

إِن يَنصُرُ رَكْمَ اللَّهُ فَلاَ غَالِبٌ لَكُمْ وَإِنِّي أَخْلَصْتُكُمْ فَمَنْ ذَا الَّذِي يَنصُرُ رَكْمَ مَنْ بَعْدَهُ ... 

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you!

is similar to His statement that we mentioned earlier.

وَمَا النَّصْرُ إلَّا مِنْ عَنْدِ اللَّهِ العَزِيزِ الحَكِيمِ

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 اللَّهِ فَلَيْنَوْكَّلِ المُؤْمِنُونَ (۱۶۰)

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 لِنَبِيٍّ أَنْ يَغْلَبَ...

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, (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 يَغْلَبَ وَمَنْ يَغْلَبَ يَتَّبِعْهُ بَيْنَ يَدَيْهِ عِلْمَ 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,

... وَمَن يَعْظَلُ يَأْتَ بِمَا غَلَبَ يَوْمَ الْقِيَامَةَ ثُمَّ تُوْقَىٰ كُلُّ نَفْسٍ مَّا كَسَبَّتْ وَهُمْ لا يُظَلمُونَ (١٦١)

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-Ashjai said that the Prophet said,

أَعْطَمُ الْعَلُوْلَ عَنْدَ اللَّهِ ذَرَاعُ مِنَ الأَرْضِ، تَجْذَبُونَ الرَّجُلِينَ جَارِيَةً فِي الأَرْضِ أَوْ فِي الْمَدَارَ فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظْ الصَّاحِبِ يَوْمَ الْقِيَامَةَ، فَإِذَا اقْتَطَعَهُ، طُوْقَةُ مِنْ سَبْعَ أَرْضِيَاتٍ إِلَى يَوْمَ الْقِيَامَةَ.

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,

مَا بَالَ الْعَالِمِ نَعْمَتُهُ فِيْجَيْفِ يَقُولُ: هَذَا لَكِنْ، وَهَذَا أَهْدِي لَي، أَفْلا تَجِلِسَ فِي بَيْتِ أَبِي، أَوْ أَمْهُ فِيْنُظِرُ أَيْتَهُ إِلَيْهِ أَمْ لَا، وَأَلْدُيْ نَفْسُ مُحْمَّدٍ بِيْدِهَا، لا يَأْتِي أَحَدُ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَهُ يَوْمَ الْقِيَامَةَ عَلَى رَفْقَتِهِ، إِنَّ كَانَ بَعْيِهِ لِهِ رَعَاةً، أَوْ بَقْرَةً لِهَا حُوَارٍ، أَوْ شَأَةً، تَبْعَرَ.

269
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,

اللْهُمَّ هَلْ بَلَغَتْ

`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 **Sahih**s.

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 بَعْثْتُ إِلَيْكَ؟

لَا نَصِيبَّنَّ شَيْئًا بَعْثَرْ إِذْنِي، فَإِنَّهُ غُلُولَ

Do you know why I summoned you back?

Do not take anything without my permission, for if you do, it will be **Ghulul**. وَمِن يَغْلُلْ يَأْتِي بِما غَلَّ يَوْمُ الْقِيَامَةَ (and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).
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,

لا ألقين أحذكم يجيء يوم القيامة على رقابه بغير له رغبة
قِفْوَل: يا رَسُولَ اللهِ أَعْثِني فَأَقُولُ: لا أملك لك من الله شيمًا، قد أبَلَغْتُكَ،

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.'

لا ألقين أحذكم يجيء يوم القيامة على رقابه فرس لها حمَّامة
قِفْوَل: يا رَسُولَ اللهِ أَعْثِني فَأَقُولُ: لا أملك لك من الله شيمًا، قد أبَلَغْتُكَ،

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.'

لا ألقين أحذكم يجيء يوم القيامة على رقابه رقاع تحقق قِفْوَل: 
يا رَسُولَ اللهِ أَعْثِني فَأَقُولُ: لا أملك لك من الله شيمًا، قد أبَلَغْتُكَ،

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 Khyber, 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,

کُلّا إِلَّي رَأِيْتُهُ فِي النَّارِ فِي بُرْدَةٍ عَلَّهَا أَوْ عِبَاءَةٍ

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 ابْنَ الخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يُدْخِلُ الْجَنَّةَ إِلَّا المُؤْمِنُونَ

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".

272
Allah said,

أَفْمَنْ اتَّبَعَ رَضُوْانَ اللَّهِ كَمَنْ بَآءَ بِسَحَٰطٍ مِّنْ اللَّهِ وَمَا أَوْاهُ جَهَّلُهُ وَبِيْسٍ
المُصِيرُ (١٦٢)

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!

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 يُعْلَمُ أَنَّمَا أَنزَلْتُ إِلَيْكَ مِن رَبِّكَ الحَقُّ 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)

أُفْمَنْ وَعَدَّنَّهُ وَعَدَاً حَسِنَاً فَهُوَ لَقَيْهِ كَمَنْ مَتَعَنّاهُ مَتَعَ الحَيَّةَ 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,

هُمُ الدِّرَجَاتُ عَنَّدَ اللَّهِ...

They are in varying grades with Allah,

Al-Hasan Al-Basri and Muhammad bin Ishaq said,
meaning, the people of righteousness and the people of evil are in grades.

Abu Ubaydah and Al-Kisa'i 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,

وَلِكُلِّ دَرَجَةٍ مَّعْلُومًا

For all there will be degrees (or ranks) according to what they did. (6:132)

Next, Allah said,

وَاللهُ بِصِيَارٍ بِمَا يَعْمَلُونَ (۱۶۳)

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 مَنَ اللَّهِ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ...

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 ءَايَاتِهِ أَنَّ خَلَقَ لَكُمْ مِّنْ أَنفُسِكُمْ أُروُجًا لَّتَسْكُنُوا إِلَيْهَا
And among His signs is that He created for them mates, that they may find rest in.

Meaning; of their own kind. (30:21)

And Allah said;

قل إِنَّمَا أَنَا بِشَرٍّ مُّلُوكٌ يُوحِي إِلَىٰ أَنَّمَا إِلَيْهُمْ إِلَّا وَاحِدٌ

Say: "I am only a man like you. It has been revealed to me that your God is One God." (18:110)

وَمَا أُرْسَلْنَا قِبْلَةً مِّنَ الْمُرْسَلِينَ إِلَّا إِنْ هُمْ لَيَاكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الأسْوَاقَ

And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. (25:20)

وَمَا أُرْسَلْنَا مِنْ قِبْلَةً إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرُءَ

And We sent not before you any but men unto whom We revealed, from among the people of townships. (12:109)

يَمَعَشَرُ الْجَنِّ وَالْإِنسِ أَلْمُ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ

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,

... يَبْلُوَ عَلَيْهِمْ آيَاتِهِ...

reciting unto them His verses, the Qur'an.

... وَيُزِرْكُبِهِمْ...

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.

... وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ...

and instructing them (in) the Book and the Hikmah, the Qur'an and the Sunnah,

... وَإِن كَانُوا مِنْ قَبْلٍ...

while before that they had been, before sending this Prophet, Muhammad,

لفِي ضَلَالِ مَبِينٍ (۱۶۴)...

in manifest error.

indulging in plain and unequivocal error and ignorance that are clear to everyone.

3:165 (What is the matter with you) 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!"

قُلْ هُوَ مِنْ عِنْدِ أَنفَسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Say, "It is from yourselves." And Allah has power over all things.

وَمَا أُصِبْكُمْ بِيَوْمِ الْتَقِيِّ الْجَمَعَانِ فَبِإِذْنِ اللَّهِ وَلَيْلَعْمَ المُؤْمِنِينَ

3:166 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.
3:167 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.

3:168 (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,

أَوْلَمْ أُصِبْتُكُمْ مُصِيبَةً ...

When a single disaster smites you,
in reference to when the Muslims suffered seventy fatalities during the battle of Uhud.

although you smote (your enemies) with one twice as great,

during Badr, when the Muslims killed seventy Mushriks and captured seventy others.

you say: "From where does this come to us!"

why did this defeat happen to us!

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,

أوَلَمْ تَلْهِيْنَ ٍ أَصْبَبُتُكُمْ مُصِيِبَةً؟ ۖ قَدْ أَصْبَبْتُمْ مَثْلَيْهَا ۖ قَلْتُمْ أَنَّى هَذَا ۖ قَلْنَ ۚ هُوَ مِنْ عَنْدِ أَنْفُسِكُمْ

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-Suddi said that:

the *Ayah*, "قلُ هُوَ مِنَ عَنَبٍ أَنْفِسُكُمْ" (Say, "It is from yourselves.") means, because you, the archers, disobeyed the Messenger's command to not abandon your positions.

... إنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (۱۶۵)

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 أَصَابَكُمْ يَوْمَ الْقَيَّةِ جَمَعًا فَبِإِذْ نَفِيَ اللَّهُ…

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 (۱۶۶)

in order that He might test the believers.

who were patient, firm and were not shaken.

وَلَيَعْلَمَ الْدُّهْنِ نَافِقْوا وَقَيْلُ لَهُمْ تَعَالَوْا قَاتِلَوْا فِي سَبِيلِ اللَّهِ أَوْ اذْفَعُوا قَالُوا لَوْ نَعْلَمُ قَتَالَ فَلَنْ نَبْعَنَاكُمْ…

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."

Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Salih, Al-Hasan and As-Suddi stated,
This refers to the Companions of Abdullah 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, أو أئتِنا أو أتْغُفِّناُ (or defend), so that the number of Muslims increases.

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, لوْ نَعْلَمُ قَتَالَةَ لَأَتْبَعَناَكُمْ ("Had we known that fighting will take place, we would certainly have followed you.").

According to Mujahid meaning, if we knew that you would fight today, we would join you, but we think you will not fight.

Allah said, هُمْ لِلْكُفَّرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلِإِيمَانِ...

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 لِلْكُفَّرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلِإِيمَانِ (They were that day, nearer to disbelief than to faith).

Allah then said, يَفْتَوُّلُونَ 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, لوْ نَعْلَمُ قَتَالَةَ لَأَتْبَعَناَكُمْ "(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 يَكْتُمُونَ (١٦٧)

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,

...قُل فَانْدرْوُا عَنْ أَنفْسِكُمْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (١٦٨)

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 Jabir bin Abdullah said,

"This **Ayah** (3:168) was revealed about Abdullah bin Ubayy bin Salul (the chief hypocrite)."
3:169 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.

3:170 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.

3:171 They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.

3:172 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.

3:173 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."

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.

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.

Allah tells;

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.

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,
He said, `We asked the Messenger of Allah the same question and he said,
أرَوَاحُهُمْ فِي جَوْفٍ طَبِيرٍ حَضْرٌ، لِيَّا قَنَادِيلُ مُلْعَظَةٍ بِالْرَّحْشِ،
تسَرَّحُ مِنَ الجَنَّةِ حَيْثَ شَاءَتُ، ثُمَّ تَأوَى إِلَى ذَلِكَ الْقَنَادِيلِ،

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.
فَافْتَلُعُ إِلَيْهِمْ رَبِّهِمْ إِتْلَاعًا فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟

Allah looks at them and says, `Do you wish for anything?'
فَقَالُوا: أُمِّي شَيْئًاٌ تَشْتَهُونَ وَنَحْنُ نُسَرَحُ مِنَ الجَنَّةِ حَيْثُ شَنَنَا؟

They say, `What more could we wish for, while we go wherever we wish in Paradise.'
فَفَعَّلْ ذَلِكَ بِهِمْ ثَلَاثًا مَرَاتٍ، فَلَمَّا رَأَوُا أَنْهُمْ لَنْ يُتَرَكُّوا مِنْ أَنْ يُسَلَّلُوا، قَالُوا: يَا رَبَّ نَرَيْنَ أَنْ تَرَدُّ أَرْوَاحَنَا فِي أَحْسَانِنَا حَتَّى نُقْتَلَنَّ فِي سَبَيلِكَ مَرَةٌ أَخْرَى،

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.'
فَلَمَّا رَأَى أَنْ لَيْسَ لُهُمْ حَاجَةٌ، نَتَرَكُوا

Allah knew that they did not have any other wish, so they were left.''
فَلَمَّا رَأَى أَنْ لَيْسَ لُهُمْ حَاجَةٌ، نَتَرَكُوا

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,

 leven *عَتَّمَكُمْ* بِأَحْدَتِكُمْ، جَعَلَ اللَّهُ أَرْوَاحَكُمْ فِي أَجْوَابِ طَيْرٍ حُضْرٍ، تَرَزُّدُ أَنْهَارَ الجَنَّةِ، وَتَأَلَّكُمْ مِنْ شَمَارِهَا، وَتَأْوِي إِلَى قَنَائِدِ مِنْ ذِهْبٍ فِي ظُلْ الْعَرْشِ، فَلَمَّا وَجَدُوا طُببَ مُسْتَرِبِهِمْ وَمَأْكُولِهِمْ، وَحَسِنَ مِتَّقِلِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانِنَا يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لَيْتَ نُرَهََُّوا فِي الْحَيَاةِ، وَلَا يَنْكِلُوا عَنِ الْحَرَّابَ;

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.'

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أُبْلِغُوهُمْ عَنْكَمْ

Allah said, `I will convey the news for you.'

Allah revealed these and the following Ayat,

وَلَا تَحْسِسُنَّ الْدُّنْيَا فَتُبْتُوا فِي سَبِيلِ اللَّهِ أَمَّآتَانَا بَلْ أَحْيَاءَ

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,

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.'

Allah revealed, (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,

الشهداء على بارق نهر بباب الجنة، في فتنه خضراء، يخرج عليهم رزقهم من الجنة بكره وعشيا

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.

UlImam 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-Shafii who narrated it from Malik bin Anas Al-Asbuhi, from Az-Zuhri, from Abdur-Rahman bin Ka`b bin Malik that his father said that the Messenger of Allah said,

السَّمَّةُ الْمُؤْمِنُ طَأَرِ الرَّجْعَةُ فِي شَجَرِ الجَنَّةِ حَتَّى يَرْجِعُهُ إِلَى اللَّهِ

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,

فَرْحِينَ بِمَا آتَاهُمُ اللَّهُ... 

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.

... من فضله وَبَسَّطَ عَلَيْهِمْ عَلَيْهِمْ وَلَا هُمْ يُحَرَّفُونَ (170)

...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.

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,

(171)

They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.

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,

الذين استجابوا لله والرسول من بعدهم أصابهم الفرح...

Those who answered (the Call of) Allah and the Messenger after being wounded,

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 disbelivers, 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,

الذين استجابوا لله ورسوله من بعيد ما أصابهم القرح لذين أحسنوا منهم وآثروا أجر عظيم (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.

Al-Bukhari recorded that Aishah said to Urwah 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,

الذين قال لههم الناس إن الناس قد جمعوا لكم فاحضرواهم قرآدهم إيمانًا...

Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith,

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.

... وقالوا حسبنا الله ونعم الوكيلٍ (١٩٣)

and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs."

Al-Bukhari recorded that Ibn Abbas said, حسبنا الله ونعم الوكيل "("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,

فانقلبوا بنعمةٍ من الله وفضل لم يمسهم سوء... 

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, (with grace and bounty from Allah. No harm touched them;) safe from the wicked plots of their enemies,

... وأُلْبَغُوا رَضْوَانَ اللَّهَ وَاللَّهُ دُو فَضُلٍ فَضُلٍ عَظِيمٍ (١٧٤)

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, فانقلبوا بِنَعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ (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,

إِنَّمَا ذَٰلِكَ الْشَّيْطٰنُ يَخْوَفُ أَوْلَٰيَاءَهُ

It is only Shaytan that suggests to you the fear of his friends,

meaning, Shaytan threatens you with his friends and tries to pretend they are powerful and fearsome.

Allah said next,

فَلا تَحَافَوْهُمْ وَحَافِظُونَ إِن كُنتُمْ مُؤْمِنِينَ (١٧٥)

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,

أَلِيَّسَ اللَّهُ يَكَافِهِ عَبْدَهُ وَيُحَوَّلُونَكَ بَالَّذِينَ مِن دُونِهِ

Is not Allah Sufficient for His servant! Yet they try to frighten you with those besides Him! (39:36)

until, 

قُلْ حَسْبِي اللَّهُ عَلَيْهِ يَتَوَكَّلُونَ 

Say: "Sufficient for me is Allah; in Him those who trust must put their trust." (39:38)

Allah said,

فَقَطْنُوا أُولِيَّيَةَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

So fight you against the friends of Shaytan; ever feeble indeed is the plot of Shaytan. (4:76)

and,

أُولِيَّيَةَ حَزْبِ الشَّيْطَانِ أَلَا إِنَّ حَزْبَ الشَّيْطَانِ هُمُ الخَسِيرُونَ

They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers! (58:19)

كَتَبَ اللَّهُ لَا أُلَبِّينَ أَنَا وَرَسُلُي إِنَّ اللَّهَ قَوِىٰ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty. (58:21)

and,

وَلَيَنْصُرِنَّ اللَّهُ مَن يَنَصُرُهُ

Verily, Allah will help those who help His (cause). (22:40)

and,

يَلَيْبُهَا الْذِّينَ ءَامَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنَصُرُكُمْ

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)
We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

3:179 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.

3:180 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 يَحْزَنُكُمُ الَّذِينَ يُسَارِعُونَ فِي الْكَفْرِ ...

And let not those grieve you who rush with haste to disbelieve,

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 يَضْرُّوا اللَّهَ شَيْئًا يَرِيدُ اللَّهُ أَلَّا يُجْعَلَ لَهُمْ حَظًّا فِي الآخَرَةِ ...

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 (۱۷۶)

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,

...لَن يَضُرُّوا اللَّهُ شَيْئًا ... not the least harm will they do to Allah.

Rather, they will only harm themselves.

وَلَهُمْ عَذَابٌ أَلِيْمٌ (۱۷۷) For them, there is a painful torment.

Allah said next,

وَلَا يَحْسَبُنَّ الْذِّنِينَ كَفَرُوا أَنَّمَا نُمَلِي لَهُمْ خَيْرًا لَّا نُنَمِّي لَهُمْ لِيَزَادُوا إِثْمًا وَلِهْلِمْ عَذَابَ مُهِينٍ (۱۷۸) 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.

This statement is similar to Allah's other statements,

أَيْخَسِبُنَّ أَنَّمَا نُمَلِي بِهِ مِنِّ مَالٍ وَبَنِينَ نَسَأَغْرُلْ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يُشَعَّرُونَ 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. (۲۳:۵۵-۵۶)

فَذَرْنِي وَمَنْ يَكْتَبُ بِهِ هَذَا الْحُبُّ بِنَسْتَدْرِجُهُمْ مِنْ حِيْثُ لَا يَعْلَمُونَ Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. (۶۸:۴۴)

وَلَا تُعْتِجِبُكَ أَمْوَلُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُمْ بِهَا فِي الْذَّنِينَ وَتُرَآَفَ أَنفُسُهُمْ وَهُمْ كَفَرُونَ 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 لِيُذِرُ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْثَمَ عَلَيْهِ حَتَّى يَمِيزَ الخَبيثَ مِنَ الطَّيِّبٍ ...

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.

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 لِيُذِرُ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْثَمَ عَلَيْهِ حَتَّى يَمِيزَ الخَبيثَ مِنَ الطَّيِّبٍ (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 لِيُطَلَّعَكُمْ عَلَى الْغَيْبِ ...

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 الله يختبئ من رسوله من يشاء ...

but Allah chooses of His Messengers whom He wills.

is similar to another Ayah

علَمُ الغيب فلا يظهر على غيبه أحداً

إلا من ارتضى من رسوله فآله يسلك من بين يديه ومن خلفه رصداً

(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,

... فأمنوا بالله ورسله ...

So believe in Allah and His Messengers.

Obey Allah and His Messenger and adhere to the law that he legislated for you.

... وإن تؤمنوا وتقوا فلكم أجور عظيم (١٧٩)

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,

ولا يحسبن الذين يبخلون بما آتاهم الله من فضله هو خير لهم بل هو شر لهم ...
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.

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,

سِيَطَوْفُونَ مَا بَحَلُوا بِهِ يَوْمَ الْقِيَامَةِ...

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,

منَ أَنَّ الَّذِينَ أَلَمْ بِزَكَّةَ مَالَهُمْ يُؤُودْ رُكُّنَاهُمْ مِثْلًا لَّهُ شَجَاعًا أَقْرَعًا، لَّهُ رَبِيبَانُ، يُطْوَفُهُمْ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلِهْزَمِيْهِ يُعْنِي بِشِدْقَيْهِ يَقُولُنَّ: أناَ مَالِكُ، أَنَا كَثِّرُكَ.

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,

وَلَا يَحْسَبُنَّ اللَّهُ مِن فَضْلِهِ هَوَيْنَ يُهْمُّ بَلْ هُوَ شَرٌّ لَّهُمْ

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, سِئِطُوقُونَ مَا بَحَلَوَا بِهِ يَوْمَ الْقِيَامَةِ (the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection).

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah, and At-Tirmidhi said, "Hasan Sahih."

Allah's statement,

... وَللهِ مَيرَاتُ السَّمَاوَاتِ وَالأَرْضِ ...

And to Allah belongs the inheritance of the heavens and the Earth,

... وَانفَقُوا مَمَّا جَعَلَكُم مُّسْتَخْلِفِينَ فِيهِ (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.

... وَاللَّهُ يَمْتَعُكُمْ خَبِيرًا (180)

and Allah is Well-Acquainted with all that you do.

with your intentions and what your hearts conceal.
3:181 Indeed, Allah has heard the statement of those who say: "Truly, Allah is poor and we are rich!"

سنَكِّتْبُ مَا قَالُوا وَقَتَلْهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَالُوا دُوَافِعَ

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)."

ذَلِكَ يِمَا قَدَّمَتْ أُيُّدُكُمْ وَأَنَّ اللَّهَ لَيْسَ بَظَلْمٍ لِّلْعَبْيِ

3:182 This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.

3:183 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."

فَقَلْ قَدْ جَاءَكُمْ رُسُلٌ مَّنْ قَبْلَيْنِ بِالْبَيِّنَاتِ وَبَالْذِي قَلَّمَ فَلَمْ

Say: "Verily, there came to you Messengers before me, with Al-Bayinat and even with with what you speak of; why then did you kill them, if you are truthful"
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

Allah says;

Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!"

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,

... سنَّكِتَبُ مَا قَالَوْا ...
contains a threat and a warning that Allah followed with His statement.

... وَقَطَّلُوهُمُ الأنَّوْيَاء بِغَيْرِ حَقٍّ ...

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.

... وَنَفْوَذُ دُوَافِعٍ عَذَابَ الحَرِيقِ (۱۸۱)

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْنِيِّكُمْ وَأَنَّ اللَّهَ لَيْسَ بَظَالَمًا لِلْعَبِيدِ (۱۸۲)

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,

الذِّينَ قَالَوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاً لَّوْمَانَ لَرَسُولٍ حَتَّى يَأْتِيَنَا بِغَرْبَانَ تَأَكُّلَهُ النَّارُ ... 

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."

Ibn Abbas and Al-Hasan stated,

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.

Allah replied,
Say: "Verily, there came to you Messengers before me, with Al-Bayinat..."

with proofs and evidence,

... وَبَالَّذِي قَلْتُمُ... 

and even with what you speak of,

a fire that consumes the accepted charity, as you asked,

... قَلْمَ قَتَلْنَمُوهُمْ... 

why then did you kill them!

Why did you meet these Prophets with denial, defiance, stubbornness and even murder!

... إن كُنتُمْ صَادِقِينَ (١٨٣)

if you are truthful.

... إن كُنتُمْ صَادِقِينَ (١٨٤)

if you follow the truth and obey the Messengers.

Allah then comforts His Prophet Muhammad,

فَإِن كَذَّبْتُكُمْ فَقَدْ كَذَّبَ رَسُلٌ مِّنْ قَبْلِكُمْ جَاوَّأْتُوا بِالْبَيِّنَاتِ وَالْزُّبُرَ وَالْكِتَابِ المُنِيرِ (١٨٤)

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. الزُّبُرَ (and the Zubur), the divinely revealed Books that were sent down to the Messengers, والكتاب المُنِيرِ (and the Book of Enlightenment) meaning the clarification and best explanation.
3:185 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.

3:186 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 says;

Everyone shall taste death.

Allah issues a general and encompassing statement that every living soul shall taste death.
In another statement, Allah said,

كلٌّ مَّنْ عَلَيْهَا فَان
وَيَبْقَى وَجْهُ رَبِّكَ دُوَّ الْجَلَّلِ وَالْإِكْرَامِ

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,

وَإِذًا نُؤْقَفُنَّ أُجُورَكُمْ بَيْنَ الْقِيَامَةِ...

And only on the Day of Resurrection shall you be paid your wages in full.

**Who Shall Gain Ultimate Victory**

Allah said,

فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فازَ...

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,

모وية سوط في الجنة خير من الدنيا وما فيها، اقرأوا إن شئتم

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,

فمن زحزح عن النار ودخل الجنة فقد فاز

(And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful).

This was collected in the Two Sahihs, but using another chain of narration and without the addition of Ayah.

Abu Hatim Ibn Hibban recorded it in his Sahih without the addition as did Al-Hakim in his Mustadrak.

Allah said,

... وما الحياة الدنيا إلا مناع الغرور (185)

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,

بل توؤثرون الحياة الدنيا
والآخرة خير وأبقى

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting. (87:16-17)

واماً أوتيتم من شيء فتمتع الحياة الدنيا وزينتها وما عند الله خير وأبقى

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,

وَاللهُ مَا الدُّنْيَا فِي الْأَخِرَةِ إِلَّا كَمَا يَغْمَسُ أَحَدُكُمْ أَصْبَعَهُ فِي الْيَمِّ،
فَلْيَنْظُرُ يَمْ تَرْجِعُ 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, وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (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,

لَتَنبَلَوْنَكُمْ فِي أَمَوَٰلِكُمْ وَأَنْفُسَكُمْ...

You shall certainly be tried and tested in your wealth and properties and in yourselves,

just as He said in another Ayah,

وَلَتَنبَلَوْنَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْقٍ مِّنَ الأَمَوَالِ وَالْأَنْفُسِ وَالْثَّمُرَةِ

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.

وَلَتَسَمَّعُونَ مِنَ الْذِّينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الْذِّينَ أُشْرَكُوا أَذَى

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.

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;

... وإن تصبروا وتنفروا فإن ذلك من عزّم الأمور (186)

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,
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.
(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.

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.

And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.
(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.

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 فكانت له أجمل يووم القيامة بلجام من نار

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 تحسَبَنَّ الَّذين يفرحون بما أثوا ويجبون أن يحموا 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 دعوى كاذبة ليتكذّر بهما، لم يزده الله إلا قللة

Whoever issues a false claim to acquire some type of gain, then Allah will only grant him decrease.

The Sahih also recorded;

المتَّقِينُ بما لم يعْطَهُ، كلا يابس تَوْبَيْ زُور

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 الدين أوثوا الكتاب لتبينه للناس ولا تكلمونه قبدهو وراء ظهورهم واستتروا به ثمناً قليلاً فبعد ما يشترون

(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. (3:187)

then the Ayah,
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,

لا تحسبوا الذين يفرحون بما أتوا ويبحثون 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),"

to the end of the Ayah."

And Muslim recorded similarly.

Allah said;

 فلا تحسبوا بهم بمفازة من العذاب ...
Do not think that they will be saved from punishment, rather it will certainly strike them.

So Allah said:

... وَلُهْمُ عَذَابٍ الْيَمِّ (188)

and for them is a painful torment.

Allah then said,

وَلَيْلَهٌ مَلِكُ السَّمَاءَاتِ وَالْأَرَضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (189)

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.

3:190 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.

3:191 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."
3:192 "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.

3:193 "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).

3:194 "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."

The Proofs of Tawhid for People of Understanding, their Characteristics, Speech, and Supplications

Allah said,

Verily, in the creation of the heavens and the Earth,

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.

... وَاحِتَالَّافِ اللَّيْلَ وَالْنَّهَارَ ...

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,

لاَيَاذَّ بِاللهِ عَلَيْهِ الْكُلُّ أَيْمَانُ (۱۹۰)

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,

وَكَأيْنَ مَنْ عَآيَةَ فِي السَّمَوَاتِ وَالأَرْضِ يُمْرَوْنَ عَلَيْهَا وَهُمْ عَلَىٰ مَعْرَضٍ وَمَا يُؤْمِنُنَّ بِاللهِ إِلَّا وَهُمْ مُشْرِكيُّونَ

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,

الذِّينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَفَغَعُودًا وَعَلَى جُنُوبٍ ...

Those who remember Allah standing, sitting, and lying down on their sides.
Al-Bukhari recorded that Imran bin Husayn said that the Messenger of Allah said,

صل قائمًا، فإن لم تستطع فقاعًا، فإن لم تستطع فعلى جنب

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,

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاءَاتِ 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, Shariah, His decree and Ayat.

Allah said,

وَكَأِيِّنٌ مَّنْ عَابَةً فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرَضُونَ وَمَا يَؤْمِنُ مُكَثَّرُهُمْ بِاللَّهِ إلَّا 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 also praises His believing servants,

الَّذِينَ يَتَفَكَّرُونَ اللَّهَ قِيَامًا وَقَعُوْدًا وَعَلَى جَنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاءَاتِ وَالْأَرْضِ

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;

"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,

"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,

"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."
"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.

"Our Lord! Verily, we have heard the call of one calling to faith,"

da caller who calls to faith, referring to the Messenger of Allah.

"Our Lord! Forgive us our sins,"

on account of our faith and obeying Your Prophet.

"and expiate from us our evil deeds,"

between us and You, in private,

"and make us die along with Al-Abrar," join us with the righteous people.

"Our Lord! Grant us what You promised unto us through Your Messengers,"
for our faith in Your Messengers, or,

and this explanation is better; grant us what You promised us by the words of Your Messengers.

... وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ...

"and disgrace us not on the Day of Resurrection,"

before all creation.

... إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (۱۹۴)

"for You never break (Your) Promise."

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten Ayat at the end of Surah Al Imran when he woke up at night for (voluntary) prayer.

Al-Bukhari recorded that Ibn Abbas said,

"I slept one night at the house of my aunt, Maymunah. The Messenger of Allah spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

إِنَّ فِي خَلَقِ السَّمَاوَاتِ وَالأَرْضِ وَخَالِقِ النَّارِ وَالْهَيَامِ لَأَلْبَابِ

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... (3:190)

The Prophet then stood up, performed ablution, used Siwak (to clean his teeth) and prayed eleven units of prayer.
When Bilal said the **Adhan**, the Prophet prayed two units of prayer, went out (to the **Masjid**) and led the people in the Dawn prayer."

This was also collected by Muslim.

Ibn Marduwyah recorded that Ata' said,

"I, Ibn Umar and Ubayd bin Umayr went to Aishah and entered her room, and there was a screen between us and her.

She said, `O Ubayd! What prevents you from visiting us?'

He said, `What the poet said, `Visit every once in a while, and you will be loved more.'

Ibn Umar said, `Tell us about the most unusual thing you witnessed from the Messenger of Allah.'

She cried and said, `All his matters were amazing. On night, he 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,

وَیَحْکُمُ یَا بِلَالَّ، وَمَا یَمْنَعْنِی أَنْ أَبْكَیْ، وَقَدْ آئَنْزَلَ عَلَیْ فِی هذِهِ اللَّیلَة

O Bilal! What prevents me from crying, when this night, this **Ayah** was revealed to me,
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.

Woe to he who recites it but does not contemplate it.

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,

فاستجابة لهم رئيهم ...

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, قِسَّمْ ابْنِي الْبَنْتِ" (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).

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,

أَيْ لا أُضِيعُ عَمَلَ عَامِلِ مَنْ كَانَ ذَكْرًا أو أُنثى ...

"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,

بَعْضُكُمْ مَنْ بَعْضٍ ...

You are (members) one of another,
means, you are all equal in relation to gaining My reward.

Therefore,

... فَأَلْدَّنِينَ هَاجِرُوا ... 

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.

... وَأَخْرَجُوا مِنْ دِيَارِهِمْ ... 

and were driven out from their homes,

when the Mushriks tormented them and forced them to migrate.

... وَأُوذُوا فِي سَبِيلِي ... 

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,

يُخْرَجُونَ الرَّسُولَ وَيَبْكُمُ أَنْ يُؤْمِنُوا بِاللَّهِ رَبَّكُمْ

and have driven out the Messenger and yourselves because you believe in Allah your Lord! (60:1)

وَمَا نَفَقَّمُوا مِنْ هُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise! (85:8)

Allah's statement,

... وَقَاتِلُوا وَقُتِّلُوا ... 

and who fought and were killed (in My cause),
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,

لَا أَكَفْرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا نَخْلُطْنَهُمْ جَنَّاتٍ تَجِرُي مِنْ تَحْتِهَا الأَنْهَارُ ...

... verily, 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,

ثُوِّابًا مَّنَ عَنْدِ اللَّهِ ...

... a reward from Allah,

testifies to His might, for the Mighty and Most Great only gives tremendous rewards.
Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allah says;

لا يَعْرَىَكَ تَقْلِبُ الَّذِينَ كَفَرُوا فِي الْبَلَادِ (١٩٦)

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.
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,

مَتَاعً قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَوِيَّسُ الْمَهَادُ (197)

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,

ما لَى يَحْدَلُ فِي عَآيَتِ اللهِ إِلَّا الَّذِينَ كَفَرُوا فَلا يَغْرُرْكُ تَقَلُّبُهُمْ فِي الْبَلَادِ

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)

قلْ إِنَّ الَّذِينَ يَكْفُرُونَ عَلَى اللَّهِ الْكَذِّبَ لا يَفْلِحُونَ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجَعُهُمْ ثُمَّ نُدِيِّقُهُمْ العَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

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)

نَمَتَعُهُمْ قَلِيلًا ثُمَّ نَصَضْرُرُهُمْ إِلَى عَذَابٍ عُلِيٍّ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

فَمَهَّلَ الْكَفَّارِينَ أَمْهِلَهُمْ رُوَيْدًا

So, give a respite to the disbelievers; deal gently with them for a while. (86:17)
Ibn Jarir recorded that Abu Ad-Darda' used to say, and that which is with Allah is the best for the believer.

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,

for certainly,

...وَمَا عَنْدَ الْلَّهِ خَيْرُ ٖلِّلْأَيْبَرَرِّ (۹۸)...

and that which is with Allah is the best for Al-Abrar.

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 عَنْدَ الْلَّهِ خَيْرُ ٖلِّلْأَيْبَرَرِّ (and that which is with Allah is the best for Al-Abrar), and,

وَلَا يَحْسَبَنَّ الْذِّينَ كَفَرُوا أَنَّمَا نُعْلِمُ لَهُمْ خَيْرًا لَّأَنْفُسِهِمْ إِنَّمَا نُعْلِمُ لَهُمْ لِيَرْدَأَ إِذَا وَلَهُمْ عَذَابَ مُهِينٍ

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)"
3:199 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.

3:200 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 says;

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.

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 يشيئون بآيات الله ثمنا قليلا ...

They do not sell the verses of Allah for a small price.

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 Surah Al-Qasas,

الذين آتينهم الكتب من قبله هم يؤمنون
واذا يثلى عليهم قالوا اعمنا به إنه الحق من ربنا إذا كننا من قبله مسلمين

أولئك يؤمنون أجل هم مرتين بما صبروا

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 الكتب يثلونه حقا 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)
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)

and,

قلُ إِنَّ الَّذِينَ أُولِئِكَ أَوْلِيَاءُ ٱلْقُرْآنِ أَوْلِيَءُ ٱلْعِلْمِ مِنَ ٱلْأَفۡلَامِ إِنَّهُمْ يُخۡرُونُ لِلَّذِينَ كَفَٰرُوا ۖ وَيُقَوْلُونَ سَبِحَانَ رَبِّنَا إِنَّ كَانَ وَعْدُ رَبِّنَا لَفَيۡعَلُوهَا وَيُخۡرُونَ لِلَّذِينَ يَبِكُونَ وَيَزِيدُهُمُ ٱلْخَشۡوَاءَ

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,

فأُثْبَتُواَنَّهُمْ الللهُ بِمَا قَالُواْ جَنَّاتٌ تَجْرِى مِنْ ثَمَّتِهَا الأَنْهَارُ خَلِيدٌ

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,

... أولِيَيْنِكُمْ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ...

for them is a reward with their Lord.

When Jafar bin Abi Talib recited Surah Maryam 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,

إنْ أَحَامَكُ بِالحَبْسَةِ قُدْ مَاتُ، فَصَلَّوا 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, إنْ مُنِ 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 مِنْ أَهْلِ الْكِتَابِ لَمَنْ يَوْمَ يَوْمِ الْحَسَابِ (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, تَلَانِيَةُ يُؤْتُونَ أَجْرَهُمُ مَرَتَنِينَ

Three persons will acquire a double reward.

He mentioned among them, وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ أَمَنَّ بِنِيَّةِهِ وَأَمَنَّ بِي

A person from among the People of the Book who believed in his Prophet and in me.

Allah's statement, لا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَليلاً (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,

أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحَسَابِ (199)

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,

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ...

O you who believe! Endure and be more patient, and Rabitu.

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,

 Allaah أَخْبَرُكُمْ بِمَا يَمْحُو عَلَى هُدْيَةِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدُّرُجَاتُ؟

إِسْبَاغُ الْوُضُوءِ عَلَى الدُّكَارَةِ، وَكَثِيرَةُ الْخَطَا إِلَى الدِّسْجَةِ.
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 **Masajid**, 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,

رباط يومٍ في سبيل الله خير من الدنيا وَمَا علَّيْهَا

**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 يومٍ وليلة خير من صيام شهير وقيامه، وإن مات جرى عليه عمله الذي كان يعمر له، وأجرب عليه رزقه، وأنَّ 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,

كُلٌّ مَّتَى يُحِمَّ عَلَى عَمَلِهِ إِلاَّ الَّذِي مَاتَ مَرَابِطًا فِي سَبِيلِ الله، فَإِنْهُ يَنْمَيِّهِ عَمَلَهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيَأْمُنُ فَثَنَى الصُّبُر

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,

عَيْنَانِ لا تَمْسَهُمَا النَّارُ: عَيْنَ بَكْتُ مِنْ حَسَنَتِ الله، وَعَيْنَ بَائِتُ تَحْرُسُ فِي سَبِيلِ 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,

تَعَسَ عَيْدَالدُينَارِ وَعَيْدَالدُرْهَمُ وَعَيْدَالخَمِيصَةِ، إِنْ أَغْطَيْ رَضِيًّا، وَإِنْ لَمْ يُغْطَ سَخَطَ، تَعَسَ وَأَنْتَكَسَ، وَإِذَا شَيَّكَ فَلَا أَنْتَقَشَ،

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,

\[
\text{يَأُبْنِيَّةُ الْذِّينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَانْفِقُوا اللَّهُ}
\]

O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful.'"

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 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 تَسْتَطِيعُ أَنْ نُصَلِّيَ فَلاْ تَقُلْ، وَتَصُومَ فَلاْ تَفَطرُ؟

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,

فَوَالذِّي نَفْسِي بِيْدِهِ لَوْ طَوَقْتُ ذَلِكَ مَا بَلَغْتَ المُجَاهِدِينَ فِي سَبِيل

اللهِ، أَوْ مَا عَلَمْتَ أَنْ فَرَسَ المُجَاهِدِ لَيْسَتْنَ فِي طُولِهِ، فَيَكْتُبُ لَهُ

بِذَلِكَ الحَسَنَات

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,

... وَاتَّقُوا 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,

اتَّقَ اللَّهَ حَيَّاً كَانَتْ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحَهَا، وَخَالِق

الْناسَ بِخَلَقِ حَسَن

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,

... لَعَلَّكُمْ تُفَلَحُونَ (۱۰۰)

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, 

وَاتَقُوا اللَّهَ لِتُفْلِحُنَّ (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.