

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.

(أَفْغَيْرَ دِينِ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ - قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا
أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّينَ
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ - وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ
مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ)

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

The Only Valid Religion To Allah is Islam

Allah rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allah Alone without partners, to Whom,

(وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(submitted all creatures in the heavens and the earth,) Willingly, or not. Allah said in other Ayat,

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا)

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

أَوْ لَمِيرُوا إِلَى خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّ ظِلُّهُ
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ وَلِلَّهِ يَسْجُدُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ يَخْفُونَ رَبَّهُمْ مَنْ
فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(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,

وَلَهُ أُسْلِمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا)

(While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly), is similar to the Ayah,

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولَنَّ اللَّهُ

(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,

وَلَهُ أُسْلِمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا

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

"When He took the covenant from them."

وَالِيهِ يُرْجَعُونَ

(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,

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا

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

وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ

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

وَالْأَسْبَاطِ

(and the Asbat,) the Asbat are the twelve tribes who originated from the twelve children of Israel (Ya` qub).

(وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ)

(and what was given to Musa, `Isa) the Tawrah and the Injil,

(وَالنَّبِيِّونَ مِنْ رَبِّهِمْ)

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

(لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ)

(We make no distinction between one another among them) we believe in all of them,

(وَنَحْنُ لَهُ مُسْلِمُونَ)

(And to Him (Allah) we have submitted (in Islam))

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

(وَمَنْ يَبْتَغِ غَيْرَ 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 الآخِرَةِ مِنَ الْخَاسِرِينَ)

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

As the Prophet said in an authentic Hadith,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ»

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

(كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
 وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ
 لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - أُولَئِكَ جَزَاءُهُمْ أَنْ
 عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
 خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
 يُنظَرُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(86. How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them And Allah guides not the people who are wrongdoers. (87. They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.) (88. They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.) (89. Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.)

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

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

(كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ)

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

(فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

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

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

Allah's statement,

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرِّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ

(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 يَهْدِي الْقَوْمَ الظَّالِمِينَ

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

He then said,

أُولَئِكَ جزَاؤُهُمْ أَنَّ عَلَيْهِمُ لعنةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ

(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,

لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

(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 تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ)

(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.

(إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ
تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ - إِنَّ الَّذِينَ
كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ
مِلَّةٌ الْأَرْضُ ذَهَبًا وَلَوْ اقْتَدَى بِهِ أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

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

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

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

(وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا
حَضَرَ أَحَدَهُمُ الْمَوْتُ)

(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,

(لَنْ يُقْبَلَ تَوْبُهُمْ وَأُولَئِكَ 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,

(إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ اذْدَابُوا كُفْرًا لَنْ يُقْبَلَ تَوْبُهُمْ)

(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,

(إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَى بِهِ)

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

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

«لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ»

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

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allah said,

(وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ)

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

(لَا يَبِيعُ فِيهِ وَلَا خِلٌّ)

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

(إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ
الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ)

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

This is why Allah said here,

(إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ
أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَى بِهِ)

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

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

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«يُوتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ
آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: أَيُّ رَبِّ خَيْرَ
مَنْزَلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: مَا أَسْأَلُ وَلَا
أَتَمَنَّى إِلَّا أَنْ تَرُدَّنِي إِلَى الدُّنْيَا فَأَقْتَلَ فِي سَبِيلِكَ

عَشْرَ مِرَارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَى
 بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ،
 كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: يَا رَبِّ شَرَّ مَنْزِلٍ،
 فَيَقُولُ لَهُ: تَقْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟
 فَيَقُولُ: أَيُّ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ
 أَقْلَ مِنْ ذَلِكَ وَأَيْسَرَ فَلَمْ تَفْعَلْ، فَيُرَدُّ إِلَى النَّارِ»

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

This is why Allah said,

(أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ)

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

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا
 تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ)

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

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

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

(لَنْ تَنَالُوا الْبِرَّ)

(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,

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(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,

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(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,

«بَخٍ بَخٍ، ذَاكَ مَالٌ رَاحٍ، ذَاكَ مَالٌ رَاحٍ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ»

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

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

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

«حَبَسَ الْأَصْلَ وَسَبَّلَ الثَّمَرَةَ»

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

(كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ
 إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ قُلْ
 فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ - فَمَنْ
 افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ
 الظَّالِمُونَ - قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

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

The Questions that the Jews Asked Our Prophet

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

(قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ)

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

Allah's statement ,

(نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ)

(before the Tawrah was revealed) 3:93 , means, Isra'il forbade that for himself before the Tawrah was revealed. There are two objectives behind revealing this segment of the Ayah. First, he forbade himself the most delightful things for Allah's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allah's statement,

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(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;

(وَأَتَى الْمَالَ عَلَى حُبِّهِ)

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

(وَيُطْعَمُونَ 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, Isra'il forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrah later on prohibited this type of food, and added several more types of prohibitions. Allah allowed Adam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrahim allowed the man to take female servants as companions along with his wife, as Ibrahim did when he took Hajar, while he was married to Sarah. Later on, the Tawrah prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Ya`qub married two sisters at the same time. Later on, this practice was prohibited in the Tawrah. All these examples are in the Tawrah and constitute a Naskh (abrogation) of the Law. Therefore, let the Jews consider what Allah legislated for `Isa and if such legislation falls under the category of abrogation or not. Why do they not then follow `Isa in this regard

Rather, the Jews defied and rebelled against `Isa and against the correct religion that Allah sent Muhammad with.

This is why Allah said,

(كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ
إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ)

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

(التَّوْرَةَ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ)

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

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

(فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ
فَأُولَئِكَ هُمُ الظَّالِمُونَ)

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

(فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(then these it is that are the wrongdoers.)

Allah then said,

(قُلْ صَدَقَ اللَّهُ)

(Say, "Allah has spoken the truth;") 3:95 meaning, O Muhammad, say that Allah has said the truth in what He conveyed and legislated in the Qur'an,

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ

(follow the religion of Ibrahim the Hanif, and he was not of the idolators.) 3:95 .

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,

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا
قِيمًا مِّلَّةَ 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 أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ 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 .

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِلْعَالَمِينَ - فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ
وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
عَنِ الْعَالَمِينَ

(96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (mankind and Jinn). (97. In it are manifest signs (for example), the Maqam (station) of Ibrahim; whosoever enters it, he attains security. And

Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey; and whoever disbelieves, then Allah stands not in need of any of the `Alamin.)

The Ka`bah is the First House of Worship

Allah said,

(إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ)

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

(لِلَّذِي بُيِّنَّا)

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

(مُبَارَكًا)

(full of blessing), sanctified,

(وَهُدًى لِّلْعَالَمِينَ)

(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 حَيْثُ أُذِرِكْتَ الصَّلَاةَ فَصَلِّ، 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,

(اللَّذِي بَكَتْ)

(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,

(فِيهِ آيَاتٌ بَيِّنَاتٌ)

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

(مَقَامُ إِبْرَاهِيمَ)

(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 Isma`il was handing the stones to him. We should mention that the Maqam used to be situated right next to the House. Later, and during his reign, `Umar bin Al-Khattab moved the Maqam farther to the east, so that those who go around the House in Tawaf are able to perform it easily, without disturbing those who pray next to the Maqam after finishing their Tawaf. Allah commanded us to pray next to the Maqam;

(وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(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,

(فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ)

(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 ءَامِنًا)

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

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ
النَّاسُ مِنْ حَوْلِهِمْ)

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

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِنْ
جُوعٍ وَءَامَنَهُمْ 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 هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفَرْتُمْ
فَأَنْفِرُوا»

(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 الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ
الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ
يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ
بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا
يُنَقَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لِقَطَّتْهَا إِلَّا مَنْ عَرَفَهَا، وَلَا
يُخْتَلَى خَلَاهَا»

(Beware! Allah made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allah's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me 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:

«إِلَّا الْإِدْخِرَ»

(Except lemongrass)."

The Two Sahihs also recorded that Abu Shurayh Al-` Adawi said that he said to ` Amr bin Sa` id while he was sending the troops to Makkah (to fight ` Abdullah bin Az-Zubayr), "O Commander! Allow me to tell you what Allah's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet with my own eyes when he, after glorifying and praising Allah, said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِأَمْرِي يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(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,

«لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السَّلَاحَ»

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

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

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ»

(By Allah! You are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you.)

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

The Necessity of Performing Hajj

Allah said,

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ
سَبِيْلًا

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

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

«اَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»

(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,

«لَوْ قُلْتُ: نَعَمْ لَوْجِبَتْ وَلَمَّا اسْتَطَعْتُمْ»

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

«ذُرُونِي مَا تَرَكَتُكُمْ فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ
بِكثْرَةِ سْؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى اَنْبِيَائِهِمْ، وَاِذَا

أَمْرُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا
نَهَيْتُمْ عَنْ شَيْءٍ فَدَعُوهُ»

(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,

(مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا)

(for those who are able to undertake the journey;) 3:97 "What does `able to undertake the journey' mean" The Prophet answered, "Having sufficient provision and a means of transportation." Al-Hakim stated that this Hadith's chain of narration is authentic, following the guidelines of Muslim in his Sahih, but the Two Sahihs did not collect it. Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«مَنْ أَرَادَ الْحَجَّ فَلْيَتَّعَجَلْ»

(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,

(وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ)

(...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-Isma`ili recorded that `Umar bin Al-Khattab said, "Whoever can afford Hajj but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to `Umar.

(قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ - قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ تَبِعُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

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

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

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

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(يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ)

(The Day whereon neither wealth nor sons will avail) 26:88 .

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ
أَوْثُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ -
وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ
وَفِيكُمْ رَسُولُهُ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى
صِرَاطٍ مُّسْتَقِيمٍ)

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

Warning Muslims Against Imitating People of the Scriptures

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

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ)

(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,

(إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أَوْثُوا الْكِتَابَ
يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ)

(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,

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ
وَفِيكُمْ رَسُولُهُ)

(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,

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ
لِئْتُمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ
(

(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,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟»

: . . :

«وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ»

:

«وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟»

: . . :

«وَكَيْفَ لَا يُؤْمِنُونَ وَأَنَا بَيْنَ أَعْظَمِكُمْ؟»

: . . :

«قَوْمٌ يَحِبُّونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ
بِمَا فِيهَا»

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

Allah said next,

(وَمَنْ يَعْتَصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

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

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ - وَاعْتَصِمُوا بِحَبْلِ
اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ)

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

Meaning of `Taqwa of Allah

Ibn Abi Hatim recorded that `Abdullah bin Mas`ud commented on the Ayah,

(اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ)

(Have Taqwa of Allah as is His due,)

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

(وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ)

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

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

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ)

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

«وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ فَطِرَتْ لَأَمْرَتْ عَلَى
أَهْلِ الْأَرْضِ عَيْشَتَهُمْ، فَكَيْفَ يَمَنْ لَيْسَ لَهُ طَعَامٌ
إِلَّا الزَّقُّومُ؟»

(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 Sahihis 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;

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ 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 Sahihis record that Abu Hurayrah said that the Messenger of Allah said,

«يَقُولُ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي»

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

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

Allah said next,

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا)

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

(بِحَبْلِ اللَّهِ)

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

(ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا نُقِفُوا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ 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

(وَلَا تَفَرَّقُوا)

(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,

«إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ 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,

(وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا)

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

This was revealed about the Aws and Khazraj. During the time of Jahiliyyah, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allah brought Islam, those among them who embraced it became brothers who loved each other by Allah's grace, having good ties for Allah's sake and helping each other in righteousness and piety. Allah said,

(هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ أَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ)

(He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them) 8:62,63 , until the end of the Ayah. Before Islam, their disbelief had them standing at the edge of a pit of the Fire, but Allah saved them from it and delivered them to faith. The Messenger of Allah reminded the Ansar from both Aws and Khazraj of this bounty when he was dividing the war booty of Hunayn. During that time, some Ansar did not like the way the booty was divided, since they did not get what the others did, although that was what Allah directed His Prophet to do. The Messenger of Allah gave them a speech, in which he said,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أُجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمْ اللَّهُ بِي، وَعَالَةٌ فَأَغْنَاكُمْ اللَّهُ بِي؟»

(O Ansar! Did I not find you misguided and Allah directed you to guidance because of me Were you not divided beforehand and Allah united you around me Were you not poor and Allah enriched you because of me)

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

(وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُقْلِحُونَ - وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ - يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ

فَدُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ - وَأَمَّا الَّذِينَ
ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا
خَالِدُونَ - تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ)

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ)

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

The Command to Establish the Invitation to Allah

Allah said,

(وَلْتَكُنْ مِنْكُمْ أُمَّةٌ)

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

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

(وَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(And it is they who are the successful.)

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

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

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الْإِيمَانِ»

(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,

«وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

(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,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبَ لَكُمْ»

(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 وَاخْتَلَفُوا مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ)

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

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

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

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ
وَسَبْعِينَ مِئَةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ
وَسَبْعِينَ مِئَةً يَعْنِي الْأَهْوَاءَ كُلَّهَا فِي النَّارِ إِلَّا
وَاحِدَةً وَهِيَ الْجَمَاعَةُ وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي
أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَّجَرَى
الْكَلْبُ بِصَاحِبِهِ، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ
إِلَّا دَخَلَهُ»

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

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

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

Allah said next,

(يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ)

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

(فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ
إِيمَانِكُمْ)

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

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

(فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

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

(وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ
فِيهَا خَالِدُونَ)

(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,

(يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ)

(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,

(تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ)

(These are the Ayat of Allah. We recite them to you) meaning, `These are the verses of Allah, His proofs and signs that We reveal to you, O Muhammad,'

(بِالْحَقِّ)

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

(وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ)

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

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(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,

(وَالِى اللَّهِ تُرْجَعُ الْأُمُورُ)

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

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ - لَنْ يَضُرُّكُمْ إِلَّا
أَدَى وَإِنْ يُقْتَلُوا يُوَلَّوْكُمْ الْأُدْبَارَ ثُمَّ لَا

يُنصَرُونَ - ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا
بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ
مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ
حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ)

(110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fasiqun (rebellious).) (111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.) (112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men; they have drawn on themselves the wrath of Allah, and destitution is put over them. This is because they disbelieved in the Ayat of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress (the limits set by Allah).)

Virtues of the Ummah of Muhammad , the Best Nation Ever

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

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

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

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

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

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

The meaning of the Ayah is that the Ummah of Muhammad is the most righteous and beneficial nation for mankind. Hence Allah's description of them,

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ

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

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

«أَنْتُمْ تُوَقُّونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ
أَكْرَمُ عَلَى اللَّهِ عَزَّ 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,

«أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ»

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

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

«نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ،
وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا،
وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَّةِ»

(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 الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ وَهُمْ سَبْعُونَ
أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

«سَبَقَكَ بِهَا عُكَّاشَةُ»

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

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

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

«إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ
الْقِيَامَةِ رُبْعَ الْجَنَّةِ»

قال: فكبرنا، ثم قال

«أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاسِ»

قال: فكبرنا، ثم قال

«أَرْجُو أَنْ تَكُونُوا الشَّطْرَ»

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

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

«أَمَّا تَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ 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 ثُلُثَ أَهْلِ الْجَنَّةِ؟»

(Does it please you that you will be one-third of the people of Paradise) We said, `Allahu Akbar!' He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ 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,

«أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفًّا، هَذِهِ الْأُمَّةُ
مِنْ ذَلِكَ تَمَانُونَ صَفًّا»

(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 الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ
النَّاسِ دُخُولًا الْجَنَّةِ، بَيِّدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ
قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا
فِيهِ مِنَ الْحَقِّ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ،
النَّاسُ لَنَا فِيهِ تَبَعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَى بَعْدَ
غَدٍ»

(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 الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ
مَنْ يَدْخُلُ الْجَنَّةَ»

(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,

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ 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 يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ)

(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 ءَامَنَ أَهْلُ الْكِتَابِ)

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

in what was sent down to Muhammad ,

(لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ)

(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,

(لَنْ يَضُرُّكُمْ إِلَّا أَدَىٰ وَإِنْ يُقَاتِلْكُمْ يُوَلُّكُمْ
الْأُدْبَارَ ثُمَّ لَا يُنصَرُونَ)

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

This is what occurred, for at the battle of Khaybar, Allah brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madinah, the tribes of Qaynuqa` , Nadir and Qurayzah, were also humiliated by Allah. Such was the case with the Christians in the area of Ash-Sham

later on, when the Companions defeated them in many battles and took over the leadership of Ash-Sham forever. There shall always be a group of Muslims in Ash-Sham area until `Isa, son of Maryam, descends while they are like this on the truth, apparent and victorious . `Isa will at that time rule according to the Law of Muhammad , break the cross, kill the swine, banish the Jizyah and only accept Islam from the people.

Allah said next,

(ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِّنَ
اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ)

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

(إِلَّا بِحَبْلٍ مِّنَ اللَّهِ)

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

(وَحَبْلٍ مِّنَ النَّاسِ)

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

(إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ)

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

(وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ)

(they have drawn on themselves the wrath of Allah,) means, they earned Allah's anger, which they deserved,

(وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ)

(and destitution is put over them), meaning they deserve it by decree and legislatively.

Allah said next,

(ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ)

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

(ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ)

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

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ
آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ - يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ
الصَّالِحِينَ - وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ - إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِيَ
عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - مَثَلُ مَا يُنْفِقُونَ

فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأُهْلِكَتْهُ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ)

(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.) (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.) (115. And whatever good they do, nothing will be rejected of them; for Allah knows well the Muttaqin (the pious).) (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.) (117. The parable of what they spend in this world is that of a wind of Sr; 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,

(لَيْسُوا سَوَاءً)

(Not all of them are alike) 3:113 ."

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,

(مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ)

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

(يَتْلُونَ آيَاتِ اللَّهِ عِندَ اللَّيْلِ وَهُمْ يَسْجُدُونَ)

(they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.)

They often stand in prayer at night for Tahajjud, and recite the Qur'an in their prayer,

(يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي
الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ)

(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 مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ 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 فَلَنْ يُكْفَرُوهُ)

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

(وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ)

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

(لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا)

(neither their properties nor their offspring will avail them against Allah) 3:116 . meaning, nothing can avert Allah's torment and punishment from striking them,

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

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

The Parable of What the Disbelievers Spend in This Life

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

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ
فِيهَا صِرٌّ

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

أَصَابَتْ حَرَّتَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ

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

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

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

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ
لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ
مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا

لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ - هَآأَنْتُمْ أَوْلَآءِ
تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ
وَإِذَا لَفُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ
الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَغِيظِكُمْ إِنْ أَرَادَ اللَّهُ
عَلَيْكُمْ بَدَاتِ الصُّدُورِ - إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ
وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا
وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنْ أَرَادَ اللَّهُ بِمَا
يَعْمَلُونَ مُحِيطٌ)

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

The Prohibition of Taking Advisors From Among the Disbelievers

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

(لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ)

(Take not as (your) Bitanah those other than your own) 3:118 , in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhari and An-Nasa'i recorded that, Abu Sa'id said that the Messenger of Allah said,

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا
كَانَتْ لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ
عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالسُّوءِ وَتَحُضُّهُ عَلَيْهِ،
وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ»

(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 a young man here from the people of Hiraah (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,

(لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَا عَنِتُّمْ)

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

Allah then said,

(قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ)

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

(قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ)

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

Allah said next,

(هَآأَنُتُمْ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمُ)

(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.

(وَتُؤْمِنُونَ بِالْكِتَابِ 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,

(وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ)

(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 لَقَوْكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا 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.)

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

(وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ)

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

(قُلْ مَوْتُوْا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(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,

(إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Allah knows what is in the breasts.)

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

Thereafter, Allah said,

(إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا)

(If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it) 3:120 . This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allah's decree, just as occurred during the battle of Uhud, the hypocrites become pleased. Allah said to His believing servants,

(وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا)

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

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

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

(وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ - إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ