

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 دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ - قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا
أُنْزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ
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,

(وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا
وَكَرْهًا)

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

(أَوَ لَمْ يَرَوْا إِلَىٰ خَلْقِ اللّٰهِ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلُّهُ
عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلّٰهِ وَهُمْ وَلِلّٰهِ يَسْجُدُ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ
وَالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ يَخْفُونَ رَبَّهُمْ مِّنْ
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 أُسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا
وَكَرْهًا)

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

(وَلَّيْنِ سَأَلْتَهُم مِّنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
لَيَقُولَنَّ اللَّهَ)

(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 أُسْلَمَ مَن 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 مُوسَى وَعِيسَى)

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

(وَالنَّبِيُّونَ 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 الْآخِرَةِ 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 الرِّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - أُولَئِكَ جَزَاؤُهُمْ أَنَّ
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنْظَرُونَ 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 جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ 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 عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ)

(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 يُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ - إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى 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 اِزْدَادُوا كُفْرًا لَّنْ 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 افْتَدَى 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 بَيْعٌ فِيهِ وَلَا خِلَالٌ)

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

(إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ 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 مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى 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,

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

عَشْرَ مَرَّارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَى
 بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ،
 كَيْفَ وَجَدْتَ مَنَزْلَكَ؟ فَيَقُولُ: يَا رَبِّ شَرٌّ مَنَزَلٍ،
 فَيَقُولُ لَهُ: تَقْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟
 فَيَقُولُ: أَيُّ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ
 أَقَلَّ 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 مَنْ نَّصِيرِينَ)

(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,

«بَخْ بَخْ، 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 إِسْرَءِيلَ إِلَّا مَا حَرَّمَ
 إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ
 فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن 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;

(وَعَاتَى 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 حِلًّا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ
إِسْرَءِيلُ 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,

(التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ 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
قَأُولِيكَ 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,

(قَأُولِيكَ 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 مِلَّةَ 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.

(الَّذِي بِبَكَّةَ)

(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 أَذْرَكْتَ 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,

(الَّذِي بَكَةً)

(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 ءَايَاتٌ 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 ءَايَاتٌ 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 اسْتُنْفِرْتُمْ
فَانْفِرُوا»

(There is no more Hijrah (migration to Makkah), only Jihad and good intention. If you were mobilized, then march forth.)

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

«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
يُنْقَرُ صَيْدُهُ، وَلَا يُلْتَقَطُ لُقْطَتُهَا 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 الْإِذْخِرَ»

(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 صَلَّى اللَّهُ 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 السِّلَاحَ»

(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 أَخْرَجْتُ مِنْكَ مَا خَرَجْتُ»

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

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

The Necessity of Performing Hajj

Allah said,

(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,

«أَيُّهَا 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 لَوْجَبَتْ 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,

«ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَاكَ مَنْ كَانَ قَبْلَكُمْ
بِكثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا

أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا
نَهَيْتُكُمْ 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 فَلْيَتَعَجَّلْ»

(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 مَنۢ ءَامَنَ تَبَغُّونَهَا عِوَجًا وَّأَنتُمْ 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
 أُوتُوا 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 مِّنْ بَعْدِ
 إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ)

(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 أُوتُوا 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 تُنْلَىٰ عَلَيْهِمْ 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 لِتُؤْمِنُوا 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 أَظْهُرِكُمْ؟»

«قَوْمٌ يَحْيِيُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صَحْفًا 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 يَعْتَصِمْ 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 مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَتِهِ 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 ,

(يَا أَيُّهَا 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 قِطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ لَأَمَرْتُ عَلَى أَهْلِ الْأَرْضِ عِيشَتَهُمْ، فَكَيْفَ يَمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزَّقُّومُ؟»

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

This was recorded by At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Hibban in his Sahih and Al-Hakim his Mustadrak. At-Tirmidhi said, "Hasan Sahih" while Al-Hakim said; "It meets the conditions of the Two Sahihs and they did not record it."

Imam Ahmad recorded that Jabir said that three nights before the Messenger of Allah died he heard him saying;

«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 Sahihs 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 الذَّلَّةُ أَيْنَ مَا تُقِفُوا 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 تَتَّصِحُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ 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 أُيِّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ وَالْفِئَاءِ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا 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، وَعَالَةً
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

فَقُذِّقُوا 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,

(وَلَتَكُن مِّنكُمْ 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,

(وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ)

(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 أَضْعَفُ 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، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ 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 كُلُّهَا فِي النَّارِ إِلَّا
وَاحِدَةً وَهِيَ الْجَمَاعَةُ وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي
أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى
الْكَلْبُ بِصَاحِبِهِ، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَقْصِلٌ
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 وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ)

(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 وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ)

(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.

(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 - لَّن يَضُرُّكُمْ إِلَّا
أَذًى وَإِن يُقَتِّلُوكُم يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا

يُنصِرُونَ - ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا
يَحْبِلُ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ
مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ
حَقِّ 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 Fasiqu (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 Nation Ever

, the Best

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 ثَوَقُونَ 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 الْأُمَمِ»

(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 صَفٍّ، 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 الْجَنَّةَ، بَيِّدَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِنْ
قَبْلِنَا وَأَوْتَيْنَاهُ 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,

(كَأَنُورًا لَا يَتَنَاهَوْنَ عَنْ 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 يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ
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 الذَّلَّةُ أَيْنَ مَا تُثْقَوْنَ 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,

(وَبَاءُوهَا غَضَبٍ 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 فَلَن يُكْفَرُوهُ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ - إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ
عَنهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِّنَ اللَّهِ شَيْئًا وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - مَثَلُ مَا يُنْفِقُونَ

فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
 أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ 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 ءَايَاتِ اللَّهِ ءَانَاءَ 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 أُنْزِلَ
إِلَيْكُمْ وَمَا أُنْزِلَ 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 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,

(وَأُولَٰئِكَ 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 حَرْثَ 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.)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن 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 لَفُوقُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ
 الْأُنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ
 عَلِيمٌ بِذَاتِ الصُّدُورِ - إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ
 وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا
 وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ 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 مِّنْ 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 يَطَانَتَانِ: يَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَيَطَانَةٌ 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 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 يَأْلَوْنَكُمْ خَبَالًا وَدُّوا 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,

(هَآأَنْتُمْ أَوْ لَآءِ 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.

(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 مُوتُوا 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 to 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 تَمْسَسْكُمْ حَسَنَةٌ تَسُوءُهُمْ وَإِنْ تُصِيبْكُمْ 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

أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ - وَلَقَدْ نَصَرَكُمُ اللَّهُ يَبْذَرِ وَأَنْتُمْ أَذِلَّةٌ
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ)

(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.) (122. When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.) (123. And Allah has already made you victorious at Badr, when you were a weak little force. So have Taqwa of Allah that you may be grateful.)

The Battle of Uhud

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

The Reason Behind the Battle of Uhud

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyan led (before Badr) returned safely to Makkah, prompting the remaining 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,

«مَا يَنْبَغِي لِنَبِيِّ إِذَا لَيْسَ لَأَمَّتُهُ أَنْ يَرْجِعَ حَتَّى يَحْكُمَ اللَّهُ لَهُ»

(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,

«لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَالِ»

(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 تُؤْتَيْنَا مِنْ قِبَلِكُمْ،
وَالزَّمُوا مَكَانَكُمْ، إِنْ كَانَتِ التَّوْبَةُ لَنَا أَوْ عَلَيْنَا،
وَإِنْ رَأَيْتُمُونَا تَخْطِفُنَا الطَّيْرُ فَلَا تَبْرَحُوا 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,

(وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ)

(And (remember) when you left your household in the morning to post the believers at their stations for the battle) 3:121 , designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

(وَاللَّهُ سَمِيعٌ عَلِيمٌ)

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

(إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا)

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

Al-Bukhari recorded that Jabir bin `Abdullah said, "The Ayah,

(إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا)

(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,

(وَاللَّهُ وَلِيُّهُمَا)

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

Muslim recorded this Hadith from Sufyan bin `Uyaynah.

Reminding the Believers of Their Victory at Badr

Allah said,

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ)

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

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

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

(وَلَقَدْ نَصَرَكُمُ اللَّهُ يَبَدِّرِ وَأَنْتُمْ أَذِلَّةٌ)

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

(وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا)

(. and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught) 9:25 , until,

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

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

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

(فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ)

(So have Taqwa of Allah that you may be grateful.) 3:123 , means, fulfill the obligations of His obedience.

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ ءَالَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ - بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ قُورِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ ءَالَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ - وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ - لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ - لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ)

(وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(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") (125. "But, if you hold on to patience and have Taqwa, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).") (126. Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.) (127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.) (128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.) (129. And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.)

The Support of the Angels

The scholars of Tafsir differ over whether the promise contained in these Ayat referred to the battle of Badr or Uhud. The First View

There are two opinions about this, one of them saying that Allah's statement,

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ)

((Remember) when you said to the believers) 3:124 , is related to His statement,

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ)

(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 تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلِافٍ مِّنَ الْمَلَائِكَةِ)

((Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels") 3:124 , is about the battle of Badr; Ibn Abi Hatim also recorded this statement.

Ibn Abi Hatim then reported that `Amr Ash-Sha`bi said, "On the day of Badr, the Muslims received information that Kurz bin Jabir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allah revealed;

(أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلِافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ)

("Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down"), until,

(مُسَوِّمِينَ)

(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 تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ)

((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession.") 8:9 until,

(أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(Verily! Allah is All-Mighty, All-Wise) We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above Ayah 3:124 . The word "in succession" means they follow each other and thus indicates that thousands more will follow them. The two Ayat above 8:9 and 3:124 are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allah knows best. Allah's statement,

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا)

(But if you hold on to patience and have Taqwa,) 3:125 means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Hasan, Qatadah, Ar-Rabi` and As-Suddi said that Allah's statement,

(وَيَأْتُوكُمْ مِّن قَوْرِهِمْ هَٰذَا)

(and they will come rushing) 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 View

The second opinion stipulates that the promise mentioned here concerning the angels participating in battle is related to Allah's statement,

(وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ
لِّلْقِتَالِ)

(And (remember) when you left your household in the morning to post the believers at their stations for the battle) of Uhud. However, we should add, the angels did not come to the aid of Muslims at Uhud, because Allah made it conditional,

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا)

(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 ,

(يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ)

(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 جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ)

(Allah made it not but as a message of good news for you and as an assurance to your hearts) 3:126 .

This Ayah means, "Allah sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allah and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allah said after commanding the believers to fight,

(ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالُهُمْ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ)

(But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them) 47:4-6 .

This is why Allah said here,

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ)

(Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise) 3:126 .

This Ayah means, "Allah is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allah said,

(لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا)

(That He might cut off a part of those who disbelieve,) 3:127 meaning, out of His wisdom, He commands you to perform Jihad and to fight.

Allah then mentions the various consequences of performing Jihad against the disbelievers. For instance, Allah said,

(لَيَقْطَعَ طَرَفًا)

(That He might cut off a part...) meaning, to cause a part of a nation to perish,

(مِّنَ 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,

(أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا)

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

(خَائِبِينَ)

(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,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision) 3:128

meaning, "The matter is all in My Hand." Allah also said,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning.) 13:40 , and,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

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

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

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

Muhammad bin Ishaq said that Allah's statement,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision;), means, "No part of the decision regarding My servants is yours, except what I command you." Allah then mentions the rest of the consequences of Jihad,

(أَوْ يَتُوبَ عَلَيْهِمْ)

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

(أَوْ يُعَذِّبُهُمْ)

(or punishes them;) in this life and the Hereafter because of their disbelief and errors,

(فَإِنَّهُمْ ظَالِمُونَ)

(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 lakal-Hamd. Thereafter, Allah revealed this Ayah,

(لَيْسَ لَكَ مِنَ الْأَمْرِ 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,

«اللَّهُمَّ الْعَنْ فَلَانًا، اللَّهُمَّ الْعَنْ الْحَارِثَ بْنَ هِشَامٍ،
اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو، اللَّهُمَّ الْعَنْ صَفْوَانَ
بْنَ أُمَيَّةَ»

(O Allah! Curse so-and-so. O Allah! Curse Al-Harith bin Hisham. O Allah! Curse Suhayl bin `Amr. O Allah! Curse Safwan bin Umayyah.)

Thereafter, this Ayah was revealed;

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ)

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

All these persons were pardoned (after they embraced Islam later on).

Al-Bukhari recorded that Abu Hurayrah said that when Allah's Messenger would supplicate against or for someone, he would do so when he was finished bowing and saying; Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd. He would then say, (the Qunut)

«اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلْمَةَ بْنَ هِشَامٍ
وَعَيَّاشَ بْنَ أَبِي رَيْعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ
الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ،
وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفُ»

(O Allah! Save Al-Walid bin Al-Walid, Salamah bin Hisham, `Ayyash bin Abi Rabi`ah and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Yusuf.)

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allah! Curse so-and-so (persons)," mentioning some Arab tribes. Thereafter, Allah revealed,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision.)

Al-Bukhari recorded that Hamid and Thabit said that, Anas bin Malik said that the Prophet was injured during the battle of Uhud and said,

«كَيْفَ يُقْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟»

(How can a people achieve success after having injured their Prophet)

Thereafter,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision,) was revealed.

Imam Ahmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uhud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet said,

«كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ
إِلَى رَبِّهِمْ عَزَّ وَجَلَّ؟»

(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,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ)

(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,

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(And to Allah belongs all that is in the heavens and all that is in the Earth.) 3:129 , everything is indeed the property of Allah and all are servants in His Hand.

(يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ)

(He forgives whom He wills, and punishes whom He wills.) for His is the decision and none can resist His decision. Allah is never asked about what He does, while they will be asked,

(وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(and Allah is Oft-Forgiving, Most Merciful.)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافاً
مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ - وَاتَّقُوا النَّارَ
الَّتِي أُعِدَّتْ لِلْكَافِرِينَ - وَأَطِيعُوا اللَّهَ وَالرَّسُولَ

لَعَلَّكُمْ تُرْحَمُونَ - وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ - الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكُظُمِينَ الْغَيْظِ وَالْعَفِينَ عَنِ النَّاسِ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ - وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ
ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا
فَعَلُوا وَهُمْ يَعْلَمُونَ - أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن
رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَنِعَمَ أَجْرُ الْعَمَلِينَ)

(130. O you who believe! Do not consume Riba doubled and multiplied, but fear Allah that you may be successful.) (131. And fear the Fire, which is prepared for the disbelievers.) (132. And obey Allah and the Messenger that you may obtain mercy.) (133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious).) (134. Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the Muhsinin (the good-doers).) (135. And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah, and do not persist in what (wrong) they have done, while they know.) (136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).)

Interest (Riba) is Prohibited

Allah prohibits His believing servants from dealing in Riba and from requiring interest on their capital, just as they used to do during the time of Jahiliyyah. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allah also commands His servants to have Taqwa of Him so that they may achieve success in this life and the Hereafter. Allah also threatens them with the Fire and warns them against it, saying,

(وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ - وَأَطِيعُوا
اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ)

(And fear the Fire, which is prepared for the disbelievers. And obey Allah and the Messenger that you may obtain mercy.) 3:131,132 .

The Encouragement to Do Good for which Paradise is the Result

Allah encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allah said,

(وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ)

(And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious)) 3:133 .

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allah's statement,

(عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ)

(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,

(بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ)

(lined with silk brocade) 55:54 , so what about their outer covering It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the Sahih;

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ
أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَقْجَرُ أَنْهَارُ
الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ»

(When you ask Allah for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allah).)

This Ayah 3:133 above is similar to Allah's statement in Surat Al-Hadid,

(سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(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,

(وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ)

(Paradise as wide as the heavens and the Earth) 3:133 ; "Where is the Fire then" The Prophet said,

«أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَيْسَ كُلُّ شَيْءٍ، فَأَيْنَ
النَّهَارُ؟»

(When the night comes, it overtakes everything, so where is the day) The man said, "Where Allah wants it to be." The Prophet said,

«وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ»

(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,

(كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(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,

(الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ)

(Those who spend (in Allah's cause) in prosperity and in adversity) 3:134 , in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allah said in another Ayah,

(الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً)

(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,

(وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ)

(who repress anger, and who pardon men;) 3:134 for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

(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,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ يَرْبُوهُ ثَلَاثًا

أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وَقِيَ
الْفِتْنَ، وَمَا مِنْ جَرْعَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ جَرْعَةٍ
غَيِظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ
جَوْفَهُ إِيْمَانًا»

(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 disprargred 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,

«مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ
اللَّهُ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ
الْحُورِ 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 تَجَرَّعَ عَبْدٌ مِنْ جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ
جَرْعَةٍ غَيِظٍ كَظَمَهَا ابْتِغَاءَ وَجْهِ اللَّهِ»

(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,

(وَالْكَظِمِينَ الْغَيْظَ)

(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,

(وَالْعَافِينَ عَنِ النَّاسِ)

(and who pardon men;) They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allah said,

(وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)

(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,

«ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ،
وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ
رَفَعَهُ اللَّهُ»

(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,

(وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ)

(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins) 3:135 .

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ رَجُلًا أَدْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَدْنَبْتُ ذَنْبًا
فَاغْفِرْهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا
فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ
لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ
ذَنْبًا فَاغْفِرْهُ، فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،
ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا
فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،
ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا
فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أَشْهَدُكُمْ أَنِّي قَدْ
غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ»

(A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that

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,

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins,) was revealed, Iblis (Shayatan) cried." Allah's statement,

وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ

(and none can forgive sins but Allah), means that none except Allah forgives sins. Allah said,

وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

(And do not persist in what (wrong) they have done, while they know), for they repent from their error, return to Allah before death, do not insist on error, and if they err again, they repent from it. Allah said here,

وَهُمْ يَعْلَمُونَ

(while they know) Mujahid and Abdullah bin Ubayd bin Umayr commented, "Whoever repents, then Allah will forgive him." Similarly, Allah said,

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

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

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

(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,

(أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ)

(For such, the reward is forgiveness from their Lord) 3:136 , as a reward for these qualities,

(مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ)

(forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise)) carrying
all kinds of drinks,

(خَالِدِينَ فِيهَا)

(wherein they shall abide forever) and ever,

(وَنِعْمَ أَجْرُ الْعَمَلِينَ)

(How excellent is this reward for the doers) Allah praises Paradise in this part of the Ayah.

(قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ - هَذَا بَيَانٌ
لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

(وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ
مُؤْمِنِينَ - إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ
مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ

الظَّالِمِينَ - وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
 الْكَافِرِينَ - أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ
 اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ - وَلَقَدْ
 كُنْتُمْ تَمْتَوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ
 وَأَنْتُمْ تَنْظُرُونَ)

(137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you, so travel through the earth, and see what was the end of those who denied.) (138. This is a plain statement for mankind, a guidance and instruction for the Muttaqin.) (139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.) (140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allah may know (test) those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers.) (141. And that Allah may test those who believe and destroy the disbelievers.). (142. Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient) (143. You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.)

The Wisdom Behind the Losses Muslims Suffered During Uhud

Allah states to His believing servants who suffered losses in the battle of Uhud, including seventy dead,

(قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ)

(Many similar ways (and mishaps of life) were faced before you), for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allah said,

(فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
 الْمُكْذِبِينَ)

(so travel through the earth, and see what was the end of those who denied). Allah said next,

(هَذَا بَيَانٌ لِّلنَّاسِ)

(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.

(وَهُدًى وَمَوْعِظَةٌ)

(And a guidance and instruction) for the Qur'an contains the news of the past, and,

(هُدًى)

(guidance) for your hearts,

(وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

(and instruction for the Muttaqin) to discourage committing the prohibited and forbidden matters. Allah comforts the believers by saying,

(وَلَا تَهِنُوا)

(So do not become weak), because of what you suffered,

(وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ)

(nor be sad, and you will be triumphant if you are indeed believers), for surely, the ultimate victory and triumph will be yours, O believers.

(إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ)

(If a wound has touched you, be sure a similar wound has touched the others) 3:140 .

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

(وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ)

(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.

(وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا)

(and that Allah may know (test) those who believe,) meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn `Abbas.

(وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ)

(and that He may take martyrs from among you) those who would be killed in Allah's cause and gladly offer their lives seeking His pleasure.

(وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا)

(And Allah likes not the wrongdoers. And that Allah may test those who believe) 3:140,141 , by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered. Allah's statement,

(وَيَمْحَقَ الْكَافِرِينَ)

(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 حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ 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) 3:142 .

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

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ
خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
وَزُلْزِلُوا)

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken. ...) 2:214 . Allah said,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

(Alif Lam Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested) 29:1,2 , This is why He said here,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ 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) 3:142 meaning, you will not earn Paradise until you are tested and thus Allah knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allah said,

(وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ)

(You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes) 3:143 .

The Ayah proclaims, O believers! Before today, you wished that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two Sahihs it is recorded that the Messenger of Allah said,

«لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

(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.

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ - وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ - وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ - وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا

اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَتَبَّتْ أَقْدَامُنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ - فَآتَهُمُ اللَّهُ
ثَوَابَ الدُّنْيَا وَحَسُنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ)

(144. Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.) (145. And no person can ever die except by Allah's leave and at an appointed term. And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.) (146. And many a Prophet fought and along with him many Ribbiyyun. But they never lost heart for that which befall them in Allah's way, nor did nor they weaken nor degrade themselves. And Allah loves the patient.) (147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.") (148. So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves the good-doers.)

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 مِنْ 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 مِنْ 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,

(أَفَايِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ)

(If he dies or is killed, will you then turn back on your heels), become disbelievers,

(وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ)

(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 مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَايِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ
يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ)

(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 لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا)

(And no person can ever die except by Allah's leave and at an appointed term.) 3:145 meaning, no one dies except by Allah's decision, after he has finished the term that Allah has destined for him. This is why Allah said,

(كِتَابًا مُّؤَجَّلًا)

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

(وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقَصُ 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 , and,

(هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)) 6:2 .

This Ayah 3:145 encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hatim narrated that, Habib bin Suhban said that a Muslim man, Hujr bin `Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy

(وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا)

(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,

(وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا)

(And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof).

Therefore, the Ayah proclaims, whoever works for the sake of this life, will only earn what Allah decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allah will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allah said,

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ نَصِيبٍ)

(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.) 42:20 , and,

(مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَذْهُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا)

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated) 17:18-19 .

In this Ayah 3:145 , Allah said,

(وَسَنَجْزِي الشَّكْرِينَ)

(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,

(وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ)

(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 رِبِّيُّونَ كَثِيرٌ)

(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,

(رِبِّيُّونَ كَثِيرٌ)

(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,

(رِبِّيُّونَ كَثِيرٌ)

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

(فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا)

(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 ضَعُفُوا)

(nor did they weaken), means, after their Prophet was killed.

(وَمَا اسْتَكَانُوا)

(nor degrade themselves), by reverting from the true guidance and religion. Rather, they fought on the path that Allah's Prophet fought on until they met Allah. Ibn ` Abbas said that,

(وَمَا اسْتَكَانُوا)

(nor degrade themselves) means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

(وَكَايْنِ مَنْ نَبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ - وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

(And Allah loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.")

3:146-147 , and this was the statement that they kept repeating. Therefore,

(فَاتَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا)

(So Allah gave them the reward of this world) victory, triumph and the good end,

(وَحُسْنَ ثَوَابِ الْآخِرَةِ)

(and the excellent reward of the Hereafter) added to the gains in this life,

(وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)

(And Allah loves the good-doers).

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ - بَلِ اللَّهُ
مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ - سَنُلْقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ
يُنْزَلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى
الظَّالِمِينَ - وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمُ
بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ
وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِّنكُمْ مَّن
يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ - إِذْ تُصْعِدُونَ وَلَا تَلَوْنَهَا عَلَى
أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا

يَغْمُ لَكُمْ تَحْزِنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَبَكُمْ
وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.) (150. Nay, Allah is your protector, and He is the best of helpers.) (151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.) (152. And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashitum and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.) (153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allah is Well-Aware of all that you do.)

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allah warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allah said,

(إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ
فَتَنْقَلِبُوا خَسِرِينَ)

(If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers) 3:149 .

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

(بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ)

(Nay, Allah is your protector, and He is the best of helpers).

Allah next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their Kufr and Shirk. And Allah has prepared torment and punishment for them in the Hereafter. Allah said,

(سَلَقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَيَسَ مَثْوَى الظَّالِمِينَ)

(We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers). In addition, the Two Sahihs recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.)

Allah said,

(وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ)

(And Allah did indeed fulfill His promise to you) 3:152 ,

in the beginning of the day of Uhud,

(إِذْ تَحْسُونَهُمْ)

(when you were killing them), slaying your enemies,

(يَاذَنِهِ)

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

(حَتَّىٰ إِذَا فَشِلْتُمْ)

(until when you Fashiltum). Ibn Jurayj said that Ibn `Abbas said that Fashiltum means, 'lost courage'.

(وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ)

(and fell to disputing about the order, and disobeyed) such as the mistake made by the archers,

(مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ)

(after He showed you what you love), that is, victory over the disbelievers,

(مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا)

(Among you are some that desire this world) referring to those who sought to collect the booty when they saw the enemy being defeated,

(وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ)

(and some that desire the Hereafter. Then He made you flee from them, that He might test you).

This Ayah means, Allah gave them the upper hand to try and test you, O believers,

(وَلَقَدْ عَفَا عَنْكُمْ)

(but surely, He forgave you),

He forgave the idolators who committed, because, Allah knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

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. cMuhammad 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-Harithiyyah picked it up and gave it to the Quraysh who held it."

Allah said,

(ثُمَّ صَرَقَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ)

(Then He made you flee from them, that He might test you) 3:152 .

Al-Bukhari recorded that Anas bin Malik said, "My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, 'I was absent from the first battle the Prophet fought (against the pagans). (By Allah) if Allah gives me a chance to fight along with the Messenger of Allah, then Allah will see how (bravely) I will fight.' On the day of Uhud when the Muslims turned their backs and fled, he said, 'O Allah! I apologize to You for what these (meaning the Muslims) have done, and I 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 تُصْعِدُونَ وَلَا تَلَوْنَهَا 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 تَلَوْنَهَا عَلَى أَحَدٍ)

(without even casting a side glance at anyone) meaning, you did not glance at anyone else due to shock, fear and fright.

(وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ)

(and the Messenger was in your rear calling you back), for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uhud and defeated them, some Muslims ran away to Al-Madinah, while some of them went up Mount Uhud, to a rock and stood on it. On that, the Messenger of Allah kept heralding, `Come to me, O servants of Allah! Come to me, O servants of Allah!' Allah mentioned that the Muslims went up the Mount and that the Prophet called them to come back, and said,

(إِذْ تُصْعِدُونَ وَلَا تَلَوْنَهَا عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ)

((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, `Father, 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,

(فَسُحًّا لِأَصْحَابِ السَّعِيرِ)

(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,

(فَأْتَبَكُمْ غَمًّا بَعْدَ غَمٍّ)

(There did Allah give you one distress after another) 3:153 ,

He gave you grief over your grief. Ibn `Abbas said, `The first grief was because of the defeat, especially when it was rumored that Muhammad was killed. The second grief was when the idolators went up the mount and The Messenger of Allah said, `O Allah! It is not for them to rise above us.'"

Abdur-Rahman bin `Awf said, "The first distress was because of the defeat and the second when a rumor started that Muhammad was killed, which to them, was worse than defeat." Ibn Marduwyah recorded both of these. Mujahid and Qatadah said, "The first distress was when they heard that Muhammad was killed and the second when they suffered casualties and injury." It has also been reported that Qatadah and Ar-Rabi` bin Anas said that it was the opposite order . As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allah said,

(لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ)

(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.

(وَلَا مَا أَصَبَكُمْ)

(nor for what struck you), of injury and fatalities, as Ibn `Abbas, `Abdur-Rahman bin `Awf, Al-Hasan, Qatadah and As-Suddi stated. Allah said next,

(وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(And Allah is Well-Aware of all that you do.) all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي

فَلَوْبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - إِنَّ الَّذِينَ
تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ
إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

(154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allah -- the thought of ignorance. They said, "Have we any part in the affair" Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in the breasts). (155. Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.)

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allah reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allah said in Surat Al-Anfal about the battle of Badr,

(إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ)

((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,

(يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ)

(and thought wrongly of Allah - the thought of ignorance) 3:154 , for they are liars and people who have doubts and evil thoughts about Allah, the Exalted and Most Honored. Allah said,

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنْكُمْ)

(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.

(وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ)

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

(يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ)

(and thought wrongly of Allah --- the thought of ignorance).

Similarly, Allah said in another statement,

(بَلْ ظَنَنْتُمْ أَن لَّن يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا)

(Nay, but you thought that the Messenger and the believers would never return to their families) 48:12 .

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islam and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allah then described them that,

(يَقُولُونَ)

(they said) in this situation,

(هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ)

("Have we any part in the affair") Allah replied,

(قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ)

(Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you.) wAllah exposed their secrets, that is,

(يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا)

(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,

(يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا)

(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 كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ)

(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,

(وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا 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)

(and Allah is All-Knower of what is in the breasts), and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allah then said,

(إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا)

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned) 3:155 ,

because of some of their previous errors. Indeed, some of the Salaf said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allah then said,

(وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ)

(but Allah, indeed, has forgiven them), their giving flight,

(أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ)

(surely, Allah is Oft-Forgiving, Most Forbearing)

He forgives sins, pardons and exonerates His creatures. Imam Ahmad recorded that Shaiq 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 تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ)

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them).

As for his statement that I remained behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allah , until she passed away. The Messenger of Allah gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allah will have participated in battle. As for his statement that I abandoned the Sunnah of `Umar, neither I nor he are able to endure it. Go and convey this answer to him."

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ - وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ)

(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.) (157. And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) (158. And whether you die or are killed, verily, unto Allah you shall be gathered.)

Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allah forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
وَقَالُوا لِإِخْوَانِهِمْ)

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

(إِذَا ضَرَبُوا فِي الْأَرْضِ)

(when they travel through the earth) for the purpose of trading and otherwise,

(أَوْ كَانُوا غُزًى)

(or go out to fight), participating in battles,

(لَوْ كَانُوا عِندَنَا)

("If they had stayed with us,") in our area,

(مَا مَاتُوا وَمَا قُتِلُوا)

("they would not have died or been killed,") they would not have died while traveling or been killed in battle. Allah's statement,

(لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ)

(so that Allah may make it a cause of regret in their hearts.) means, Allah creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allah refuted them by saying,

(وَاللَّهُ يُحْيِي وَيُمِيتُ)

(It is Allah that gives life and causes death.) for the creation is under Allah's power, and the decision is His Alone. No one lives or dies except by Allah's leave, and no one's life is increased or decreased except by His decree.

(وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(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,

(وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لِمَعْفَرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ)

(And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) 3:157 , indicating that death and martyrdom in Allah's cause are a means of earning Allah's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allah, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allah said,

(وَلَيْنَ مِّمَّنْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ)

(And whether you die or are killed, verily, unto Allah you shall be gathered.) 3:158 .

(فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّهْمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ - إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ دَا

الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
 الْمُؤْمِنُونَ - وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُ
 يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا
 كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ - أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ
 كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ
 الْمَصِيرُ - هُمْ دَرَجَتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا
 يَعْمَلُونَ - لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ
 فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
 وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
 مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (

(159. And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).) (160. If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust.) (161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.) (162. Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination!) (163. They are in varying grades with Allah, and Allah is All-Seer of what they do.) (164. Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them, and instructing them (in) the Book (the Qur'an) and Al-Hikmah the wisdom and the Sunnah , while before that they had been in manifest error.)

Among the Qualities of Our Prophet Muhammad are Mercy and Kindness

Allah addresses His Messenger and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

(فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّهُمْ)

(And by the mercy of Allah, you dealt with them gently) 3:159 . meaning, who would have made you this kind, if it was not Allah's mercy for you and them. Qatadah said that,

(فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّهُمْ)

(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,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ)

(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 كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ)

(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 الْقَلْبِ)

(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,