

اسْتَخْرَجُوكَ، وَاعْزُهُمْ نَعْرَكَ، وَأُنْفِقْ عَلَيْهِمْ
 فَسَنُفِقَ عَلَيْكَ، وَأَبْعَثْ جَيْشًا نَبَعْتُ خَمْسًا أَمْثَالَهُ،
 وَقَاتِلْ يَمَنْ أَطَاعَكَ مَنْ عَصَاكَ، وَأَهْلُ الْجَنَّةِ
 ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُوَقَّقٌ مُتَّصِدٌّ، وَرَجُلٌ
 رَحِيمٌ رَقِيقُ الْقَلْبِ بِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ،
 وَرَجُلٌ عَفِيفٌ فَقِيرٌ ذُو عِيَالٍ (مُتَّصِدٌّ). وَأَهْلُ
 النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا دِينَ لَهُ، وَالَّذِينَ
 هُمْ فِيكُمْ تَبِعٌ أَوْ تَبَعًا شَكَّ يَحْيَى لَا يَبْتَغُونَ أَهْلًا
 وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ
 دَقَّ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَهُوَ
 يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ وَذَكَرَ الْبَخِيلَ أَوْ
 الْكَذَّابَ وَالشَّنْظِيرَ: الْفَاحِشُ»

(My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day, `All the wealth that I gave to My servants is permissible. I created all My servants Hunafa (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them what I allowed and commanded them to associate others with Me in worship , which I gave no permission for.' Then Allah looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel. Allah said (to me), `I only sent you to test you and to test with you. I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.' Allah has also Commanded me to burn (destroy) Quraysh. So I said, `O Lord! They will smash my head and leave it like a piece of bread.' He said, `I will drive them out as they drove you out, and when you invade them We will help you. Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support). Fight with those who obey you, against those who disobey you. And the inhabitants of Paradise are three: a just, prosperous, and charitable ruler; A merciful man who has a kind heart toward every relative and every Muslim; a forgiving, poor man with dependants who is charitable . And the inhabitants of the Fire are five: the weak one with no religion; those who follow after you not for family reasons nor wealth; and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters; and a person who comes every

morning and every evening, is cheating your family or your wealth.") And he mentioned the stingy, or the liar, and the foulmouthed person." Therefore, the Hadith states that Allah looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded. The religion was distorted and changed for the people of the earth until Allah sent Muhammad , and Allah, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law. Allah said,

(أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ)

(lest you say, "There came unto us no bringer of glad tidings and no warner.") meaning, so that you, who changed the true religion, do not make it an excuse and say, "No Messenger came to us bringing glad tidings and warning against evil." There has come to you a bringer of good news and a warner, Muhammad .

(وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And Allah is able to do all things.) Ibn Jarir said this part of the Ayah means, "I am able to punish those who disobey Me and to reward those who obey Me."

(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَاقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا لَمْ يُوْتِ أَحَدًا مِّنَ الْعَالَمِينَ - يَاقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ - قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاحِلُونَ - قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ -

قَالُوا يَمُوسَى إِنَّا لَنُذْخِلُهَا أَبَدًا مَا دَامُوا فِيهَا
فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ - قَالَ
رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا
وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ - قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ
أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى
الْقَوْمِ الْفَاسِقِينَ)

(20. And (remember) when Musa said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-`Alamin).") (21. "O my people! Enter the Holy Land which Allah has assigned to you and turn not back; for then you will be returned as losers.") (22. They said: "O Musa! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.") (23. Two men of those who feared (Allah and) on whom Allah had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allah if you are believers indeed.") (24. They said: "O Musa! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here.") (25. He Musa said: "O my Lord! I have power only over myself and my brother, so lfrug us from the rebellious people!") (26. (Allah) said: "Therefore it is forbidden to them for forty years; in distraction they will wander through the land. So do not greive for the rebellious people.")

Allah states that His servant, Messenger, to whom He spoke directly, Musa, the son of `Imran, reminded his people that among the favors Allah granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path. Allah said,

(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ)

(And (remember) when Musa said to his people: "O my people! Remember the favor of Allah to you, when He made Prophets among you,) for whenever a Prophet died, another rose among them, from the time of their father Ibrahim and thereafter. There were many Prophets among the Children of Israel calling to Allah and warning against His torment, until `Isa was sent as the final Prophet from the Children of Israel. Allah then sent down the revelation to the Final Prophet and Messenger, Muhammad, the son of `Abdullah, from the offspring of Isma`il, the son of Ibrahim, peace be upon them. Muhammad is the most honorable Prophet of all times. Allah said next,

(وَجَعَلَكُمْ مُلُوكًا)

(made you kings) `Abdur-Razzaq recorded that Ibn `Abbas commented: "Having a servant, a wife and a house." In his Mustadrak, Al-Hakim recorded that Ibn `Abbas said, "A wife and a servant, and, a

(وَعَاتَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ)

(and gave you what He had not given to any other among the nations (`Alamin).) means, during their time." Al-Hakim said, "Sahih according to the criteria of the Two Sahihs, but they did not collect it." Qatadah said, "They were the first people to take servants." A Hadith states,

«مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، أَمِنًا فِي سِرِّهِ، عِنْدَهُ قُوَّةٌ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَائِيرِهَا»

(He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him.) Allah's statement,

(وَعَاتَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ)

(and gave you what He had not given to any other among the nations (Al-`Alamin).) means, during your time, as we stated. The Children of Israel were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind. Allah said in another Ayah,

(وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ)

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (Al-`Alamin).) Allah said,

(لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ)

(إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ وَبَطِلُ مَا كَانُوا
يَعْمَلُونَ - قَالَ أُغَيْرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ
فَضَّلَكُمْ عَلَى الْعَالَمِينَ)

(They said: "O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people." Musa added: "Verily, these people will be destroyed for that which they are engaged in (idol worship)." And all that they are doing is in vain. He said: "Shall I seek for you a god other than Allah, while He has given you superiority over the nations.") Therefore, they were the best among the people of their time. The Muslim Ummah is more respected and honored before Allah, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allah said,

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ)

(Thus We have made you, a just (the best) nation, that you be witnesses over mankind.) We mentioned the Mutawatir Hadiths about the honor of this Ummah and its status and honor with Allah, when we explained Allah's statement in Surah Al-`Imran (3),

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

(You are the best of peoples ever raised up for mankind...) Allah states next that Musa encouraged the Children of Israel to perform Jihad and enter Jerusalem, which was under their control during the time of their father Ya`qub. Ya`qub and his children later moved with his children and household to Egypt during the time of Prophet Yusuf. His offspring remained in Egypt until their exodus with Musa. They found a mighty, strong people in Jerusalem who had previously taken it over. Musa, Allah's Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allah's command. Allah said that Musa ordered them to enter the Holy Land,

(الَّتِي كَتَبَ اللَّهُ لَكُمْ)

(which Allah has assigned to you) meaning, which Allah has promised to you by the words of your father Isra'il, that it is the inheritance of those among you who believe.

(وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ)

(and turn not back) in flight from Jihad.

(فَتَنَقَّلُوا خَسِرِينَ قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا
جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن
يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ)

("..for then you will be returned as losers." They said, "O Musa! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.") Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.

The Speeches of Yuwsha` (Joshua) and Kalib (Caleb)

Allah said,

(قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعِمَ اللَّهُ عَلَيْهِمَا)

(Two men of those who feared (Allah and) on whom Allah had bestowed His grace said...) When the Children of Israel declined to obey Allah and follow His Messenger Musa, two righteous men among them, on whom Allah had bestowed a great bounty and who were afraid of Allah and His punishment, encouraged them to go forward. It was also said that the Ayah reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha`, the son of Nun, and Kalib, the son of Yufna, as Ibn `Abbas, Mujahid, `Ikrimah, `Atiyyah, As-Suddi, Ar-Rabi` bin Anas and several other Salaf and latter scholars stated. These two men said to their people,

(ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ
وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ)

("Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allah if you are believers indeed.") Therefore, they said, if you rely on and trust in Allah, follow His command and obey His Messenger, then Allah will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allah has promised you. This advice did not benefit them in the least,

(قَالُوا يَمُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا
فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ)

(They said, "O Musa! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here.") This is how they declined to join Jihad, defied their Messenger, and refused to fight their enemy.

The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allah during the battle of Badr, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyan. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more Muhajirin also spoke, all the while the Messenger of Allah saying,

«أَشِيرُوا عَلَيَّ أَيُّهَا الْمُسْلِمُونَ»

(Advise me, O Muslims!) inquiring of what the Ansar, the majority then, had to say. Sa`d bin Mu`adh said, "It looks like you mean us, O Messenger of Allah! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allah allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allah." The Messenger of Allah (ﷺ) was pleased with the words of Sa`d and was encouraged to march on. Abu Bakr bin Marduyah recorded that Anas said that when the Messenger of Allah went to Badr, he asked the Muslims for their opinion, and `Umar gave his. The Prophet again asked the Muslims for their opinion and the Ansar said, "O Ansar! It is you whom the Prophet wants to hear." They said, "We will never say as the Children of Israel said to Musa,

(فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ)

(So go, you and your Lord, and fight you two, we are sitting right here.) By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimad (near Makkah) we shall follow you." Imam Ahmad, An-Nasa'i and Ibn Hibban also recorded this Hadith. In the Book of Al-Maghazi and At-Tafsir, Al-Bukhari recorded that `Abdullah bin Mas'ud said, "On the day of Badr, Al-Miqdad said, `O Messenger of Allah! We will never say to you what the Children of Israel said to Musa,

(فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ)

(So go, you and your Lord, and fight you two, we are sitting right here.) Rather, march on and we will be with you.' The Messenger of Allah was satisfied after hearing this statement."

Musa Supplicates to Allah Against the Jews

Musa said,

(قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ)

("O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!") When the Children of Israel refused to fight, Musa became very angry with them and supplicated to Allah against them,

(رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي)

(O my Lord! I have power only over myself and my brother') meaning, only I and my brother Harun among them will obey, implement Allah's command and accept the call,

(فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ)

(So Ifruq us from the rebellious people!) Al-`Awfi reported that Ibn `Abbas said, "Meaning, judge between us and them." `Ali bin Abi Talhah reported similarly from him. Ad-Dahhak said that the Ayah means, "Judge and decide between us and them." Other scholars said that the Ayah means, "Separate between us and them."

Forbidding the Jews from Entering the Holy Land for Forty Years

Allah said,

(فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ)

(Therefore it is forbidden to them for forty years; in distraction they will wander through the land.) When Musa supplicated against the Jews for refusing to fight in Jihad, Allah forbade them from entering the land for forty years. They wandered about lost in the land of At-Tih, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allah sent down for them. Allah brought forth water springs from solid rock, and the other miracles that He aided Musa bin `Imran with. During this time, the Tawrah was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

Conquering Jerusalem

Allah's statement,

(أَرْبَعِينَ سَنَةً)

(for forty years;) defines,

(يَتِيهُونَ فِي الْأَرْضِ)

(in distraction they will wander through the land.) When these years ended, Yuwsha` bin Nun led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwsha` feared that the Sabbath would begin, he said (to the sun), "You are commanded and I am commanded, as well. O Allah! Make it stop setting for me." Allah made the sun stop setting until Yuwsha` bin Nun conquered Jerusalem. Next, Allah commanded Yuwsha` to order the Children of Israel to enter Jerusalem from its gate while bowing and saying Hittah, meaning, `remove our sins.' Yet, they changed what they were commanded and entered it while dragging themselves on their behinds and saying, `Habbah (a seed) in Sha`rah (a hair)." We mentioned all of this in the Tafsir of Surat Al-Baqarah. Ibn Abi Hatim recorded that Ibn `Abbas commented,

(فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ)

لَأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ - إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ - فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ - فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يُوَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ)

(27. And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allah accepts only from those who have Taqwa.) (28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of all that exists.") (29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.") (30. So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.) (31. Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother" Then he became one of those who regretted.)

The Story of Habil (Abel) and Qabil (Cain)

Allah describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Adam, Habil and Qabil. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allah gave his brother and because the sacrifice that he sincerely offered to Allah was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. Allah said,

(وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَىٰ آدَمَ بِالْحَقِّ)

(And recite to them the story of the two sons of Adam in truth;) meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Adam, Habil and Qabil, as many scholars among the Salaf and later generations said. Allah's statement,

(بِالْحَقِّ)

(in truth;) means, clearly and without ambiguity, alteration, confusion, change, addition or deletion. Allah said in other Ayat,

(إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ)

(Verily, this is the true narrative about the story of `Isa ,)

(نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ)

(We narrate unto you their story with truth,) and,

(ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ)

(Such is `Isa, son of Maryam. (It is) a statement of truth.) Several scholars among the Salaf and the later generations said that Allah allowed Adam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Adam was given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin, in marriage. Habil's sister was not beautiful while Qabil's sister was beautiful, resulting in Qabil wanting her for himself, instead of his brother. Adam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qabil's sister. Habil's sacrifice was accepted, while Qabil's sacrifice was rejected, and thus what Allah told us about them occurred. Ibn Abi Hatim recorded that Ibn `Abbas said -- that during the time of Adam -- "The woman was not allowed in marriage for her male twin, but Adam was commanded to marry her to any of her other brothers. In each pregnancy, Adam was given a twin, a male and a female. A beautiful daughter was once born for Adam and another one that was not beautiful. So the twin brother of the ugly daughter said, 'Marry your sister to me and I will marry my sister to you.' He said, 'No, for I have more right to my sister.' So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other the twin brother of the beautiful daughter , which consisted of some produce, was not accepted. So the latter killed his brother." This story has a better than good chain of narration. The statement,

(إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ)

("Verily, Allah accepts only from those who have Taqwa.) who fear Allah in their actions. Ibn Abi Hatim recorded that Abu Ad-Darda' said, "If I become certain that Allah has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allah says,

(إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ)

(Verily, Allah accepts only from the those who have Taqwa.) The statement,

(لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ يَدِي إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ)

("If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of all that exists.") Qabil's brother, the pious man whose sacrifice was accepted because of his piety, said to his brother, who threatened to kill him without justification,

(لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ يَدِي إِلَيْكَ لِأَقْتُلَكَ)

(If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,) I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you,

(إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ)

(for I fear Allah; the Lord of the all that exists.) and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance. `Abdullah bin `Amr said, "By Allah! Habil was the stronger of the two men. But, fear of Allah restricted his hand." The Prophet said in a Hadith recorded in the Two Sahihs,

«إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»

(When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hellfire.) They said, "O Allah's Messenger! It is all right for the murderer, but what about the victim" Allah's Messenger replied,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

(He surely had the intention to kill his comrade.) Imam Ahmad recorded that, at the beginning of the calamity that `Uthman suffered from, Sa`d bin Abi Waqqas said, "I bear witness that the Messenger of Allah said,

«إِنَّهَا سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ،
وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ
السَّاعِي»

(There will be a Fitnah, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.) When he was asked, 'What if someone enters my home and stretched his hand to kill me' He said,

«كُنْ كَابْنِ آدَمَ»

(Be just like (the pious) son of Adam.)" At-Tirmidhi also recorded it this way, and said, "This Hadith is Hasan, and similar is reported on this subject from Abu Hurayrah, Khabbab bin Al-Aratt, Abu Bakr, Ibn Mas`ud, Abu Waqid and Abu Musa." The Qur'an continues,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ
أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ)

("Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.") Ibn `Abbas, Mujahid, Ad-Dahhak, As-Suddi and Qatadah said that,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ)

("Verily, I intend to let you draw my sin on yourself as well as yours..." means, the sin of murdering me, in addition to your previous sins. Ibn Jarir recorded this. Allah's statement,

(فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ
الْخَسِرِينَ)

(So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.) means, his conscience encouraged

him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, "When he wanted to kill his brother, he started to twist his neck. So Shaytan took an animal and placed its head on a rock, then he took another rock, and similar is reported on this subject from Abu Hurayrah, Khabbab bin Al-Aratt, Abu Bakr, Ibn Mas'ud, Abu Waqid and Abu Musa." The Qur'an continues,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ)

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(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ)

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(فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَسِيرِينَ)

(So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.) means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, "When he wanted to kill his brother, he started to twist his neck. So Shaytan took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Adam was looking. So he did the same thing to his brother." Ibn Abi Hatim also recorded this. `Abdullah bin Wahb said that `Abdur-Rahman bin Zayd bin Aslam said that his father said, "Qabil held Habil by the head to kill him, so Habil laid down for him and Qabil started twisting Habil's head, not knowing how to kill him. Shaytan came to Qabil and said, 'Do you want to kill him?' He said, 'Yes.' Shaytan said, 'Take that stone and throw it on his head.' So Qabil took the stone and threw it at his brother's head and smashed his head. Shaytan then went to Hawwa' in a hurry and said to her, 'O Hawwa! Qabil killed Habil.' She asked him, 'Woe to you! What does 'kill' mean?' He said, 'He will no longer eat, drink or move.' She said, 'And that is death.' He said, 'Yes it is.' So she started to weep until Adam came to her while she was weeping and said, 'What is the matter with you?' She did not answer him. He asked her two more times, but she did not answer him. So he said, 'You and your daughters will inherit the practice of weeping, while I and my sons are free of it.'" Ibn Abi Hatim recorded it. Allah's statement,

(فَأَصْبَحَ مِنَ الْخَسِيرِينَ)

(And because one of the losers.) in this life and the Hereafter, and which loss is worse than this Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ
كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَ الْقَتْلَ»

(Any soul that is unjustly killed, then the first son of Adam will carry a burden of its shedding, for he was the first to practice the crime of murder.) The Group, with the exception of Abu Dawud, also recorded this Hadith. Ibn Jarir recorded that `Abdullah bin `Amr used to say, "The son of Adam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder." Allah said,

(فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ
يُؤَارِي سَوْءَةَ أَخِيهِ قَالَ يَوَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ
مِثْلَ هَذَا الْغُرَابِ فَأُؤَارِي سَوْءَةَ أَخِي فَأَصْبَحَ
مِنَ النَّدَمِينَ)

(Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother" Then he became one of those who regretted.) As-Suddi said that the Companions said, "When his brother died, Qabil left him on the bare ground and did not know how to bury him. Allah sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qabil saw that, he said,

(يَوَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ
فَأُؤَارِي سَوْءَةَ أَخِي)

("Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother")
`Ali bin Abi Talhah reported that Ibn `Abbas said, "A crow came to the dead corpse of another crow and threw sand over it, until it hid it in the ground. He who killed his brother said,

(يَوَيْلَنَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ
فَأَوَارِي سَوْءَةَ أَخِي)

(Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother)"
Al-Hasan Al-Basri commented on the statement,

(فَأَصْبَحَ مِنَ النَّدِمِينَ)

(Then he became one of those who regretted.) "Allah made him feel sorrow after the loss that he earned."

The Swift Punishment for Transgression and Cutting the Relations of the Womb

A Hadith states that the Prophet said,

«مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي
الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ
وَقَطِيعَةِ الرَّحِمِ»

(There is no sin that is more worthy of Allah hastening its punishment in this life, in addition to what He has in store for its offender in the Hereafter, more than transgression and cutting the relations of the womb.) The act of Qabil included both of these. We are Allah's and to Him is our return.

(مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ
قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ - إِنَّمَا

جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ - إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with Al-Bayyinah, even then after that many of them continued to exceed the limits in the land!) (33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.) (34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.)

Human Beings Should Respect the Sanctity of Other Human Beings

Allah says, because the son of Adam killed his brother in transgression and aggression,

(كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ)

(We ordained for the Children of Israel...) meaning, We legislated for them and informed them,

(أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)

(that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he

saved the life of all mankind.) The Ayah states, whoever kills a soul without justification -- such as in retaliation for murder or for causing mischief on earth -- will be as if he has killed all mankind, because there is no difference between one life and another.

(وَمَنْ أَحْيَاهَا)

(and if anyone saved a life...) by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

(فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)

(it would be as if he saved the life of all mankind.) Al-A`mash and others said that Abu Salih said that Abu Hurayrah said, "I entered on `Uthman when he was under siege in his house and said, 'I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful!' He said, 'O Abu Hurayrah! Does it please you that you kill all people, including me?' I said, 'No.' He said, 'If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.' So I went back and did not fight." `Ali bin Abi Talhah reported that Ibn `Abbas said, "It is as Allah has stated,

(مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا
النَّاسَ جَمِيعًا)

(if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.) Saving life in this case occurs by not killing a soul that Allah has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him." Similar was said by Mujahid;

(وَمَنْ أَحْيَاهَا)

(And if anyone saved a life...) means, he refrains from killing a soul. Al-`Awfi reported that Ibn `Abbas said that Allah's statement,

(فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا)

(it would be as if he killed all mankind. .) means, "Whoever kills one soul that Allah has forbidden killing, is just like he who kills all mankind." Sa'id bin Jubayr said, "He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people." In addition, Ibn Jurayj said that Al-A'raj said that Mujahid commented on the Ayah,

(فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً)

(it would be as if he killed all mankind,) "He who kills a believing soul intentionally, Allah makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same." Ibn Jurayj said that Mujahid said that the Ayah,

(وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً)

(and if anyone saved a life, it would be as if he saved the life of all mankind.) means, "He who does not kill anyone, then the lives of people are safe from him."

Warning Those who Commit Mischief

Allah said,

(وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ)

(And indeed, there came to them Our Messengers with Al-Bayyinah,) meaning, clear evidences, signs and proofs,

(ثُمَّ إِنَّ كَثِيراً مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ)

(even then after that many of them continued to exceed the limits in the land!) This Ayah chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madinah, such as Banu Qurayzah, An-Nadir and Qaynuqa', used to fight along with either Khazraj or Aws, when war would erupt between them during the time of Jahiliyyah. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allah criticized them for this practice in Surat Al-Baqarah,

(وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَدُونَ - ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيرِهِمْ فَتُظْهِرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَنِ وَإِنْ يَأْتِيَكُمْ أَسْرَى تُقَدِّوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(And (remember) when We took your covenant (saying): Shed not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.) 2:84-85

The Punishment of those Who Cause Mischief in the Land

Allah said next,

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا

أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِّنَ
الْأَرْضِ)

(The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.) `Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil. Ibn Jarir recorded that `Ikrimah and Al-Hasan Al-Basri said that the Ayat,

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ)

(The recompense of those who wage war against Allah and His Messenger) until,

(إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Allah is Of-Forgiving, Most Merciful,) "Were revealed about the idolators. Therefore, the Ayah decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This Ayah does not save a Muslim from punishment if he kills, causes mischief in the land or wages war against Allah and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed." Abu Dawud and An-Nasa'i recorded that `Ikrimah said that Ibn `Abbas said that the Ayah,

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَاداً)

(The recompense of those who wage war against Allah and His Messenger and do mischief in the land...) "Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed." The correct opinion is that this Ayah is general in meaning and includes the idolators and all others who commit the types of crimes the Ayah mentioned. Al-Bukhari and Muslim recorded that Abu Qilabah `Abdullah bin Zayd Al-Jarmi, said that Anas bin Malik said, "Eight people of the `Ukl tribe came to the Messenger of Allah and gave him their pledge to follow Islam. Al-Madinah's climate did not suit them and they became sick and complained to Allah's Messenger . So he said,

«أَلَا تَخْرُجُونَ مَعَ رَاعِيْنَا فِي إِيْلِهِ، فَتُصَيَّبُوا مِنْ
أُبْوَالِهَا وَأَلْبَانِهَا»

(Go with our shephard to be treated by the milk and urine of his camels.) So they went as directed, and after they drank from the camels' milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died." This is the wording of Muslim. In another narration for this Hadith, it was mentioned that these people were from the tribes of `Ukl or `Uraynah. Another narration reported that these people were put in the Harrah area (of Al-Madinah), and when they asked for water, no water was given to them. Allah said,

(أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ
مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ)

(they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.) `Ali bin Abi Talhah said that Ibn `Abbas said about this Ayah, "He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet." Similar was said by Sa`id bin Al-Musayyib, Mujahid, `Ata', Al-Hasan Al-Basri, Ibrahim An-Nakha'i and Ad-Dahhak, as Abu Ja`far Ibn Jarir recorded. This view is supported by the fact that the word Aw (or), indicates a choice. As Allah said,

(فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ
مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَقَارِءٍ طَعَامٍ مَّسْكِينٍ أَوْ
عَدْلُ ذَلِكَ صِيَامًا)

(The penalty is an offering, brought to the Ka`bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.) 5:95 Allah said,

(فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ
فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ)

(And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice.) and,

(فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ)

(...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave.) All of these Ayat offer a choice, just as the Ayah above. As for Allah's statement,

(أَوْ يُنْفَوْا مِنَ الْأَرْضِ)

(or be exiled from the land.) some said that it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islam, as Ibn Jarir recorded from Ibn `Abbas, Anas bin Malik, Sa`id bin Jubayr, Ad-Dahhak, Ar-Rabi` bin Anas, Az-Zuhri, Al-Layth bin Sa`d and Malik bin Anas. Some said that the Ayah means these people are expelled to another land, or to another state by the Muslims authorities. Sa`id bin Jubayr, Abu Ash-Sha`tha', Al-Hasan, Az-Zuhri, Ad-Dahhak and Muqatil bin Hayyan said that he is expelled, but not outside of the land of Islam, while others said that he is to be imprisoned. Allah's statement,

(ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ)

(That is their disgrace in this world, and a great torment is theirs in the Hereafter.) means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allah has prepared for them in the Hereafter. This view supports the opinion that these Ayat were revealed about the idolators. As for Muslims, in his Sahih, Muslim recorded that `Ubadah bin As-Samit said, "The Messenger of Allah took the same pledge from us that he also took from women: That we do not associate anything with Allah in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other. He said that he who keeps this pledge, then his reward will be with Allah. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allah, then their matter is for Allah: If He wills, He will punish them and If He wills, He will pardon them." `Ali narrated that the Messenger of Allah said,

«مَنْ أَدْنَبَ دَنْبًا فِي الدُّنْيَا فَعُوقِبَ بِهِ، قَالَ اللَّهُ أَعْدَلُ مِنْ أَنْ يُنْتَبَىٰ عُقُوبَتُهُ عَلَىٰ عَبْدِهِ، وَمَنْ أَدْنَبَ دَنْبًا

فِي الدُّنْيَا فَسْتَرَهُ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ، قَالَهُ أَكْرَمُ
مِنْ أَنْ يَعُودَ عَلَيْهِ فِي شَيْءٍ قَدْ عَفَا عَنْهُ»

(He who sins in this life and was punished for it, then Allah is far more just than to combine two punishments on His servant. He who commits an error in this life and Allah hides this error and pardons him, then Allah is far more generous than to punish the servant for something that He has already pardoned.) iRecorded by Ahmad, Ibn Majah and At-Tirmidhi who said, "Hasan Gharib." Al-Hafiz Ad-Daraqutni was asked about this Hadith, and he said that it was related to the Prophet in some narrations, and it was related to the Companions in others, and that this narration from the Prophet is Sahih. Ibn Jarir commented on Allah's statement,

(ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا)

(That is their disgrace in this world,) "Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

(وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ)

(and a great torment is theirs in the Hereafter.) if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein,

(عَذَابٌ عَظِيمٌ)

(a great torment) in the Fire of Jahannam."

The Punishment of those who Wage War Against Allah and His Messenger is Annulled if They Repent Before their Apprehension

Allah said,

(إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.) This Ayah is clear in its indication that it applies to the idolators. As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waved. The practice of the Companions in this regard

is that all of the punishments prescribed in this case will be waved, as is apparent from the wording of the Ayah. Ibn Abi Hatim recorded that Ash-Sha'bi said, "Harithah bin Badr At-Tamimi was living in Al-Basrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Hasan bin `Ali, Ibn `Abbas and `Abdullah bin Ja'far, and they talked to `Ali about him so that he would grant him safety, but `Ali refused. So Harithah went to Sa'id bin Qays Al-Hamadani who kept him in his house and went to `Ali, saying, `O Leader of the Faithful! What about those who wage war against Allah and His Messenger and cause mischief in the land' So he recited the Ayah until he reached,

(إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ)

(Except for those who (having fled away and them) came back as Muslims) with repentance before they fall into your power.) So `Ali wrote a document that granted safety, and Sa'id bin Qays said, "This is for Harithah bin Badr." Ibn Jarir recorded this Hadith. Ibn Jarir recorded that `Amir Ash-Sha'bi said, "A man from Murad came to Abu Musa, while he was the governor of Al-Kufah during the reign of `Uthman, and said to him after he offered the obligatory prayer, `O Abu Musa! I seek your help. I am so-and-so from Murad and I waged war against Allah and His Messenger and caused mischief in the land. I repented before you had any authority over me.' Abu Musa proclaimed, `This is so-and-so, who had waged war against Allah and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allah willed, but he later rose against the leaders, and Allah punished him for his sins and he was killed." Ibn Jarir recorded that Musa bin Ishaq Al-Madani said that `Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the Ayah,

(يَعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)

(O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.) So he said to that man, "O servant of Allah! Recite it again." So he recited it again, and `Ali put down his sword and went to Al-Madinah in repentance, arriving during the night. He washed up and went to the Masjid of the Messenger of Allah and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, "You have no way against me. I came in repentance before you had any authority over me." Abu Hurayrah said, "He has said the truth," and he held his hand and went to Marwan bin Al-Hakam, who was the governor of Al-Madinah during the reign of Mu'awiyah. Abu Hurayrah said, "This is `Ali and he came in repentance and you do not have a way against him, nor can you have him killed." So `Ali was absolved of punishment and remained on his repentance and went to the sea to perform Jihad in Allah's cause. The Muslims met the Romans in battle, and the Muslims brought the ship `Ali was in to one of the Roman ships, and `Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned."

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّ
الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَيَفْتَدُونَ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا
تُقَبَّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - يُرِيدُونَ أَنْ
يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ
عَذَابٌ مُّقِيمٌ)

(35. O you who believe! Have Taqwa of Allah and seek the Wasilah to Him, and strive hard in His cause, so that you may be successful.) (36. 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.) (37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.)

Commanding Taqwa, Wasilah, and Jihad

Allah commands His faithful servants to fear Him in Taqwa, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allah said next,

(وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ)

(seek the Wasilah to Him.) Sufyan Ath-Thawri said that Talhah said that `Ata' said that Ibn `Abbas said that Wasilah means 'the means of approach'. Mujahid, Abu Wa'il, Al-Hasan, Qatadah, `Abdullah bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for Wasilah. Qatadah said that the Ayah means, "Seek the means of approach to Him by obeying Him and performing the acts that please Him."

(أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ)

(Those whom they call upon seek a means of access to their Lord (Allah).) 17:57 Wasilah is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allah, his residence and the nearest grade in Paradise to Allah's Throne. Al-Bukhari recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الثَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ»

(Whoever, after hearing to the Adhan says, "O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muhammad the Wasilah and superiority and send him on the Day of Judgment to the praiseworthy station which You have promised him," then intercession from me will be permitted for him on the Day of Resurrection.) Muslim recorded that `Abdullah bin `Amr bin Al-`As said that he heard the Prophet saying,

«إِذَا سَمِعْتُمُ الْمُؤَدِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُّوا لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

(When you hear the Mu'adhdhin, repeat what he says, and then ask for Salah (blessing, mercy from Allah) for me. Verily, whoever asks for Salah for me, then Allah will grant ten Salah to him. Then, ask for the Wasilah for me, for it is a grade in Paradise that only one servant of Allah deserves, and I hope that I am that servant. Verily, whoever asks (Allah) for Wasilah for me, he will earn the right of my intercession.) Allah said,

(وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ)

(and strive hard in His cause as much as you can. So that you may be successful.) After Allah commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allah encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join Jihad in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these

dwelling will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire

Allah then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day of Resurrection. Allah said,

(إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا 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.) So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allah's torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Hence Allah's statement,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(And theirs would be a painful torment.) meaning, hurtful,

(يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ
بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ)

(They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.) In another Ayah, Allah said,

(كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, in anguish, they will be driven back therein.) Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part

of Hell, the more the angels will punish them with iron bars and they will never be able to depart from it or avoid it. Anas bin Malik said that the Messenger of Allah said,

(وَلَهُمْ عَذَابٌ مُّقِيمٌ)

(And theirs will be a lasting torment.) meaning, eternal and everlasting, and they will never be able to depart from it or avoid it. Anas bin Malik said that the Messenger of Allah said,

«يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ كَيْفَ وَجَدْتَ مَضْجَعَكَ؟ فَيَقُولُ: شَرٌّ مَضْجَعٍ، فَيُقَالُ: هَلْ تَقْتَدِي بِقَرَابِ الْأَرْضِ ذَهَبًا؟ قَالَ: فَيَقُولُ: نَعَمْ يَا رَبِّ فَيَقُولُ اللَّهُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ فَلَمْ تَفْعَلْ، فَيُؤْمَرُ بِهِ إِلَى النَّارِ»

(A man from the people of the Fire will be brought forth and will be asked, 'O son of Adam! How did you find your dwelling' He will say, 'The worst dwelling.' He will be told, 'Would you ransom yourself with the earth's fill of gold' He will say, 'Yes, O Lord!' Allah will say to him, 'You have lied. I asked you for what is less than that and you did not do it,' and he will be ordered to the Fire.) Muslim and An-Nasa'i recorded it.

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ - فَمَنْ تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(38. And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.) (39. But whosoever repents after his crime and does righteous good deeds,

then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.) (40. Knew you not that to Allah (Alone) belongs the dominion of the heavens and the earth! He forgives whom He wills and He punishes whom He wills. And Allah is able to do all things.)

The Necessity of Cutting off the Hand of the Thief

Allah commands and decrees that the hand of the thief, male or female be cut off. During the time of Jahiliyyah, this was also the punishment for the thief, and Islam upheld this punishment. In Islam, there are several conditions that must be met before this punishment is carried out, as we will come to know, Allah willing. There are other rulings that Islam upheld after modifying these rulings, such as that of blood money for example. When Does Cutting the Hand of the Thief Become Necessary In is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said, n

«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَنُقْطَعُ يَدُهُ،
وَيَسْرِقُ الْحَبْلَ فَنُقْطَعُ يَدُهُ»

(May Allah curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.) Al-Bukhari and Muslim recorded that `A'ishah said that the Messenger of Allah said,

«نُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

(The hand of the thief shall be cut off if he steals a quarter of a Dinar or more.) Muslim recorded that `A'ishah, may Allah be pleased with her, said that the Messenger of Allah said,

«لَا تُقْطَعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ
فَصَاعِدًا»

(The hand of the thief shall only be cut off if he steals a quarter of a Dinar or more.) This Hadith is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dinar. So this Hadith fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dinar in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dinar. So in this way it is possible to harmonize these two views. This opinion was reported from `Umar bin Al-Khattab, `Uthman bin `Affan,

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(جَزَاءٌ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ)

(as a recompense for that which both committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.) This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allah for their error.

(وَاللَّهُ عَزِيزٌ)

(And Allah is All-Powerful,) in His torment,

(حَكِيمٌ)

(All-Wise.) in His commands, what he forbids, what He legislates and what He decrees.

Repentance of the Thief is Acceptable

Allah said next,

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(But whosoever repents after his crime and does righteous good deeds, then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.) Therefore, whoever repents and goes back to Allah after he commits theft, then Allah will forgive him. Imam Ahmad recorded that `Abdullah bin `Amr said that a woman committed theft during the time of the Messenger of Allah and those from whom she stole brought her and said, "O Allah's Messenger! This woman stole from us." Her people said, "We ransom her." The Messenger of Allah said,

«اقْطَعُوا يَدَهَا»

(Cut off her hand.) They said, "We ransom her with five hundred Dinars." The Prophet said,

«اقْطَعُوا يَدَهَا»

(Cut off her hand.) Her right hand was cut off and the woman asked, "O Messenger of Allah! Is there a chance for me to repent" He said,

«نَعَمْ أَنْتِ الْيَوْمَ مِنْ خَطِيئَتِكَ كَيَوْمَ وَلَدَتْكِ أُمُّكَ»

(Yes. This day, you are free from your sin just as the day your mother gave birth to you.) Allah sent down the verse in Surat Al-Ma'idah,

(فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.) This woman was from the tribe of Makhzum. Her story was narrated in the Two Sahihs from Az-Zuhri from `Urwah from `Aishah, The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest of Makkah. They said, "Who can talk to Allah's Messenger about her matter" They then said, "Who dares speak to him about such matters other than Usamah bin Zayd, his loved one." When the woman was brought to the Messenger of Allah, Usamah bin Zayd talked to him about her and the face of the Messenger changed color (because of anger) and he said,

«أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ؟»

(Do you intercede in a punishment prescribed by Allah) Usamah said to him, "Ask Allah to forgive me, O Allah's Messenger!" During that night, the Messenger of Allah stood up and gave a speech and praised Allah as He deserves to be praised. He then said,

«أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

(Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him. By Him in Whose Hand is my soul! If Fatimah the daughter of Muhammad stole, I will have her hand cut off.) The Prophet commanded that the hand of the woman who stole be cut off, and it was cut off. `Aishah said, "Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allah." This is the wording that Muslim collected, and in another narration by Muslim, `Aishah said, "She was a woman from Makhzum who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off." Allah then said,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth!) He owns everything and decides what He wills for it and no one can resist His judgment,

(فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.)

(يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْنُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ

فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
 بِالْمُؤْمِنِينَ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ
 يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
 وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ
 اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ
 وَاخْشَوْنَ اللَّهَ لَا تَشْتَرُوا بِنَائِيَتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ
 يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

(41. O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say, "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies, listening to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Fitnah, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.) (42. They (like to) listen to falsehood, to devour Suht. So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.) (43. But how do they come to you for a decision while they have the Tawrah, in which is the decision of Allah; yet even after that they turn away. For they are not believers.) (44. Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets who submitted themselves to Allah's will, judged for the Jews. And the Rabbaniyyun and the Ahbar, for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers.)

Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable Ayat were revealed about those who rush into disbelief, deviating from the obedience of Allah, His Messenger, preferring their opinions and lusts to what Allah has legislated,

(مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن
 قُلُوبُهُمْ)

(of such who say, "We believe" with their mouths but their hearts have no faith.) These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.

(مِّنَ الَّذِينَ هَادُوا)

(And of the Jews...) the enemies of Islam and its people, they and the hypocrites all,

(سَمَّعُونَ لِلْكَذِبِ)

(listen much and eagerly to lies...) and they accept and react to it positively,

(سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ)

(listening to others who have not come to you,) meaning, they listen to some people who do not attend your meetings, O Muhammad. Or, the Ayah might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

The Jews Alter and Change the Law, Such As Stoning the Adulterer

(يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ)

(They change the words from their places:) by altering their meanings and knowingly distorting them after they comprehended them,

(يَقُولُونَ إِنِ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا)

(they say, "If you are given this, take it, but if you are not given this, then beware!") It was reported that this part of the Ayah was revealed about some Jews who committed murder and who said to each other, "Let us ask Muhammad to judge between us, and if he decides that we pay the Diah, accept his judgement. If he decides on capital punishment, do not accept his judgement." The correct opinion is that this Ayah was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allah on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey. When this incident of adultery occurred after the Hijrah, they said to each other, "Let us go to Muhammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allah. This way, one of Allah's Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be stoning to death, then do not accept his decision." There are several Hadiths mentioning this story. Malik reported that Nafi` said that `Abdullah bin `Umar said,

The Jews came to Allah's Messenger and mentioned to him a man and a woman from them committed adultery. Allah's Messenger said to them,

«مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟»

(What do you find of the ruling about stoning in the Tawrah) They said, 'We only find that they should be exposed and flogged.' `Abdullah bin Salam said, 'You lie. The Tawrah mentions stoning, so bring the Tawrah.' They brought the Tawrah and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse. `Abdullah bin Salam said to him, 'Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He (`Abdullah bin Salam) has said the truth, O Muhammad! It is the verse about stoning.' The Messenger of Allah decided that the adulterers be stoned to death and his command was carried out. I saw that man shading the woman from the stones with his body." Al-Bukhari and Muslim also collected this Hadith and this is the wording collected by Al-Bukhari. In another narration by Al-Bukhari, the Prophet said to the Jews,

«مَا تَصْنَعُونَ بِهِمَا؟»

(What would you do in this case) They said, "We would humiliate and expose them." The Prophet recited,

(قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ

(Bring here the Tawrah and recite it, if you are truthful.) So they brought a man who was blind in one eye and who was respected among them and said to him, "Read (from the Tawrah)." So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand," and it was the verse about stoning. So that man said, "O Muhammad! This is the verse about stoning, and we had hid its knowledge among us." So the Messenger ordered that the two adulterers be stoned, and they were stoned. Muslim recorded that a Jewish man and a Jewish woman were brought before Allah's Messenger because they committed adultery. The Messenger of Allah went to the Jews and asked them,

«مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى؟»

(What is the ruling that you find in the Tawrah for adultery) They said, "We expose them, carry them (on donkeys) backwards and parade them in public." The Prophet recited;

(قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ

(Bring here the Tawrah and recite it, if you are truthful.) So they brought the Tawrah and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it. `Abdullah bin Salam, who was with the Messenger of Allah, said, "Order him to remove his hand," and he removed his hand and under it was the

verse about stoning. So the Messenger of Allah commanded the adulterers be stoned, and they were stoned. `Abdullah bin `Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body." Abu Dawud recorded that Ibn `Umar said, "Some Jews came to the Messenger of Allah and invited him to go to the Quff area. So he went to the house of Al-Midras and they said, `O Abu Al-Qasim! A man from us committed adultery with a woman, so decide on their matter.' They arranged a pillow for the Messenger of Allah and he sat on it and said,

«اَتُّونِي بِالتَّوْرَةِ»

(Bring the Tawrah to me.) He was brought the Tawrah and he removed the pillow from under him and placed the Tawrah on it, saying,

«أَمَنْتُ بِكَ وَبِمَنْ أَنْزَلَكَ»

(I trust you and He Who revealed it to you.) He then said,

«اَتُّونِي بِأَعْلَمِكُمْ»

(Bring me your most knowledgeable person.) So he was brought a young man... " and then he mentioned the rest of the story that Malik narrated from Nafi`. These Hadiths state that the Messenger of Allah issued a decision that conforms with the ruling in the Tawrah, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muhammad only. Rather, the Prophet did this because Allah commanded him to do so. He asked them about the ruling of stoning in the Tawrah to make them admit to what the Tawrah contains and what they collaborated to hide, deny and exclude from implementing for all that time. They had to admit to what they did, although they did it while having knowledge of the correct ruling. What made them go to the Prophet for judgement in this matter was their lusts and desires, hoping that the Prophet would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said,

(إِنْ أُوتِيتُمْ هَذَا)

(If you are given this,) referring to flogging, then take it,

(وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا)

(but if you are not given this, then beware!) and do not accept or implement it. Allah said next,

(وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ
فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ سَمِعُونَ لِلْكَذِبِ أَكْثَرُونَ لِلسَّحْتِ)

(And whomsoever Allah wants to put in Fitnah, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. They (like to) listen to falsehood, to devour Suht) `Suht' refers to bribes, as Ibn Mas`ud and others stated. The Ayah states that if one is like this, how can Allah cleanse his heart and accept his supplication Allah said to His Prophet ,

(فَإِنْ جَاءُوكَ)

(So if they come to you...) so that you judge between them,

(فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ
عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً)

(either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.) meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts. We should mention here that Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Zayd bin Aslam, `Ata' Al-Khurasani, and several others said that this part of the Ayah was abrogated by Allah's statement,

(وَأَنْ أَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ)

(And so judge among them by what Allah has revealed.)

(وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ)

(And if you judge, judge with justice between them.) and with fairness, even if the Jews were unjust and outcasts from the path of fairness,

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Verily, Allah loves those who act justly.)

Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah

Allah then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book, and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the Tawrah, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply to them. Allah said,

(وَكَيْفَ يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ
ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ)

(But how do they come to you for decision while they have the Tawrah, in which is the decision of Allah; yet even after that they turn away. For they are not believers.) Allah next praises the Tawrah that He sent down to His servant and Messenger Musa, son of `Imran,

(إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا)

(Verily, We did send down the Tawrah to Musa, therein was guidance and light, by which the Prophets who submitted themselves to Allah's will, judged the Jews.) and these Prophets did not deviate from the law of the Tawrah, change or alter it,

(وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ)

(And (also) the Rabbaniyyun and the Ahbar...) wherein Rabbaniyyun refers to the worshippers who are learned and religious, and Ahbar refers to the scholars,

(يَمَّا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ)

(for to them was entrusted the protection of Allah's Book,) meaning, they were entrusted with the Book of Allah, and they were commanded to adhere to it and not hide any part of,

(وَكَاثِبُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ)

(and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers.) There are two ways to explain this Ayah and we will mention the later.

Another Reason Behind Revealing these Honorable Ayat

Imam Ahmad recorded that Ibn ` Abbas said, "Allah sent down the Ayat,

(وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ)

(And whosoever does not judge by what Allah has revealed, such are the disbelievers,)

(فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(Such are the unjust,) and,

(فَأُولَئِكَ هُمُ الْفَاسِقُونَ)

(Such are the rebellious.) about two groups among the Jews. During the time of Jahiliyyah, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty Wasaq of gold (each Wasaq approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred Wasaq for every dead person the defeated group killed from the victors. This treaty remained in effect until the Prophet came to Al-Madinah and both of these groups became subservient under the Prophet. Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred Wasaq. The weaker group said, 'How can two groups who have the same religion, one ancestral lineage and a common land, have a Diah that for some of them is half of that of the others We only agreed to this because you oppressed us and because we feared you. Now that Muhammad has come, we will not give you what you asked.' So war was almost rekindled between them, but they agreed to seek Muhammad's judgement in their dispute. The mighty group among them said among themselves, 'By Allah! Muhammad will never give you double the Diah that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muhammad who will sense what his judgement

will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgement.' So they sent some hypocrites to the Messenger of Allah to try and find out the Messenger's judgement. When they came to the Messenger, Allah informed him of their matter and of their plot. Allah sent down,

(يَأْيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي
الْكُفْرِ)

(O Messenger! Let not those who hurry to fall into disbelief grieve you,) until,

(الْفَاسِقُونَ)

(Such are the rebellious.) By Allah! It is because of their problem that Allah sent down these verses and it is they whom Allah meant." Abu Dawud collected a similar narration for this Hadith. Abu Ja`far Ibn Jarir recorded that Ibn `Abbas said that the Ayah in Surat Al-Ma'idah,

(فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ)

(either judge between them, or turn away from them...) until,

(الْمُقْسِطِينَ)

(Those who act justly.) was revealed concerning the problem of blood money between Bani An-Nadir and Bani Qurayzah. The dead of Bani An-Nadir were being honored more and they received the full amount of Diyah, while Qurayzah received half the Diyah for their dead. So they referred to the Messenger of Allah for judgement and Allah sent down these verses about them. The Messenger of Allah compelled them to adhere to the true judgement in this matter and made the Diyah the same for both groups and Allah knows best about that matter." Ahmad, Abu Dawud and An-Nasa'i also recorded this Hadith from Abu Ishaq. Al-`Awfi and `Ali bin Abi Talhah reported that Ibn `Abbas said that these Ayat were revealed about the two Jews who committed adultery, and we mentioned the Hadiths about this story before. It appears that both of these were the reasons behind revealing these Ayat, and Allah knows best. This is why Allah said afterwards,

(وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ
بِالْعَيْنِ)

(And We ordained therein for them: Life for life, eye for eye) until the end of the Ayah, which strengthens the opinion that the story of the Diyah was behind revealing the Ayat as we explained above. Allah knows best. Allah said,

(وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ)

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.) Al-Bara' bin `Azib, Hudhayfah bin Al-Yaman, Ibn `Abbas, Abu Mijlaz, Abu Raja' Al-`Utaridi, `Ikrimah, `Ubaydullah bin `Abdullah, Al-Hasan Al-Basri and others said that this Ayah was revealed about the People of the Book. Al-Hasan Al-Basri added that this Ayah also applies to us. `Abdur-Razzaq said that Ath-Thawri said that Mansur said that Ibrahim said that these Ayat, "Were revealed about the Children of Israel, and Allah accepted them for this Ummah." Ibn Jarir recorded this statement. `Ali bin Abi Talhah also stated that Ibn `Abbas commented on Allah's statement,

(وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ)

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.) "Whoever rejects what Allah has revealed, will have committed Kufr, and whoever accepts what Allah has revealed, but did not rule by it, is a Zalim (unjust) and a Fasiq (rebellious) and a sinner." Ibn Jarir recorded this statement. `Abdur-Razzaq said, "Ma` mar narrated to us that Tawus said that Ibn `Abbas was asked about Allah's statement,

(وَمَنْ لَّمْ يَحْكَمْ)

(And whosoever does not judge...) He said, `It is an act of Kufr.' Ibn Tawus added, `It is not like those who disbelieve in Allah, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that `Ata' said, `There is Kufr and Kufr less than Kufr, Zulm and Zulm less than Zulm, Fisq and Fisq less than Fisq.'" Waki` said that Sa`id Al-Makki said that Tawus said that,

(وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ)

(And whosoever does not judge by what Allah has revealed, such are the disbelievers,) "This is not the Kufr that annuls one's religion."

(وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(45. And We ordained therein for them "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. " But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the unjust.) This Ayah also chastises and criticizes the Jews because in the Tawrah, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Nadir was killed by a Qurayzah person, but this was not the case when the opposite occurred. Rather, they would revert to Diah in this case. They also defied the ruling in the Tawrah to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allah said in the previous Ayah, t

(وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ)

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.) because they rejected Allah's command with full intention and with transgression and rebellion. In this Ayah, Allah said,

(فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(such are the unjust.) because they did not exact the oppressed his due rights from the oppressor in a matter which Allah ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other.

A Man is Killed for a Woman Whom He Kills

Imam Abu Nasr bin As-Sabbagh stated in his book, Ash-Shamil, that the scholars agree that this Ayah 5:45 should be implemented, and the Imams agree that the man is killed for a woman whom he kills, according to the general indications of this Ayah. A Hadith that An-Nasa'i

recorded states that the Messenger of Allah had this statement written in the book that he gave `Amr bin Hazm,

«أَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ»

(The man is killed for the woman (whom he kills).) In another Hadith, the Messenger said,

«الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ»

(Muslims are equal regarding the sanctity of their blood.) This is also the opinion of the majority of the scholars. What further supports what Ibn As-Sabbagh said is the Hadith that Imam Ahmad recorded that Anas bin Malik said, "Ar-Rabi` (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabi` requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet who ordered them to bring about retaliation. Anas bin An-Nadr, her brother, asked, `O Allah's Messenger! Will the tooth of Ar-Rabi` be broken? The Messenger of Allah said, `O Anas! The Book of Allah prescribes retaliation.' Anas said, `No, by Him Who has sent you with the Truth, her tooth will not be broken.' Later the relatives of the girl agreed to forgive Ar-Rabi` and forfeit their right to retaliation. The Messenger of Allah said,

«إِنْ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ»

(There are some of Allah's servants who, if they take an oath by Allah, Allah fulfills them.)" It was recorded in the Two Sahih.

Retaliation for Wounds

Allah said,

(وَالْجُرُوحَ قِصَاصٌ)

(and wounds equal for equal.) `Ali bin Abi Talhah reported that Ibn `Abbas said, "Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound." The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarir and Ibn Abi Hatim recorded.

An Important Ruling

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case. The proof for this ruling is what Imam Ahmad

narrated from `Amr bin Shu`ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet asking for retaliation, and the Prophet said,

«حَتَّى تَبْرَأَ»

(Not until you heal.) The man again came to the Prophet and asked for equality in retaliation and the Prophet allowed him that. Later on, that man said, "O Messenger of Allah! I limp now." The Messenger said,

«قَدْ نَهَيْتُكَ فَعَصَيْتَنِي، فَأُبْعَدَكَ اللَّهُ وَبَطَلَ عَرَجُكَ»

(I had asked you to wait, but you disobeyed me. Therefore, Allah cast you away and your limp has no compensation.) Afterwards, the Messenger of Allah forbade that the wound be retaliated for until the wound of the victim heals. If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

The Pardon is Expiation for Such Offenses

Allah said,

(فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ)

(But if anyone remits the retaliation by way of charity, it shall be for him an expiation.) `Ali bin Abi Talhah reported that Ibn `Abbas commented that

(فَمَنْ تَصَدَّقَ بِهِ)

(But if anyone remits the retaliation by way of charity) means; "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim." Sufyan Ath-Thawri said that `Ata' bin As-Sa'ib said that Sa'id bin Jubayr said that Ibn `Abbas said, "He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allah." Ibn Abi Hatim recorded this statement. Jabir bin `Abdullah said that Allah's statement,

(فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ)

(But if anyone remits the retaliation by way of charity, it shall be for him an expiation,) "For the victim." This is also the opinion of Al-Hasan Al-Basri, Ibrahim An-Nakha'i and Abu Ishaq Al-

Hamdani. Imam Ahmad recorded that `Ubadah bin As-Samit said, "I heard the Messenger of Allah saying,

«مَا مِنْ رَجُلٍ يُجْرَحُ مِنْ جَسَدِهِ جَرَاةً فَيَتَصَدَّقُ بِهَا، إِلَّا كَفَّرَ اللَّهُ عَنْهُ مِثْلَ مَا تَصَدَّقَ بِهِ»

(Any man who suffers a wound on his body and forfeits his right of retaliation as way of charity, then Allah will pardon him that which is similar to what he forfeited.) An-Nasa'i and Ibn Jarir recorded this Hadith. Allah's statement,

(وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(And whosoever does not judge by that which Allah has revealed, such are the unjust.) Earlier we mentioned the statements of `Ata' and Tawus that there is Kufr and lesser Kufr, injustice and lesser injustice and Fisq and lesser Fisq.

(وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ - وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ)

(46. And in their footsteps, We sent `Isa, son of Maryam, confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrah that had come before it, a guidance and an admonition for those who have Taqwa.)
(47. Let the people of the Injil judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed, such are the rebellious.)

Allah said,

(وَقَفَّيْنَا)

(and We sent...) meaning, We sent

(عَلَىٰ ءَاثَرِهِمْ)

(in their footsteps) meaning the Prophets of the Children of Israel,

(يَعِيسَى ابْنُ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَةِ)

(`Isa, son of Maryam, confirming the Tawrah that had come before him,) meaning, he believed in it and ruled by it.

(وَعَاثَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ)

(and We gave him the Injil, in which was guidance and light) a guidance that directs to the truth and a light that removes the doubts and solves disputes,

(وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ)

(and confirmation of the Tawrah that had come before it,) meaning, he adhered to the Tawrah, except for the few instances that clarified the truth where the Children of Israel differed. Allah states in another Ayah that `Isa said to the Children of Israel,

(وَلَا حِلَّ لَكُمْ بِعُضِّ الَّذِي حُرِّمَ عَلَيْكُمْ)

(. . .and to make lawful to you part of what was forbidden to you.) So the scholars say that the Injil abrogated some of the rulings of the Tawrah. Allah's statement,

(وَهَدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ)

(a guidance and an admonition for those who have Taqwa.) means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have Taqwa of Allah and fear His warning and torment. Allah said next,

(وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أُنْزِلَ اللَّهُ فِيهِ)

(Let the people of the Injil judge by what Allah has revealed therein.) meaning, so that He judges the people of the Injil by it in their time. Or, the Ayah means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muhammad and the command to believe in and follow him when he is sent. Allah said in other Ayat,

(قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ)

(Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrah, the Injil, and what has been sent down to you from your Lord.") and,

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ)

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah...) until,

(الْمُقْلِحُونَ)

(...successful.) Here, Allah said,

(وَمَنْ لَمْ يَحْكَمْ بِمَا أُنْزِلَ اللَّهُ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ)

(And whosoever does not judge by what Allah has revealed, such are the rebellious.) meaning, the rebellious and disobedient of Allah who prefer falsehood and abandon truth. We mentioned before that this Ayah was revealed about the Christians, and this is evident from the context of the Ayah.

(وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أُنْزِلَ

اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ
 جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
 أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
 الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
 كُنْتُمْ فِيهِ تَخْتَلِفُونَ - وَأَنْ أَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ
 اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ
 بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّ مَا
 يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ دُنُوْبِهِمْ وَإِنَّ كَثِيرًا
 مِّنَ النَّاسِ لَفَاسِقُونَ - أَفَحُكْمَ الْجَهْلِِيَّةِ يَبْغُونَ
 وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ)

(48. And We have sent down to you the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.) (49. And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's will is to punish them for some sins of theirs. And truly, most men are rebellious. (50. Do they then seek the judgement of (the days of) ignorance And who is better in judgement than Allah for a people who have firm faith.)

Praising the Qur'an; the Command to Refer to the Qur'an for Judgment

Allah mentioned the Tawrah that He sent down to His Prophet Musa, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was abrogated. Allah then mentioned the Injil, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'an that He sent down to His honorable servant and Messenger. Allah said,

(وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ)

(And We have sent down to you the Book in truth...) meaning, with the truth that, no doubt, is coming from Allah,

(مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ)

(confirming the Scripture that came before it) meaning, the Divinely Revealed Books that praised the Qur'an and mentioned that it would be sent down from Allah to His servant and Messenger Muhammad . The Qur'an was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allah's commands and Laws and believed in His Messengers. Allah said,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا - وَيَقُولُونَ سُبْحَانَ رَبَّنَا إِنَّا كُنَّا وَعَدُ رَبَّنَا لَمَفْعُولًا)

(Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.") meaning that they say, the promise of our Lord, concerning the coming of Muhammad by the words of His previous Messengers, will certainly be fulfilled. Allah's statement,

(وَمُهَيِّمًا عَلَيْهِ)

(and Muhayminan over it) means entrusted over it, according to Sufyan Ath-Thawri who narrated it from Abu Ishaq from At-Tamimi from Ibn `Abbas. `Ali bin Abi Talhah reported that Ibn `Abbas said, "Muhaymin is, `the Trustworthy'. Allah says that the Qur'an is trustworthy over every Divine Book that preceded it." This was reported from `Ikrimah, Sa'id bin Jubayr, Mujahid, Muhammad bin Ka'b, `Atiyyah, Al-Hasan, Qatadah, `Ata' Al-Khurasani, As-Suddi and Ibn Zayd. Ibn Jarir said, "The Qur'an is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'an is true, and whatever disagrees with the Qur'an is false." Al-Walibi said that Ibn `Abbas said that Muhayminan means, `Witness'. Mujahid, Qatadah and As-Suddi said the same. Al-`Awfi said that Ibn `Abbas said that Muhayminan means, `dominant over the previous Scriptures'. These meanings are similar, as the word Muhaymin includes them all. Consequently, the Qur'an is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allah revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The

Qur'an includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allah made it trustworthy, a witness and dominant over all Scriptures. Allah promised that He will protect the Qur'an and swore by His Most Honorable Self,

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ)

(Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption).) Allah said,

(فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ)

(So judge between them by what Allah has revealed.) The Ayah commands: O Muhammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allah has revealed to you in this Glorious Book and what it approves of for you from the Law of the previous Prophets, as Ibn Jarir said. Ibn Abi Hatim reported that Ibn `Abbas said, "The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this Ayah was revealed,

(وَأَن اِحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(So judge between them by what Allah has revealed, and follow not their vain desires. ..) and he was commanded to judge between them by our Book.". Allah's statement

(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(and follow not their vain desires...) This means the ideas they promote, because of which they turned away from what Allah revealed to His Messengers. This is why Allah said,

(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ)

(And follow not their vain desires, diverging away from the truth that has come to you.) The Ayah commands: Do not diverge from the truth that Allah has ordained for you, to the vain desires of these miserable, ignorant people. Allah's statement,

(لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا)

(To each among you, We have prescribed a law and a clear way.)

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً)

(To each among you, We have prescribed a law) Shir`at meaning, a clear path, as Ibn Abi Hatim recorded from Ibn `Abbas.

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً)

(If Allah willed, He would have made you one nation.) This is a general proclamation to all nations informing them of Allah's mighty ability. If Allah wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allah decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allah sent with Muhammad , His servant and Messenger, whom Allah sent to the people of earth as the Final Prophet. Allah said,

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ)

(If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you.) This Ayah means, Allah has instituted different laws to test His servants' obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend. `Abdullah bin Kathir said that the Ayah,

(فِي مَا آتَاكُمْ)

(In what He has given you.) means, of the Book. Next, Allah encouraged rushing to perform good deeds,

(فَاسْتَبِقُوا الْخَيْرَاتِ)

(so strive as in a race in good deeds.) which are obedience to Allah, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'an, which is the Final Book that He revealed. Allah said next,

(إِلَى اللَّهِ مَرْجِعُكُمْ)

(The return of you (all) is to Allah;) Therefore, O people, your return and final destination is to Allah on the Day of Resurrection,

(فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ)

(then He will inform you about that in which you used to differ.) Allah will inform you about the truth in which you used to differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs. Ad-Dahhak said that,

(فَاسْتَبِقُوا الْخَيْرَاتِ)

(So strive as in a race in good deeds.) is directed at the Ummah of Muhammad , but the first view is more apparent. Allah's statement,

(وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(And so judge between them by what Allah has revealed and follow not their vain desires,) emphasizes this command and forbids ignoring it. Allah said next,

(وَاحْذَرُهُمْ أَنْ يَقْتَرِبُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ)

(but beware of them lest they turn you far away from some of that which Allah has sent down to you.) meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore, do not be deceived by them, for they are liars, treacherous and disbelievers.

(فَإِنْ تَوَلَّوْا)

(And if they turn away,) from the judgement that you pass in their disputes, and they defy Allah's Law,

(فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ دُنُوبِهِمْ)

(then know that Allah's will is to punish them for some sins of theirs.) meaning, know that this will occur according to the decree of Allah, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

(وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ)

(And truly, most men are rebellious.) Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it. Allah said in other Ayat,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most people will not believe even if you desire it eagerly,) and,

(وَإِنْ تُطِيعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ)

(And if you obey most of those on the earth they will mislead you far away from Allah's path.) Muhammad bin Ishaq reported that Ibn `Abbas said, "Ka`b bin Asad, Ibn Saluba, `Abdullah bin Surya and Shas bin Qays said to each other, `Let us go to Muhammad to try and misguide him from his religion.' So they went to the Prophet and said, `O Muhammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.' The Messenger of Allah refused the offer and Allah sent down these Ayat about them,

(وَأَن احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ
إِلَيْكَ)

(And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you.) until,

(لِقَوْمٍ يُوقِنُونَ)

(for a people who have firm faith.)" Ibn Jarir and Ibn Abi Hatim recorded this Hadith. Allah continues,

(أَفَحُكْمَ الْجَهْلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ)

(Do they then seek the judgement of (the days of) ignorance And who is better in judgement than Allah for a people who have firm faith) Allah criticizes those who ignore Allah's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allah's religion. During the time of Jahiliyyah, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote Al-Yasiq, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islam. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allah and the Sunnah of His Messenger . Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allah's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allah said,

(أَفَحُكْمَ الْجَهْلِيَّةِ يَبْغُونَ)

(Do they then seek the judgement of (the days of) ignorance) meaning, they desire and want this and ignore Allah's judgement,

(وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ)

(And who is better in judgement than Allah for a people who have firm faith) Who is more just in decision than Allah for those who comprehend Allah's Law, believe in Him, who are certain that Allah is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child Allah has perfect knowledge of everything, is able to do all things, and He is just in all matters. Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Ibn `Abbas said that the Messenger of Allah said,

«أَبْغَضُ النَّاسِ إِلَى اللَّهِ عَزَّ وَجَلَّ، مَنْ يَبْتَغِي فِي
الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَطَالِبُ دَمِ امْرِئٍ يَغِيرُ
حَقَّ لِيُرِيقَ دَمَهُ»

(The most hated person to Allah is the Muslim who seeks the ways of the days of ignorance and he who seeks to shed the blood of a person without justification.) Al-Bukhari recorded Abu Al-Yaman narrating a similar Hadith, with some addition.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ
يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ - فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ
فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ
فَيُصِيبُحُوا عَلَى مَا أَسْرَوْا فِي أَنفُسِهِمْ نَادِمِينَ -
وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ
جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَلُهُمْ
فَأُصْبِحُوا خَسِرِينَ)

(51. O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoers.) (52. And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us. " Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves.) (53. And those who believe will say: "Are these the men who swore their strongest oaths by Allah that they were with you" All that they did has been in vain, and they have become the losers.)

The Prohibition of Taking the Jews, Christians and Enemies of Islam as Friends

Allah forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islam and its people, may Allah curse them. Allah then states that they are friends of each other and He gives a warning threat to those who do this,

(وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ)

(And if any among you befriends them, then surely he is one of them.) Ibn Abi Hatim recorded that `Umar ordered Abu Musa Al-Ash`ari to send him on one sheet of balance the count of what he took in and what he spent. Abu Musa then had a Christian scribe, and he was able to comply with `Umar's demand. `Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the Masjid a letter that came to us from Ash-Sham" Abu Musa said, "He cannot." `Umar said, "Is he not pure" Abu Musa said, "No, but he is Christian." Abu Musa said, "So `Umar admonished me and poked my thigh (with his finger), saying, `Drive him out (from Al-Madinah).' He then recited,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَرَىٰ أَوْلِيَآءَ)

(O you who believe! Take not the Jews and the Christians as friends...) " Then he reported that `Abdullah bin `Utbah said, "Let one of you beware that he might be a Jew or a Christian, while unaware." The narrator of this statement said, "We thought that he was referring to the Ayah,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَرَىٰ أَوْلِيَآءَ)

(O you who believe! Take not the Jews and the Christians as friends,)" Allah said,

(فَقَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(And you see those in whose hearts there is a disease...) A disease of doubt, hesitation and hypocrisy.

(يُسْرِعُونَ فِيهِمْ)

(they hurry to their friendship,) meaning, they rush to offer them their friendship and allegiances in secret and in public,

(يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ)

(saying: "We fear lest some misfortune of a disaster may befall us.") They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the

disbelievers might defeat the Muslims, so they want to be in favor of the Jews and Christians, to use this favor for their benefit in that eventuality! Allah replied,

(فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ)

(Perhaps Allah may bring a victory...) referring to the conquering of Makkah, according to As-Suddi.

(أَوْ أَمْرٍ مِّنْ عِنْدِهِ)

(or a decision according to His will) requiring the Jews and Christians to pay the Jizyah, as As-Suddi stated,

(فَيُصْبِحُوا)

(Then they will become) meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

(عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ)

(for what they have been keeping as a secret in themselves) of allegiances,

(نَدِمِينَ)

(regretful,) for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allah exposed their true reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allah's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allah said, s

(وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ
جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَسِرِينَ)

(And those who believe will say, "Are these the men who swore the strongest oaths by Allah that they were with you" All that they did has been in vain, and they have become the losers.)

(يَأْيُهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُم عَن دِينِهِ
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ وَلَا يَخَفُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ - إِنَّمَا وَلِيُّكُمُ اللَّهُ
وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ - وَمَن يَتَوَلَّ اللَّهَ
وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ
الْغَالِبُونَ)

(54. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never fearing the blame of the blamers. That is the grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.) (55. Verily, your Protector is Allah, His Messenger, and the believers, those who perform the Salah, and give Zakah, and they bow down.) (56. And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.)

Threatening to Replace the Believers With Another People if They Revert from Islam

Allah emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allah will replace them with whomever is better, mightier and more righteous in Allah's religion and Law. Allah said in other Ayat,

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be your likes.) and,

(أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ - وَمَا ذَلِكَ
عَلَى اللَّهِ بِعَزِيزٍ)

(Do you not see that Allah has created the heavens and the earth with truth If He will, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.) 14:19-20 . Verily this is not difficult or hard on Allah. Allah said here,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ)

(O you who believe! Whoever from among you turns back from his religion...) and turns back from the truth to falsehood, from now until the commencement of the Last Hour. Allah said next,

(أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ)

(humble towards the believers, stern towards the disbelievers.) These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another Ayah, Allah said,

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ)

(Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves.) The Prophet is described as the smiling fighter, smiling to his allies and fighting his enemies. Allah's statement,

(يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَفُونَ لَوْمَةَ لَائِمٍ)

(Fighting in the way of Allah, and never fearing the blame of the blamers.) Nothing prevents them from obeying Allah, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them. Imam Ahmad recorded that Abu Dharr said, "My Khalil (intimate friend, the Messenger) has commanded me to do seven deeds. He commanded me to love the poor and to be close to them. He commanded me to look at those who are less than me and not those who are above me. He commanded me to keep the relations of the womb, even if they cut it. He commanded me not to ask anyone for anything, to say the truth even if it was bitter, and to not fear the blame of anyone for the sake of Allah. He commanded me to often repeat, 'La hawla wa la quwwata illa billah (There is no strength or power except from Allah)', for these words are from a treasure under the Throne (of Allah)." It is confirmed in the Sahih;

«مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ»

(The believer is not required to humiliate himself.) He was asked; "How does one humiliate himself, O Messenger of Allah" So he replied;

«يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ»

(He takes on tests that he cannot bear.)

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

(That is the grace of Allah which He bestows on whom He wills.) meaning, those who have these qualities, acquired it by Allah's bounty and favor and because He granted them these qualities.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

(And Allah is All-Sufficient for His creatures' needs, All-Knower,) His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty. Allah's statement,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

(Verily, your Protector is Allah, His Messenger, and the believers...) means, the Jews are not your friends. Rather, your allegiance is to Allah, His Messenger and the faithful believers.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

(those who perform the Salah, and give the Zakah...) referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islam, for it includes worshipping Allah alone without partners. They pay Zakah, which is the right of the creation and a type of help extended to the needy and the poor. As for Allah's statement,

(وَهُمْ رَاكِعُونَ)

(and they bow down,) some people thought that they give the Zakah while bowing down. If this were the case, then paying the Zakah while bowing would be the best form of giving Zakah. No scholar from whom religious rulings are taken says this, as much as we know. Therefore,

(وَهُمْ رَاكِعُونَ)

(and they bow down,) means, they attend the prayer in congregation in Allah's Masjids and spend by way of charity on the various needs of Muslims. Allah said;

(وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ
حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ)

(And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.) similarly Allah said;

(كَتَبَ اللَّهُ لَا غَلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ - لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ
فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيَدْخِلُهُمْ
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ
أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُقْلِحُونَ)

(Allah has decreed: "Verily, it is I and My Messenger who shall be the victorious." Verily, Allah is All-Powerful, Almighty. You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a Ruh (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the party of Allah. Verily, it is the party of Allah that will be the successful.) Therefore, those who accept the allegiance of Allah - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allah's statement here,

(وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ
حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ)

(And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا
دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ
- وَإِذَا نَدَيْتُمُ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ)

(57. O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwa of Allah if you indeed are true believers.) (58. And when you proclaim the call for the Salah, they take it (but) as a mockery and fun; that is because they are a people who understand not.)

The Prohibition of Being Loyal Friends with Disbelievers

This Ayah discourages and forbids taking the enemies of Islam and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islam which include all types of good for this life and the Hereafter. They mock such acts and make them the subject of jest and play, because this is what these acts represent in their misguided minds and cold hearts. Allah said:

(مَنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِّرَ)

(from those who received the Scriptures before you and (nor) the disbelievers...) This is to clarify the particular category (of disbelievers). As Allah said,

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ)

(So shun the evil of the idols...) 22:30 So some recited it "Kuffari", making it an object of the preposition, and others recited it "Kuffara", making it a predicate noun;

(لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ)

(Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...) with the meaning of "nor",

(وَالْكَافِّرَ أَوْلِيَاءَ)

(nor the disbelievers as friends) That is, do not take these people nor those people as friends. The meaning here of "Kuffar" disbelievers is idolators. Similarly, Ibn Jarir recorded that in the recitation of Ibn Mas'ud in place of "Kuffar" he recited it: "and those who commit Shirk. Allah's statement,

(وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ)

(And have Taqwa of Allah if you indeed are true believers.) means, fear Allah and do not take the enemies of you and your religion as friends, if you believe in Allah's Law and religion that these people mocked and jested about. Allah said in another Ayah,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاهُ وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ)

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

The Disbelievers Mock the Prayer and the Adhan

Allah said,

(وَإِذَا نَدَيْتُم إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا)

(And when you proclaim the call for the Salah, they take it (but) as a mockery and fun;) When you proclaim the Adhan for the prayer, which is the best action there is, for those who have sound minds and good comprehension,

(اتَّخَذُوهَا)

(they take it...) also,

(هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ)

(as a mockery and fun; that is because they are a people who understand not.) the acts of worship and Allah's Law. These are the characteristics of the followers of Shaytan who,

«إِذَا سَمِعَ الْأَذَانَ أَدْبَرَ وَلَهُ حُصَاصٌ، أَيْ ضُرَاطٌ، حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ التَّأْذِينَ، أَقْبَلَ فَإِذَا ثَوَّبَ لِلصَّلَاةِ أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرءِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ لَا يَذْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدَكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ السَّلَامِ»

(When the call for prayer is made, Shaytan takes to his heels passing wind so that he may not hear the Adhan. When the call is finished he comes back, and when the Iqamah is pronounced, Shaytan again takes to his heels. When the Iqamah is finished he comes back again and tries to interfere with the person and his thoughts and to say, 'Remember this and that,' which he has not thought of before the prayer, until the praying person forgets how much he has prayed. If anyone of you does not remember, then he should perform two prostrations before pronouncing the Salam.) This Hadith is agreed upon. Az-Zuhri said, "Allah mentioned the Adhan in His Book,

(وَإِذَا نَدَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ)

(And when you proclaim the call for the Salah, they take it (but) as a mockery and fun; that is because they are a people who understand not.)" Ibn Abi Hatim recorded this statement.

(قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا
بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِن قَبْلُ وَأَنْ
أَكْثَرَكُمْ فَاسِقُونَ - قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ
مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ
أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ -
وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ
قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ -
وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ
وَأَكْثِلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ - لَوْلَا
يُنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأُحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ
وَأَكْثِلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ)

a(59. Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious") (60. Say: "Shall I inform you of something worse than that, regarding the recompense from Allah: those who incurred the curse of Allah and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Taghut; such are worse in rank, and far more astray from the straight path.") (61. When they come to you, they say: "We believe." But in fact they enter with disbelief and they go out with the same. And Allah knows all that they were hiding.) (62. And you see many of them hurrying for sin and transgression, and eating illegal things. Evil indeed is that which they have been doing.) (63. Why do not the Rabbaniyyun and the Ahbar forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.)

The People of the Book are Enraged at the Believers Because of their Faith in Allah

Allah commands: Say, O Muhammad, to those who mock and jest about your religion from among the People of the Scriptures,

(هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ)

(Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us)) Do you have any criticism or cause of blame for us, other than this This, by no means, is cause of blame or criticism. Allah said in other Ayat,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ)

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

(وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ)

(and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.) 9:74 In an agreed upon Hadith, the Prophet said,

«مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ»

(What caused Ibn Jamil to Yanqim (refuse to give Zakah), although he was poor and Allah made him rich) Allah's statement,

(وَأَنَّ أَكْثَرَكُمْ فَسِقُونَ)

(and that most of you are rebellious. ..) is connected to

(أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ)

(that we believe in Allah, and in that which has been sent down to us and in that which has been sent down before (us).) Therefore, the meaning of this part of the Ayah is: we also believe that most of you are rebellious and deviated from the straight path.

The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection

Allah said next,

(قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ)

(Say: "Shall I inform you of something worse than that, regarding the recompense from Allah") The Ayah commands the Prophet to say: Shall I inform you about a worse people with Allah on the Day of Resurrection than what you think of us They are you, with these characteristics,

(مَنْ لَعَنَهُ اللَّهُ)

(those who incurred the curse of Allah) were expelled from His mercy,

(وَغَضِبَ عَلَيْهِ)

(and who incurred His wrath) and anger, after which He will never be pleased with them,

(وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ)

(those of whom He transformed into monkeys and swine,) as we mentioned in Surat Al-Baqarah (2) and as we will mention in Surat Al-A'raf (7). Sufyan Ath-Thawri narrated that Ibn Mas'ud said, "Allah's Messenger was asked if the current monkeys and swine were those whom Allah transformed. He said,

«إِنَّ اللَّهَ لَمْ يُهْلِكْ قَوْمًا، أَوْ لَمْ يَمْسَخْ قَوْمًا فَيَجْعَلْ لَهُمْ نَسْلًا وَلَا عَقَبًا، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانَتْ قَبْلَ ذَلِكَ»

(Allah never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.)" This was also recorded by Muslim. Allah said,

(وَعَبَدَ الطَّغُوتَ)

(Those who worshipped Taghut...) and served them, becoming their servants. The meaning of this Ayah is: you, O People of the Scriptures, who mock our religion, which consists of Allah's Tawhid, and singling Him out in worship without others, how can you mock us while these are your characteristics This is why Allah said,

(أُولَئِكَ شَرٌّ مَّكَانًا)

(such are worse in rank...) than what you -- People of the Scriptures -- think of us Muslims,

(وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ)

(and far more astray from the straight path.) `More' in the Ayah does not mean that the other party is `less' astray, but it means that the People of the Scriptures are far astray. In another Ayah, Allah said,

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا)

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

The Hypocrites Pretend to be Believers but Hide their Kufr

said,

(وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ
قَدْ خَرَجُوا بِهِ)

(When they come to you, they say, "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same.) This is the description of the hypocrites, for they pretend to be believers while their hearts hide Kufr. So Allah said;

(وَقَدْ دَخَلُوا)

(But in fact they enter) on you, O Muhammad,

(بِالْكَفْرِ)

(with disbelief) in their hearts and they depart with Kufr, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move them. So,

(وَهُمْ قَدْ خَرَجُوا بِهِ)

(and they go out with the same) meaning, they alone,

(وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ)

(and Allah knows all that they were hiding.) Allah knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus pretending to be what they are not. Allah, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly. Allah's statement,

(وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ
وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ)

(And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.) They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and Riba,

(لَيْسَ مَا كَانُوا يَعْمَلُونَ)

(Evil indeed is that which they have been doing.) Indeed, horrible is that which they used to do and the transgression that they committed.

Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allah said,

(لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
وَأَكْلِهِمُ السَّحْتَ لَيْسَ مَا كَانُوا يَصْنَعُونَ)

(Why do not the Rabbaniyyun and the Ahbar forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.) meaning why don't the Rabbaniyyun and the Ahbar forbid them from this evil The Rabbaniyyun are the scholars who are in positions of authority, while the Ahbar are the regular scholars.

(لَيْسَ مَا كَانُوا يَصْنَعُونَ)

(Evil indeed is that which they have been performing.) referring to the Rabbaniyyun, as `Ali bin Abi Talhah reported from Ibn `Abbas, because they abandoned forbidding evil. Ibn Jarir recorded that Ibn `Abbas said, "There is no Ayah in the Qur'an that has more severe admonition than this Ayah,

(لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
وَأَكْلِهِمُ السَّحْتَ لَيْسَ مَا كَانُوا يَصْنَعُونَ)

(Why do not the Rabbaniyyun and the Ahbar forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.)" Ibn Abi Hatim recorded that Yahya bin Ya`mar said, " `Ali bin Abi Talib once gave a speech, which he started by praising Allah and thanking Him. He then said, `O people! Those who were before you were destroyed because they committed sins and the Rabbaniyyun and Ahbar did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining

righteousness and forbidding evil does not reduce the provision or shorten the term of life." Imam Ahmad recorded that Jarir said that the Messenger of Allah said,

«مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهَرِهِمْ مَنْ يَعْمَلُ
بِالْمَعَاصِي هُمْ أَعَزُّ مِنْهُ وَأَمْنَعُ، وَلَمْ يُغَيِّرُوا إِلَّا
أَصَابَهُمُ اللَّهُ مِنْهُ بَعْدَابُ»

(There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allah will send a punishment upon them.) Ahmad was alone with this wording. Abu Dawud recorded it, but in his narration Jarir said, "I heard the Messenger of Allah saying,

«مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَعْمَلُ فِيهِمْ
بِالْمَعَاصِي، يَقْدِرُونَ أَنْ يُغَيِّرُوا عَلَيْهِ، فَلَا يُغَيِّرُوا
إِلَّا أَصَابَهُمُ اللَّهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا»

(There is no one who resides among people committing evil among them, and they do not stop him though they are able to do so, but Allah will punish them all before they die.)" Ibn Majah also recorded this Hadith.

(وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ
وَلَعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ
يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمَا مَّا أُنزِلَ إِلَيْكَ مِنْ
رَّبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَوْقَدُوا نَارًا
لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ - وَلَوْ أَنَّ أَهْلَ الْكِتَابِ

ءَامِنُوا وَاتَّقُوا لَكَرْنَا عَنْهُمْ سَيِّئَتِهِمْ وَلَا نُذْخِلُهُمْ
جَنَّةِ النَّعِيمِ - وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ
تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ
سَاءَ مَا يَعْمَلُونَ)

(64. The Jews say: "Allah's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on the earth. And Allah does not like the mischief-makers.) (65. And if only the People of the Scripture had believed and had Taqwa, We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).) (66. And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqtasid Ummah, but for most of them; evil is their work.)

The Jews Say That Allah's Hand is Tied up!

Allah states that the Jews, may Allah's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allah is far holier than what they attribute to Him. The Jews also claim that Allah is poor, while they are rich. `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ)

(The Jews say, "Allah's Hand is tied up.") "They do not mean that Allah's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allah is far holier than what they attribute to Him." Similar was reported from Mujahid, `Ikrimah, Qatadah, As-Suddi and Ad-Dahhak. Allah said in another Ayah,

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا)

(And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.) In this

Ayah, Allah prohibits stinginess by saying, Allah describes stinginess by saying,

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ)

(And let not your hand be tied (like a miser) to your neck.) Therefore, this is the meaning that the Jews meant, may Allah's curses be on them. `Ikrimah said that this Ayah was revealed about Finhas, one of the Jews, may Allah curse him. We mentioned before that Finhas said,

(إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ)

("Truly, Allah is poor and we are rich!") and that Abu Bakr smacked him. Allah has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allah said,

(غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا)

(Be their hands tied up and be they accursed for what they uttered.) What Allah said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allah said in other Ayat,

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا - أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا)

(Or have they a share in the dominion Then in that case they would not give mankind even a Naqir. Or do they envy men for what Allah has given them of His bounty Then, We had already given the family of Ibrahim the Book and the Hikmah, and conferred upon them a great kingdom.) and, n

(ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ)

(Indignity is put over them.)

Allah's Hands are Widely Outstretched

Allah said next,

(بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ)

(Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.) Allah's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions. Allah said,

(وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ)

(And He gave you of all that you asked for, and if you count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.) There are many other Ayat on this subject. Imam Ahmad bin Hanbal said that `Abdur-Razzaq narrated to him that Ma`mar said that Hammam bin Munabbih said, "This is what Abu Hurayrah narrated to us that the Messenger of Allah said,

«إِنَّ يَمِينَ اللَّهِ مَلَأَى، لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ قَالَ : وَعَرْشُهُ عَلَى الْمَاءِ، وَفِي يَدِهِ الْأُخْرَى الْقَبْضُ يَرْفَعُ وَيَخْفِضُ»

(Allah's Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allah has spent since He created the heavens and earth Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.) He also said,

«أَنْفَقَ، أَنْفَقَ عَلَيْكَ»

(Allah said, "Spend and I will spend on you.")" This Hadith was recorded in the Two Sahih.

The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allah said,

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُعْنًا وَكُفْرًا

(Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.) meaning, the bounty that comes to you, O Muhammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your Ummah, the more they increase in Tughyan -- which is to exceed the ordained limits for things -- and in disbelief -- meaning denial of you. Allah said in other Ayat,

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا
يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى
أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. They are those who are called from a place far away.") and,

(وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

(And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss.) Allah said next,

(وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ)

(We have put enmity and hatred among them till the Day of Resurrection.) Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you. Allah's statement,

(كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ)

(Every time they kindled the fire of war, Allah extinguished it;) means, every time they try to plot against you and kindled the fire of war, Allah extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

(وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ
الْمُفْسِدِينَ)

(and they (ever) strive to make mischief on earth. And Allah does not like the mischief-makers.) It is their habit to always strive to cause mischief on the earth, and Allah does not like those with such behavior.

**Had the People of the Book Adhered to their Book, they Would
Have Acquired the Good of this Life and the Hereafter**

Allah said next,

(وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا)

(And if only the People of the Scripture had believed and had Taqwa...) Consequently, had the People of the Book believed in Allah and His Messenger and avoided the sins and prohibitions that they committed;

(لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ النَّعِيمِ)

(We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).) meaning We would have removed the dangers from them and granted them their objectives.

(وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ
إِلَيْهِمْ مِنْ رَبِّهِمْ)

(And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord,) meaning, the Qur'an, as Ibn ` Abbas and others said.

(لَاكُلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ)

(they would surely have gotten provision from above them and from underneath their feet.) Had they adhered to the Books that they have with them which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allah sent Muhammad with. These Books testify to the Prophet's truth and command that he must be followed. Allah's statement,

(لَاكُلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ)

(they would surely have gotten provision from above them and from underneath their feet.) refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allah said in another Ayah,

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(And if the people of the towns had believed and had Taqwa, certainly, We should have opened for them blessings from the heaven and the earth.) Allah's statement,

(مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ)

(And among them is a Muqtasid Ummah, but for most of them; evil is their work.) is similar to Allah's statement,

(وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)

(And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith.) 7:159 and His statement about the followers of `Isa, peace be upon him,

(فَاتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ)

(So We gave those among them who believed, their (due) reward.) Therefore, Allah gave them the highest grade of Iqtisad, which is the middle course, given to this Ummah. Above them there is the grade of Sabiqun, as Allah described in His statement;

(ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَلِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ
بِالْخَيْرَاتِ يُأْتِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ -
جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ
ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allah's permission, are Sabiq (foremost) in good deeds. That itself is indeed a great grace. `Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.) 35:32-33

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ
لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ)

(67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.)

Commanding the Prophet to Convey the Message; Promising Him Immunity and Protection

Allah addresses His servant and Messenger Muhammad by the title `Messenger' and commands him to convey all that He has sent him, a command that the Prophet has fulfilled in the best manner. Al-Bukhari recorded that `A'ishah said, "Whoever says to you that Muhammad hid any part of what Allah revealed to him, then he is uttering a lie. Allah said,

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ)

(O Messenger! Convey what has been sent down to you from your Lord.)" Al-Bukhari collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of Iman, At-Tirmidhi, and An-Nasa'i in the Book of Tafsir of their Sunans also

collected this Hadith. In is recorded in the Two Sahihs that `A'ishah said, "If Muhammad had hidden anything from the Qur'an, he would have hidden this Ayah,

(وَتُخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ)

(But you did hide in yourself that which Allah will make manifest, you did fear the people while Allah had a better right that you should fear Him.)" Al-Bukhari recorded that Az-Zuhri said, "From Allah comes the Message, for the Messenger is its deliverance and for us is submission to it." The Ummah of Muhammad has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell Hajj. At that time, there were over forty thousand of his Companions. Muslim recorded that Jabir bin `Abdullah said that the Messenger of Allah said in his speech on that day,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْئُولُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟»

(O people! You shall be asked about me, so what are you going to reply) They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice." The Prophet kept raising his finger towards the sky and then pointing at them, saying,

«اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟»

(O Allah! Did I convey O Allah! Did I convey) Allah's statement,

(وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ)

(And if you do not, then you have not conveyed His Message.) meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet knows the consequences of this failure. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ)

(And if you do not, then you have not conveyed His Message.) "It means, if you hide only one Ayah that was revealed to you from your Lord, then you have not conveyed His Message." Allah's statement,

(وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ)

(Allah will protect you from mankind.) means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. Before this Ayah was revealed, the Prophet was being guarded, as Imam Ahmad recorded that `Aishah said that the Prophet was vigilant one night when she was next to him; she asked him, "What is the matter, O Allah's Messenger" He said,

«لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي
الَّيْلَةَ»

(Would that a pious man from my companions guard me tonight!) She said, "Suddenly we heard the clatter of arms. The Prophet said,

«مَنْ هَذَا؟»

(Who is that".) He (the new comer) replied, "I am Sa`d bin Malik (Sa`d bin Abi Waqqas)." The Prophet asked,

«مَا جَاءَ بِكَ؟»

(What brought you here) He said, "I have come to guard you, Allah's O Messenger." `Aishah said, "So, the Prophet slept (that night) and I heard the noise of sleep coming from him.)" This Hadith is recorded in Two Sahihs. Another narration for this Hadith reads, "The Messenger of Allah was vigilant one night, after he came to Al-Madinah...", meaning, after the Hijrah and after the Prophet consummated his marriage to `Aishah in the second year of Hijrah. Ibn Abi Hatim recorded that `Aishah said, "The Prophet was being guarded until this Ayah,

(وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ)

(Allah will protect you from mankind) was revealed." She added; "The Prophet raised his head from the room and said;

«يَا أَيُّهَا النَّاسُ انْصَرَفُوا فَقَدْ عَصَمَنِي اللَّهُ عَزَّ
وَجَلَّ»

(O people! Go away, for Allah will protect me.)" At-Tirmidhi recorded it and said, "This Hadith is Gharib." It was also recorded by Ibn Jarir, and Al-Hakim in his Mustadrak, where he said, "Its chain is Sahih, but they did not record it." Allah's statement,

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ)

(Verily, Allah guides not those who disbelieve.) means, O Muhammad, you convey, and Allah guides whom He wills, and misguides whom He wills. In other Ayat, Allah said,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

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

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey and on Us is the reckoning.)

(قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُعَيْنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ - إِنَّ
الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّونَ
وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

(68. Say: "O People of the Scripture! You have nothing till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.) (69. Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.)

There is no Salvation Except through Faith in the Qur'an

Allah says: O Muhammad, say,

(يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ)

(O People of the Scripture! You have nothing...) meaning no real religion until you adhere to and implement the Tawrah and the Injil. That is, until you believe in all the Books that you have that Allah revealed to the Prophets. These Books command following Muhammad and believing in his prophecy, all the while adhering to his Law. Before, we explained Allah's statement,

(وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا)

(Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.)

(فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ)

(So do not grieve for the people who disbelieve), Do not be sad or taken aback by their disbelief. Allah said next,

(إِنَّ الَّذِينَ ءَامَنُوا)

(Surely, those who believe) referring to Muslims,

(وَالَّذِينَ هَادُوا)

(those who are the Jews) who were entrusted with the Tawrah,

(وَالصَّابِّونَ)

(and the Sabians. ...) a sect from the Christians and Magians who did not follow any particular religion, as Mujahid stated. As for the Christians, they are known and were entrusted with the Injil. The meaning here is that if each of these groups believed in Allah and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muhammad's Law, after Muhammad was sent to all mankind and the Jinns. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them. We discussed a similar Ayah before in Surat Al-Baqarah 2:62 .

(لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمْ
رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ
فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ - وَحَسِبُوا أَلَّا تَكُونَ
فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا
وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ)

(70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.) (71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do.) Allah reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires. This is why Allah said,

(كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا
وَصَمُوا)

(Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no Fitnah (trial or punishment) so they became blind and deaf.) thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allah forgave that, then,

(وَصَمُّوا ثُمَّ)

(yet they became blind and deaf) again,

(كَثِيرٌ مِّنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ)

(many of them, and Allah is the All-Seer of what they do.) He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ - لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ - أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ - مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ)

(72. Surely, they have disbelieved who say: "Allah is the Messiah `Isa , son of Maryam." But the Messiah said: "O Children of Israel! worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.) (73. Surely, they have disbelieved who say: "Allah is the third of three." And there is no god but One God (Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.) (74. Will they not repent to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (75. The Messiah `Isa , son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother Maryam was a Siddiqah. They both used to eat food. Look how We make the Ayat clear to them; yet look how they are deluded away (from the truth).)

The Disbelief of the Christians; `Isa Only called to Tawhid

Allah states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that `Isa is Allah. Allah is far holier than what they attribute to Him. They made this claim in spite of the fact that `Isa made it known that he was the servant of Allah and His Messenger. The first words that `Isa uttered when he was still a baby in the cradle were, "I am `Abdullah (the servant of Allah)." He did not say, "I am Allah," or, "I am the son of Allah." Rather, he said,

(إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet.) until he said,

(وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ)

("And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the straight path.") He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

(وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ)

(But the Messiah said, "O Children of Israel! worship Allah, my Lord and your Lord." Verily, whosoever sets up partners with Allah...) in worship;

(فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ)

(. ...then Allah has forbidden Paradise for him, and the Fire will be his abode.) as He will send him to the Fire and forbid Paradise for him. Allah also said;

(إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.) and,

(وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ
أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا
إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ)

(And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allah has provide you with." They will say: "Allah has forbidden both to the disbelievers.") It is recorded in the Sahih that the Prophet had someone proclaim to the people,

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ»

(Only a Muslim soul shall enter Paradise.) In another narration,

«مُؤْمِنَةٌ»

(Only a believing soul...) This is why Allah said that `Isa said to the Children of Israel,

(إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ)

(Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers.) There is no help from Allah, nor anyone who will support or protect them from the state they will be in. Allah's statement,

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ)

(Surely, they have disbelieved who say: "Allah is the third of three.") Mujahid and several others said that this Ayah was revealed about the Christians in particular. As-Suddi and others said that this Ayah was revealed about taking `Isa and his mother as gods besides Allah, thus making Allah the third in a trinity. As-Suddi said, "This is similar to Allah's statement towards the end of the Surah,

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ
سُبْحَانَكَ

(And (remember) when Allah will say: "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah' He will say, "Glory be to You!") 5:116 . Allah replied,

(وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ)

(But there is no god but One God.) meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allah said next, while threatening and admonishing them,

(وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ)

(And if they cease not from what they say,) their lies and false claims,

(لَيَمَسَنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(verily, a painful torment will befall the disbelievers among them.) in the Hereafter, shackled and tormented. Allah said next,

(أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ
رَحِيمٌ)

(Will they not repent to Allah and ask His Forgiveness For Allah is Oft-Forgiving, Most Merciful.) This demonstrates Allah's generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allah calls them to repent so that He will forgive them, for Allah forgives those who sincerely repent to Him.

`Isa is Allah's Servant and His Mother is a Truthful Believer

Allah said,

(مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ)

(The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.) `Isa is just like the previous Prophets, and he is one of the servants of Allah and one of His honorable Messengers. Allah said in another Ayah,

(إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي
إِسْرَءِيلَ)

(He `Isa was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.) Allah said next,

(وَأُمُّهُ صِدِّيقَةٌ)

(His mother was a Sddiqah) for she believed in Allah with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet. Allah said next,

(كَانَا يَأْكُلَانِ الطَّعَامَ)

(They both used to eat food) needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not gods as ignorant Christian sects claim, may Allah's continued curses cover them until the Day of Resurrection. Allah said next,

(انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ)

(Look how We make the Ayat clear to them.) making them unequivocal and plain,

(ثُمَّ انْظُرْ أَتَى يُؤْفَكُونَ)

(yet look how they are deluded away (from the truth).) look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.

(قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ - قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ)

(76. Say: "How do you worship besides Allah something which has no power either to harm or to benefit you But it is Allah Who is the All-Hearer, All-Knower.") (77. Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path.")

The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion

Allah admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allah states that such false deities do not deserve any degree of Divinity. Allah said,

(قُلْ)

(Say) O Muhammad, to those from among the Children of Adam, such as the Christians, who worship other than Allah,

(أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا)

(How do you worship besides Allah something which has no power either to harm or to benefit you) meaning, which cannot prevent harm for you nor bring about your benefit,

(وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(But it is Allah Who is the All-Hearer, All-Knower.) He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear,

see or know anything - having no power to bring harm or benefit to themselves let alone others - instead of worshipping Allah Allah then said,

(قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ)

(Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth,) Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in his case and elevated him from the rank of Prophet to the rank of a god. You did this with `Isa, who was a Prophet, yet you claimed that he is god besides Allah. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

(وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ)

(...and who misled many, and strayed (themselves) from the right path,) deviated from the straight path, to the path of misguidance and deviation.

(لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ - كَانُوا لَا يَتَنَهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ - تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ - وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ)

(78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and `Isa, son of Maryam. That was because they disobeyed (Allah and the Messengers) and were ever transgressing (beyond the bounds).) (79. They used not to forbid one another from the evil they committed. Vile indeed was what they used to do.) (80. You see many of them taking the disbelievers as their friends. Evil indeed is that which they have sent forward before themselves; for that (reason) Allah is wrath with them, and in torment they will abide.) (81. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.)

Allah Cursed the Disbelievers Among the Children of Israel

Allah states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His Prophets Dawud and `Isa, son of Maryam. He cursed them because they disobeyed Allah and transgressed against His creatures. Al-`Awfi reported that Ibn `Abbas said, "They were cursed in the Tawrah, the Injil, the Zabur (Psalms) and the Furqan (Qur'an)." Allah then states that during their time, their habit was that,

(كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ)

(They used not to forbid one another from the evil they committed.) They did not forbid each other from committing sins and the prohibitions. Allah chastised them for this behavior, so that their behavior would not be imitated. Allah said,

(لَيْسَ مَا كَانُوا يَفْعَلُونَ)

(Vile indeed was what they used to do.)

Hadiths that Order Enjoining Righteousness and Forbidding Evil

There are many Hadiths that order enjoining righteousness and forbidding evil. Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

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

(By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.) At-Tirmidhi also recorded it and said, "This Hadith is Hasan." Muslim recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

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

(He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith.) Abu Dawud said that Al-`Urs, meaning Ibn `Amirah, said that the Prophet said,

«إِذَا عُمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرَهَا، وَقَالَ مَرَّةً فَأَنْكَرَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا»

(When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.) Only Abu Dawud recorded this Hadith. Abu Dawud recorded that one of the Companions said that the Prophet said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

(The people will not perish until they do not leave -or- have any excuse for themselves.) Ibn Majah recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah gave a speech once and said,

«أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ الْحَقَّ إِذَا عَلِمَهُ»

(Behold! Fear from people should not prevent one from saying the truth if he knows it.) Abu Sa`id then cried and said, "By Allah! We have seen some errors, but we feared (the people)." Another Hadith that Abu Sa`id narrated states that the Messenger of Allah said,

«أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ»

(The best Jihad is a word of truth proclaimed before an unjust ruler.) Recorded by Abu Dawud, At-Tirmidhi, and Ibn Majah. At-Tirmidhi said, "Hasan Gharib from this route of narration." Imam Ahmad recorded that Hudhayfah said that the Prophet said,

«لَا يَنْبَغِي لِمُسْلِمٍ أَنْ يُذِلَّ نَفْسَهُ»

(It is not required of the Muslim that he humiliate himself.) They said, "How does one humiliate himself" he said;

«يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ»

(He takes on trials that he is not capable of enduring.) This was recorded by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "This Hadith is Hasan Sahih Gharib."

Censuring the Hypocrites

Allah said,

(تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا)

(You see many of them taking the disbelievers as their friends.) Mujahid said that this Ayah refers to the hypocrites. Allah's statement,

(لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ)

(Evil indeed is that which they have sent forward before themselves;) by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allah, that will remain with them until the Day of Return. Allah said;

(أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ)

(for that (reason) Allah is wrath with them) because of what they did. Allah next said that,

(وَفِي الْعَذَابِ هُمْ خَالِدُونَ)

(in torment they will abide) on the Day of Resurrection. Allah's statement,

(وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ)

(And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them as friends.) meaning, had they sincerely believed in Allah, His Messenger and the Qur'an, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who believe in Allah, the Prophet and what was revealed to him,

(وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ)

(but many of them are rebellious). disobedient to Allah and His Messenger and defiant of the Ayat of His revelation that He sent down.

(لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَّيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ)

(وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ - وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ - فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ)

(82. Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians." That is because among them are priests and monks, and they are not proud.) (83. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses.") (84. "And why should we not believe in Allah and in that which has come to us of the truth And we wish that our Lord will admit us along with the righteous people.") (85. So because of what they said, Allah awarded them with Gardens under which rivers flow, they will abide therein forever. Such is the reward of good-doers.) (86. But those who disbelieved and belied Our Ayat, they shall be the dwellers of Hell.)

The Reason Behind Revealing these Ayat

Sa'id bin Jubayr, As-Suddi and others said that these Ayat were revealed concerning a delegation that An-Najashi (King of Ethiopia) sent to the Prophet in order to hear his words and observe his qualities. When the delegation met with the Prophet and he recited the Qur'an to them, they embraced Islam, cried and were humbled. Then they returned to An-Najashi and told him what happened. `Ata' bin Abi Rabah commented, "They were Ethiopians who embraced Islam when the Muslims who migrated to Ethiopia resided among them." Qatadah said, "They were some followers of the religion of `Isa, son of Maryam, who when they saw Muslims and heard the Qur'an, they became Muslims without hesitation." Ibn Jarir said that these Ayat were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise. Allah said,

(لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا)

(Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk,) This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allah's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allah several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet . Allah's statement,

(وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا
إِنَّا نَصَارَى)

(and you will find the nearest in love to the believers those who say: "We are Christians.") refers to those who call themselves Christians, who follow the religion of the Messiah and the teachings of his Injil. These people are generally more tolerant of Islam and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another Ayah, Allah said;

(وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً)

(And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism...) 57:27 . In their book is the saying; "He who strikes you on the right cheek, then turn the left cheek for him." And fighting was prohibited in their creed, and this is why Allah said,

(ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ)

(That is because among them are Qissin (priests) and Ruhban (monks), and they are not proud.) This means that among them are Qissin (priests). The word Ruhban refers to one dedicated to worship. Allah said,

(ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ)

(That is because among them are priests and monks, and they are not proud.) This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

(وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ)

(And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.) This refers to the good news that they have about the advent of Muhammad ,

(يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ)

(They say: "Our Lord! We believe; so write us down as the witnesses.") who testify to the truth and believe in it.

(وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ)

("And why should we not believe in Allah and in that which has come to us of the truth And We wish that our Lord will admit us (in Paradise) along with the righteous people.") Such sect of Christians are those mentioned in Allah's statement,

(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, 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 and,

(الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ - وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ)

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say, "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims") 28:52-53 , until,

(لَا نَبْتَغِي الْجَاهِلِينَ)

("We seek not the ignorant.") 28:55 This is why Allah said here,

(فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا)

(So because of what they said, Allah awarded them...) rewarding them for embracing the faith and recognizing and believing in the truth,