

Section 9: Muslims raised for the welfare of mankind

Muslims, as a whole, were raised for the welfare of human beings. They might not be afraid of the Jews. The strength of the Jews shall be a failure. Muslims should not take the Jews as friends.

Surah 'Ali-Imran, Verse 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

110. "You are the best nations brought forth for (the benefit of) mankind. You enjoin what is right and forbid the wrong and believe in Allah; and if the People of the Book had believed, it would surely have been better for them. Some of them are believers while most of them are transgressors."

Again, an Invitation to Truth

In this holy verse, again it has returned to the proposition of 'enjoining the right and forbidding the wrong' and also 'belief in Allah' when it says:

"You are the best nations brought forth for (the benefit of) mankind. You enjoin what is right and forbid the wrong and believe in Allah..."

It is interesting that the reason of being the best nations for Muslims is stated the fulfilment of 'enjoining the right and forbidding the wrong' and 'belief in Allah'. This shows that the improvement of human society, without belief in *Allah* and not being accompanied with invitation to the Truth and struggling

against corruption, is impossible.

Besides that, the accomplishment of these two obligatory duties guarantees the spread of belief and the execution of all personal and social rules, while the surety of execution is verbally prior to the law itself.

Then it points out that the benefits of a religion which is so clear and the ordinances which are so magnificent are deniable for none. Therefore, if the People of the Book (the Jews and the Christians) do believe, it is of their own gain.

But, unfortunately, only a minority of them have recalcitrated the foolish bigotries and have embraced Islam eagerly, when the majority of the People of the Book have disobeyed the command of *Allah*.

"... and if the People of the Book had believed, it would surely have been better for them. Some of them are believers while most of them are transgressors."

Surah 'Ali-Imran, Verse 111

لَنْ يَضُرُّكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

111. *"They shall never harm you except for annoyance; and if they fight with you, they shall turn their back to you, then they shall not be helped."*

This verse is both a prediction and a glad tidings and consolation for the Muslims. It tells them that under the shade of belief, union, and enjoining the right, they are insured. Therefore, they would not be afraid of the threats of the enemy, because the enemy is insignificant and the victory is of the Muslims'.

Explanations

1. The school of Islam and the Muslims themselves are insured in the shade of Faith.

"They shall never harm you ..."

2. The opponents of Muslims may attain only a small part of their molesting projects.

"... except for annoyance ..."

3. He who is faithless, is in lack of the spirit of perseverance.

"... and if they fight with you, they shall turn their back to you, then they shall not be helped."

Surah 'Ali-Imran, Verse 112

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُقْفُوا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَآؤُوا
بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

112. "Abasement has been branded on them, wherever they are found, unless (they cling to) the cord of Allah and the cord of men; so, they have incurred wrath from Allah; and wretchedness has been stumped upon them. That is because they went on rejecting Allah's Signs and slaying the prophets unjustly. That was because they disobeyed, and went on transgressing."

The result of disbelief and slaying prophets is being encountered with abasement and wretchedness in this world and the wrath of *Allah* in the coming world. Sin and transgression is a preparation for greater sins, like infidelity and slaying the prophets.

"... That was because they disobeyed, and went on transgressing."

It is worthy to note that what is worse than transgression and disbelief is the continuation and persistence of the act of disbelief and transgression.

"... so, they have incurred wrath from Allah; and wretchedness has been stumped upon them."

The Jews are always abased, although sometimes they take the cord of propagation, economics and policy, yet they are in the lowest position from the point of honesty, honour, amiability and security. The example of them is like the cruel persons who are armed and create alarm and terror in order to obtain masses of wealth, but they can never attain a high honourable rank. .

"Abasement has been branded on them, wherever they are found ..."

Explanations

1. The secret of honour is two things: The inwardly Faith in the Power of *Allah*, and outwardly communication with communities and nations.

"... unless (they cling to) the cord of Allah and the cord of men..."

So, each of them singly is imperfect. When there is Faith but accompanied with isolation and retreat with people, we can do nothing. And, when we are in contact with all people, but there is not Faith from inside, we are helpless, too.

2. Maybe, the repetition of the word 'cord' is the key to the fact that these two cords are not alike.

3. Islamic literatures denote that the Jews did not mostly slay the prophets with swords themselves, but they reported the prophets' mysteries and information to the enemies and, as a result of it, the cruel forces could capture the prophets and slay them.

"... That is because- they went on rejecting Allah's Signs and slaying the prophets unjustly..."

Surah 'Ali-Imran, Verse 113

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

113. *"Yet, they are not all alike: of the People of the Book is a group upright (in faith). They recite the verses of Allah in the night time while they prostrate themselves (in adoration)."*

The Truth-seeking Soul in Islam

Following to the scorns and hard blames that the former verses had against the Jews, in this verse, to observe the justice and respecting the rights of eligible persons, and that all of them cannot be considered alike, it says:

"Yet, they are not all alike: of the People of the Book is a group upright (in faith)..."

Another quality that they have, is that they usually recite the revelations of Allah during the night. It says:

"... They recite the verses of Allah in the night time..."

And, at the conclusion of the verse, it refers to their humbleness, where it says:

"... while they prostrate themselves (in adoration)."

Surah 'Ali-Imran, Verse 114

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

114. *"They believe in Allah and the last Day; and they enjoin what is right and forbid the wrong, and hasten to do good deeds, and these are of the righteous ones."*

In this verse, it adds that: some of the People of the Book, besides recitation of the verses of *Allah* and prostration, believe in *Allah* and in the Resurrection Day. It says:

"They believe in Allah and the Last Day..."

They furnish the proposition of enjoining the right and forbidding the wrong as their duty–

"...and they enjoin what is right and forbid the wrong..."

Another quality of them is that, in doing good, they take precedence of each other. It says:

"...and hasten to do good deeds..."

And, finally, they are such that it says:

"...and these are of the righteous ones."

Surah 'Ali-Imran, Verse 115

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

115. "And whatever good they do, they will never be denied the reward of it; and Allah knows the pious ones."

In the insight of *Allah*, nothing will ever be wasted. It says:

"And whatever good they do, they will never be denied the reward of it..."

In the Qur'an we recite:

"...Allah only accepts from those who are pious."¹

That is, the condition of the acceptance of deeds is Faith and piety. In this regard, here the verse denotes and *Allah* says that We ourselves know who the pious ones, whose deeds should be accepted, are:

"...and Allah knows the pious ones."

Surah 'Ali-Imran, Verse 116

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

116. **"(As for) those who disbelieve, surely neither their possession nor their children shall avail them in the least against Allah, and they are the inhabitants of the Five; wherein shall they abide forever."**

The Qur'an has repeatedly announced that for the disbelievers neither wealth, nor progeny, nor family members, nor spouse, nor apology, nor friends, nor master, nor any thing else is of the slightest effectuality for the wrath of *Allah* (s.w.t.).

"(As for) those who disbelieve, surely neither their possession nor their children shall avail them in the least against Allah, and they are the inhabitants of the Five; wherein shall they abide forever."

Surah 'Ali-Imran, Verse 117

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ

117. **"The likeness of what they (disbelievers) spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it. Allah has not been unjust to them, but they are unjust to themselves."**

The Arabic term /sirr/ has been applied in the sense of: '**excessive cold that scorches plants**'. The attractive point in this verse is that in view of *Allah* mere opinion and stimulus are not effective in affairs.

That is why the verse indicates that you may not be worried about the money the disbelievers spend in a false way, because the fruit of it is like a tilth that can easily be abolished by a cold wind.

"The likeness of what they (disbelievers) spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it..."

From the beginning of Islam up to now, there have been many plots, accusations, invasions, wars, and evil propagations done against Islam and Muslims, but every day the religion of *Allah* have developed more than before.

When a nation faces with the wrath of *Allah*, it is not an injustice from the side of *Allah*, but it is a

reflection of their own deeds that they themselves have performed.

"... Allah has not been unjust to them, but they are unjust to themselves."

Surah 'Ali-Imran, Verse 118

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ
بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ
تَعْقِلُونَ

118. "O' you who have Faith! Do not take intimate other than yourselves. They do not fall short in corrupting you. They like what distresses you. Hatred has already appeared from (the utterance of) their mouths while what their breasts conceal is greater. We have made the Signs clear for you if you ponder."

Following to the verses stated the kind of relations the Muslims may have with the disbelievers, this verse points at one of the most sensitive subjects, and, in the form of a delicate resemblance, it warns the believers. It says:

"O' you who have Faith! Do not take intimate other than yourselves. They do not fall short in corrupting you..."

It is never such that their experience of friendship with you hinders them to desire pain and loss for you because of difference in religion and creed. In the contrary, they are interested in your distress and suffering.

"... They like what distresses you..."

They are usually careful of their statements and behaviour in order that you do not be cognizant of their interior mysteries and that their secrets would not be uncovered. They speak carefully and cautiously, yet the signs of enmity are manifest from among their speech.

"... Hatred has already appeared from (the utterance of) their mouth..."

In short, by this means, *Allah* has shown the way of recognition of the inward state of the enemies; and informs us from their hidden minds and their interior mysteries. It says:

"... while what their breasts conceal is greater..."

Then, it adds:

"... We have made the Signs dear for you if you ponder."

Surah 'Ali-Imran, Verse 119

هَآأَنْتُمْ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُوا عَلَىٰ أَعْيُنِهِمُ الْأَنَّامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

119. "Here you are, loving them while they do not love you! Though you believe in all Books and when they meet you, they say: 'We believe', but when they are alone, they bite the ends of their fingers in rage against you. Say: 'Die in your rage!' Surely Allah is aware of what is in the breasts."

In this verse it addresses the Muslims and says that you love them because of relationship or neighbourliness, or for other reasons, neglecting the fact that they do not like you. It is in the case that you believe in all the Books that have been sent down by *Allah* (irrespective of your own Book and the heavenly Book of theirs), but they do not believe in the revealed Book you have.

"Here you are, loving them while they do not love you! Though you believe in all Books..."

Then, the Qur'an introduces the real feature of this group of the People of the Book, who are hypocrites, when it says:

"... and when they meet you, they say: 'We believe', but when they are alone, they bite the ends of their fingers in rage against you..."

It says to the Prophet to tell them that they would die with the rage that they have and this grief will be with them until the day of their death—

"...Say: 'Die in your rage!'..."

You were not aware of their condition, but *Allah* is, because:

"... Surely Allah is aware of what is in the breasts."

Surah 'Ali-Imran, Verse 120

إِن تَمَسَسْكُمُ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمُ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا

يَضْرِبُكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

120. "If any good befalls you, it grieves them; and if an evil afflicts you, they delight in it; but if you are patient and be pious, their plotting will not harm you in any way; surely Allah encompasses what they do."

In this verse one of the signs of their grudge and enmity is stated. It indicates that if a victory or a happy incident comes forth for you, those groups of the People of the Book will become inconvenient, but if an evil incident happens against you, they will become happy,

"If any good befalls you, it grieves them; and if an evil afflicts you, they delight in it;.."

But if you persevere against their hostilities and, in the meantime, you observe piety and patience, they cannot harm you by their treacherous plans, because *Allah* quietly encompasses whatever they do.

"...but if you are patient and be pious, their plotting will not harm you in any way; surely Allah encompasses what they do."

1. Surah Al-Maidah, no 5, verse 27

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