

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا  
 وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ  
 أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

*Al-Imran (The Family of Imran) 3:118*

**O You Who Believe!**

- Take not into your intimacy those outside your ranks.
- They will not fail to corrupt you.
- They only desire your ruin.
- Hatred has already appeared from (the utterance of) their mouth.
- What their hearts conceal is far worse.
- We have made plain to you the Signs, if you have wisdom.

**Commentary**

Allamah Taba Tabai (AR)

The verses, as you see, now avert to the original theme, describing the behavior of the People of the Book – and particularly the Jews – exposing their disbelief in the Divine Revelation, their going astray and their hindering the believers from the way of Allah; and preceding ten verses were a talk within talk, a parenthetical speech. The verses are thus connected with the foregoing discourse.

Intimate friend has been called ‘*al-bitanah*’ (inner lining of a garment) – i.e., opposite of ‘*az-ziharah*’ (outer side of a garment) – because such a friend knows the inner thoughts and secrets of man; “they do not fall short,” i.e. they leave no stone unturned; ‘*khabalan*’ (harm, mischief); insanity is called ‘*al-khabl*’ because it harms or destroys understanding; “they love what distresses you”: “what” in this sentence is for *masdar*, and it means: they love your distress, your grievous harm; “vehement hatred has already appeared from out of their mouths”: It means that their enmity and hatred is very obvious from their way of talking, from slips of their tongues; it is a fine metaphor; the verse does not describe what they have kept hidden in their hearts, it just says: “and what their breasts conceal is greater still”; this apparent vagueness indicates that the hatred hidden in their hearts is so varied and so great that it is beyond description – this vagueness puts even greater stress on the word “greater”.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

The believers are warned not to make friends with the enemies of Islam, their associates and relatives. Tolerance is desirable only when it is known that there is no joining of hands to launch an offensive against the true faith. It is a wise maxim to preserve the faith from the contaminating influence of impiety and infidelity. The disbelievers will not fall short in corrupting or vitiating the true belief of the believers, because they cannot control their hatred. The believers are bound to believe in all revealed books, but their enemies do not believe in the final book of Allah. To make mischief they pose as believers and plot to harm the faithfuls, but the end they seek shall never be achieved. The glory of the true believers shall continue and increase and shall never perish. Allah knows the spite that is rankling in the breasts of the enemies of the true faithfuls, and has laid it bare.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

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..."*