

The Tafsīr of Sūrat Al-Mumtahānah (Chapter - 60)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِ
وَأَيُّهَا مَرْضَاؤُنَا فِي سَبِيلِ اللَّهِ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
وَمَا أَغْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ إِنْ
يَتَفَقَّوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءُ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَهُمْ
بِالسُّوءِ وَوَدُّوا لَوْلَا تَكْفُرُونَ ۝ إِنْ تَنَفَعْتُمْ أَرْحَامَكُمْ وَلَا أَوْلَدَكُمْ
يَوْمَ الْقِيَمَةِ يَفْصِلْ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بِصِيرٍ ۝ قَدْ
كَانَتْ لَكُمْ أَسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا الْقَوْمِ
إِنَّا بُرَاءُ وَأَمِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كُفْرًا بِكُرْبَىٰ وَإِنَّا
وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا
قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُشْفِقْ لَكَ وَمَا أَمَّاكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِم
بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ
الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ
جِهَادًا فِي سَبِيلِ اللَّهِ وَآيُّهَا مَرْضَاؤُنَا
فِي سَبِيلِ اللَّهِ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا
أَخْفَيْتُمْ وَمَا أَغْلَنْتُمْ وَمَنْ يَفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ إِنْ
يَتَفَقَّوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءُ
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَهُمْ
بِالسُّوءِ وَوَدُّوا لَوْلَا تَكْفُرُونَ ۝ إِنْ
تَنَفَعْتُمْ أَرْحَامَكُمْ وَلَا أَوْلَدَكُمْ يَوْمَ
الْقِيَمَةِ يَفْصِلْ بَيْنَكُمْ وَاللَّهُ يَمَّا
تَعْمَلُونَ بِصِيرٍ ۝

41. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you

believe in Allāh, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.﴾

﴿2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.﴾

﴿3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.﴾

Reason behind revealing Sūrat Al-Mumtahanah

The story of Ḥāṭib bin Abi Balta'ah is the reason behind revealing the beginning of this honorable Sūrah. Ḥāṭib was among the Early Emigrants and participated in the battle of Badr. Ḥāṭib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of 'Uthmān. When the Messenger of Allāh ﷺ decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

«اللَّهُمَّ عَمَّ عَلَيْهِمْ خَبَرَنَا»

«O Allāh! Keep our news concealed from them.»

Ḥāṭib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him [so that they would grant safety to his family in Makkah]. Allāh the Exalted conveyed this matter to His Messenger ﷺ, because He accepted the Prophet's invocation [to Him to conceal the news of the attack]. The Prophet ﷺ sent someone after the woman and retrieved the letter. This story is collected in the Two Ṣaḥīḥs.

Imām Aḥmad recorded that Ḥasan bin Muḥammad bin 'Alī said that 'Abdullāh bin Abu Rāfi' – or Ubaydullāh bin Abu Rāfi' – said that he heard 'Alī say, "Allāh's Messenger ﷺ sent

me, Zubayr and Al-Miqdād saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا»

«Proceed until you reach Rawḍat Khākh^[1], where there is a lady carrying a letter. Take that letter from her.»

So we proceeded on our way, with our horses galloping, until we reached the Rawḍah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Hāṭib bin Abu Balta'ah to some pagans of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said,

«يَا حَاطِبُ، مَا هَذَا؟»

«O Hāṭib! What is this?»

Hāṭib replied, 'O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islām.' Allāh's Messenger ﷺ said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

«Regarding him, he has told you the truth.»

'Umar said, 'O Allāh's Messenger! Allow me to chop off the head of this hypocrite!' The Prophet ﷺ said,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ إِلَى أَهْلِ بَدْرِ فَقَالَ: اغْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«He attended Badr. What can I tell you, perhaps Allāh looked at those who attended Badr and said, "O the people of Badr, do

[1] A place, between Makkah and Al-Madinah, which is about twelve miles away from Al-Madīnah.

*what you like, for I have forgiven you."*¹

The Group with the exception of Ibn Mājah, collected this *Ḥadīth* using various chains of narration that included Sufyān bin 'Uyaynah. Al-Bukhāri added in his narration in the chapter on the Prophet's battles, "Then Allāh revealed the Sūrah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends...»

Al-Bukhāri said in another part of his *Ṣaḥīḥ*, 'Amr (one of the narrators of the *Ḥadīth*) said, "This *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends'...»

was revealed about Ḥāṭib, but I do not know if the *Āyah* was mentioned in the *Ḥadīth* (or was added as an explanation by one of the narrators)." Al-Bukhāri also said that 'Ali bin Al-Madīni said that Sufyān bin 'Uyaynah was asked, "Is this why this *Āyah*,

﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends...»

was revealed?" Sufyān said, "This is the narration that I collected from 'Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it."^[1]

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْفُتُوا إِلَيْهِمْ بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾

[1] *Fath Al-Bāri* 6:166, 7:592, 8:502, *Muslim* 4:1941, *Abu Dāwud* 3:108, *Tuhfat Al-Aḥwadhī* 9:198, and *An-Nāsā'ī in Al-Kubrā* 6:487.

﴿O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,﴾

refers to the idolators and the disbelievers who are combatants against Allāh, His Messenger ﷺ and the believers. It is they whom Allāh has decided should be our enemies and should be fought. Allāh has forbidden the believers to take them as friends, supporters or companions. Allāh the Exalted said in another Āyah ,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ وَمَن يَتَوَلَّهُمْ يَكُون مِّنْهُمْ ۚ إِنَّهُ

﴿O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.﴾ (5:51)

This Āyah contains a stern warning and a sure threat. Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا مِّنْ بَيْنِ أُولَئِكَ أَوْفُوا بِالْعَقَبِ ۚ إِنَّكَ

﴿O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwā of Allāh if you indeed are true believers.﴾ (5:57)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَن يُجْعَلُوا بِهِ

﴿O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?﴾ (4:144) and,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن يَتَّخِذُوا مِنهُم مُّقَنَّةً وَيَعِزُّكُمُ اللَّهُ تَعَالَىٰ﴾

﴿Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be

helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment). ﴿ (3:28)

This is why Allāh's Messenger ﷺ accepted Ḥaṭīb's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allāh's statement,

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ﴾

﴿and have driven out the Messenger and yourselves (from your homeland)﴾

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger ﷺ and his Companions on account of their hatred for *Tawḥīd* and worshipping Allāh alone in sincerity. This is why Allāh the Exalted said,

﴿أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

﴿because you believe in Allāh, your Lord!﴾

meaning, 'your only fault is that you believed in Allāh, Lord of all that exists.' Allāh the Exalted said in other *Āyāt*,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

﴿And they had no fault except that they believed in Allāh, Almighty, Al-Ḥamīd!﴾ (85:8) and,

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ﴾

﴿Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh."﴾ (22:40)

Allāh said,

﴿إِنْ كُنْتُمْ حَرِبْتُمْ جِهَتَنَا فِي سَبِيلِي وَآتَيْنَاكُمْ مَرْضَاتٍ﴾

﴿If you have come forth to strive in My cause and to seek My good pleasure.﴾

Allāh says, 'if you are as described here, then do not take the disbelievers as supporters. If you migrated in *Jihād* for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they

expelled you from your homes and property in rage against you and rejection of your religion.' Allāh's statement,

﴿ثُمَّ رَوَّاهُمْ بِأَلْسِنَةٍ أُولَىٰ بِمَا أَعْلَمُوا أَنَّهُمْ يَكُونُونَ ۚ وَمَا أَعْلَمَتْهُمْ إِلَّا بِمَا تُحْكُمُ السَّاعَةُ ۚ وَخَلَّفَهُم بِهَذَا وَجْهًا مَّا لِي بِهِمْ وَلَا رَحْمَةٍ لِّلَّذِينَ ظَلَمُوا ۚ﴾

﴿You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.﴾

Allāh asks, 'do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

﴿وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۚ إِنَّ يَتَّقُوكُمْ لِئَلَّا يَكُونَ لَكُمْ آدَاءٌ وَيُسْطَوْا إِلَيْكُمْ أَيْدِيهِمْ وَأَلْسِنَتُهُمْ بِالسُّوَىٰ﴾

﴿And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,﴾

meaning, 'if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

﴿وَرَدُّوا لَكُمْ تُكْفِرُونَ﴾

﴿and they desire that you should disbelieve.﴾

meaning, 'they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people?' This also encourages the enmity.

Allāh's statement,

﴿إِنَّ تَتَفَكَّرُوا أَنَحْنُكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝﴾

﴿Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.﴾

means, 'your family relations will not benefit you with Allāh if Allāh decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allāh.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allāh, even if their relation was with a Prophet. Imām Ahmad recorded that Anas said that a man said, "O Allāh's

Messenger! Where is my father?" He said,

«فِي النَّارِ»

«In the Fire.» When the man went away, the Prophet ﷺ called him back and said:

«إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

«Verily, my father and your father are in the Fire.»^[1] Muslim and Abu Dāwud^[2] also collected this Ḥadīth.

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمَا نَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرًا بِكُمْ وَيَسْتَأْذِنُ بَيْنَنَا وَبَيْنَكُمُ الْمَدَوْدَةُ وَالْبَغْصَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُغْفِرَ لَكَ رَبِّي أَمَّا لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَنَا وَإِلَيْكَ الْمَصِيرُ ﴿١﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْزِزْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾﴾
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ

الْمُعِزُّ ﴿٣﴾﴾

44. Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allāh alone," – except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return." ﴿﴾

45. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise." ﴿﴾

46. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is Al-Ghani, Al-Hamīd. ﴿﴾

[1] Aḥmad 3:268.

[2] Muslim 1:191, Abu Dāwud 5:90.

The Good Example of Ibrāhīm and His Followers, when They disowned Their Disbelieving People

Allāh the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ﴾

«Indeed there has been an excellent example for you in Ibrāhīm and those with him,»

meaning, his followers who believed in him,

﴿إِذْ قَالُوا لَنَرِيهِمْ إِنَّا بِرَأْيِهِمْ مَسْكُونٌ﴾

«when they said to their people: "Verily we are free from you..."»

meaning, 'we disown you,'

﴿وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ كُفْرًا بِكُرْ﴾

«and whatever you worship besides Allāh: we rejected you,»

meaning, 'we disbelieve in your religion and way,'

﴿وَلَنَا يَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا﴾

«and there has started between us and you, hostility and hatred forever»

meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

﴿حَتَّى تَتُوبُوا إِلَى اللَّهِ وَحْدَهُ﴾

«until you believe in Allāh alone,» meaning, 'unless, and until, you worship Allāh alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allāh's statement,

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَ لَكَ﴾

«except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you..."»

means, 'you have a good example in Ibrāhīm and his people; as for Ibrāhīm's prayers for Allāh his father, it was a promise that he made for his father.' When Ibrāhīm became sure that his father was an enemy of Allāh, he declared himself innocent of him.

Some of the believers used to invoke Allāh for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrāhīm used to invoke Allāh to forgive his father. Allāh the Exalted said in reply,

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَئِ قُرْبَى مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾ وَمَا كَانِ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ
مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾﴾

﴿It is not for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrāhīm's request for his father's forgiveness was only because of a promise he made to him. But when it became clear to him that he was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh^[1] and was forbearing.﴾ (9:113-114)

Allāh said here,

﴿كَذَ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ

﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you..."﴾ until,

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ﴾

﴿... except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh."﴾

meaning, 'You cannot follow Ibrāhīm's example as proof in the case mentioned here, as being allowed to ask Allāh to forgive those who died on *Shirk*.' This is the saying of Ibn 'Abbās, Mujāhid, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and several others.^[2]

Allāh the Exalted said that Ibrāhīm and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allāh in humility and submission,

[1] See the *Tafsīr* of Sūrat At-Tawbah (9:114).

[2] Aṭ-Ṭabari 23:318.

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَالْأَمِيرُ﴾

«Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.»

meaning, 'we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا﴾

«Our Lord! Make us not a trial for the disbelievers,»

Mujāhid said, "It means, 'Do not punish us by their hands, nor with a punishment from You.' Or they will say, 'Had these people been following the truth, the torment would not have struck them'."^[1] Ad-Ḍaḥḥāk said something similar. Qatādah said, "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." This is the meaning that Ibn Jarīr preferred. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Do not give them dominance over us, lest we suffer trials by their hands."

Allāh's statement,

﴿وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْغَفُورُ الْكَرِيمُ﴾

«and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.»

means, 'cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'

﴿إِنَّكَ أَنْتَ الْغَفُورُ﴾

«Verily, You, only You, are the Almighty,» 'and those who seek refuge in Your majesty are never dealt with unjustly,'

﴿الْكَرِيمُ﴾

«the All-Wise.» 'in Your statements, actions, legislation and decrees.' Allāh the Exalted said,

﴿لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

«Certainly, there has been in them an excellent example for you

^[1] Aṭ-Ṭabari 23:319.

to follow - for those who look forward to (the meeting with) Allāh and the Last Day.﴾

asserting what He has said before with the exemption mentioned, i.e., the good example that Allāh mentioned before,

﴿لَمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

﴿for those who look forward to Allāh and the Last Day.﴾

thus encouraging the believers who believe in Allāh and the Return to Him. Allāh said,

﴿وَمَنْ يَوَلَّ﴾

﴿And whosoever turns away﴾ meaning, from what Allāh has ordained,

﴿فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿verily, Allāh is Al-Ghani, Al-Ḥamīd.﴾ Allāh said in another Āyah,

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

﴿If you disbelieve, you and all on the earth together, then verily! Allāh is Ghani, Ḥamīd.﴾ (14:8)

‘Ali bin Ṭalḥah reported from Ibn ‘Abbās,

﴿لَغْنِيٌّ﴾

“﴿Ghani﴾ is the One Who is perfectly rich.” That is Allāh. This is Allāh’s attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allāh, the One, the Irresistible.

﴿حَمِيدٌ﴾

﴿Ḥamīd﴾ means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

﴿عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ كَذَبْتُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ لَا يَتَّخِذُ اللَّهُ عَنِ الَّذِينَ لَمْ يُعْتَلِكُمْ فِي الدِّينِ وَلَا يَتْرِكُكُمْ بَيْنَ يَدَيْكُمْ أَنْ تَرْجِعُوا وَتُقْسَطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٧﴾ إِنَّمَا يَتَّخِذُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي الدِّينِ وَالزَّوْجِكُمْ بَيْنَ يَدَيْكُمْ وَظَنُّوا عَلَىٰ إِغْرَابِكُمْ أَنْ تَوْلَهُمْ وَهُمْ يَنْكُرُهُمْ فَالَّذِينَ هُمْ أَكْثَرُ لَعْنًا﴾

﴿7. Perhaps Allāh will make friendship between you and those

whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.﴾

﴿9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.﴾

Perhaps Allāh will make a Friendship between You and Those, whom You hold as Enemies

Allāh said to His faithful servants, after ordering them to be enemies with the disbelievers,

﴿عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً﴾

﴿Perhaps Allāh will make friendship between you and those, whom you hold as enemies.﴾

meaning affection after animosity, tenderness after coldness and coming together after parting from each other,

﴿وَاللَّهُ فَعِيعٌ﴾

﴿And Allāh has power (over all things),﴾ Allāh is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allāh said when He mentioned His favor on the Anṣār,

﴿وَاذْكُرُوا اللَّهَ عَالِمَكُمْ إِذْ كُنْتُمْ أَعْدَاءَ قَالَتْ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ سَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا﴾

﴿And remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.﴾ (3:103)

Also the Prophet ﷺ said to them,

«أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ يَ، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ يَ؟»

«Did I not find you misguided, and Allāh guided you through me; and divided, and Allāh united [your hearts] through me?»^[1]

Allāh the Exalted said,

﴿هُوَ الَّذِي آتَاكَ بِقُرْبِهِ. وَالْمُؤْمِنِينَ ۖ وَالَّتِ بَيْنَ قُلُوبِهِمْ لَوْ أَنَّكَ مَا فِي الْأَرْضِ جَمِيعًا مَا
الَّتِ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ۖ﴾

«He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is Almighty, All-Wise.»
(8:62,63)

And in the Ḥadīth:

«أَحْبِبْ حَبِيبَكَ مَوْنًا مَا، فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ مَوْنًا
مَا، فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا»

«Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.»^[2]

Allāh's statement,

﴿وَاللَّهُ عَفُورٌ رَحِيمٌ﴾

«And Allāh is Oft-Forgiving, Most Merciful.»

means, Allāh forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islām. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion

And Allāh's statement;

﴿لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِينِكُمْ﴾

«Allāh does not forbid you with those who fought not against

[1] Fath Al-Bāri 7:644.

[2] Tuhfat Al-Aḥwadhī 6:133.

you on account of religion nor drove you out of your homes, means, those who did not have a role in your expulsion. Therefore, Allāh does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

﴿أَنْ تَرْوُوهُمْ﴾

﴿to deal kindly﴾ to be gentle with them,

﴿وَتَقْسِطُوا إِلَيْهِمْ﴾

﴿and justly with those﴾ to be fair with them

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿Verily, Allāh loves those who deal with equity.﴾

Imām Aḥmad recorded that Asmā' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet ﷺ conducted with the Quraysh. I came to the Prophet ﷺ and said, 'O Allāh's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations?' The Prophet ﷺ said,

«نَعَمْ صِلِي أُمَّكِ»

«Yes. Keep good relation with your mother.»^[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.^[2] Imām Aḥmad recorded that 'Abdullāh bin Zubayr said, "Qutaylah came visiting her daughter, Asmā' bint Abi Bakr, with some gifts, such as *Ḍibāb*, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā' refused to accept her mother's gifts and did not let her enter her house. 'Ā'ishah asked the Prophet ﷺ about his verdict and Allāh sent down the *Āyah*,

﴿لَا يَنْهَى اللَّهُ عَنْ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾

﴿Allāh does not forbid you with those who fought not against you on account of religion﴾

[1] Aḥmad 6:344.

[2] *Fath Al-Bāri* 5:275, and Muslim 2:696.

until the end of the *Āyah*. Allāh's Messenger ﷺ ordered Asmā' to accept her mother's gifts and to let her enter her house."^[1] Allāh's statement,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

«Allāh loves those who deal with equity.» was duly explained in the *Tafsīr* of Sūrat Al-Hujurāt.^[2] We also mentioned the authentic *Ḥadīth*,

«الْمُقْسِطُونَ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنِ يَمِينِ الْعَرْشِ، الَّذِينَ يَغْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْ»

«The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.»^[3]

The Prohibition of being Kind towards Combatant Disbelievers

Allāh's statement,

﴿إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَعَدَّوْا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ﴾

«It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allāh forbids you to befriend them.» (60:9)

means, 'Allāh forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allāh the Exalted forbids you from being their friends and orders you to be their enemy.'

Then Allāh stresses His threat against being friends with them, by saying,

[1] Aḥmad 4:4. There is a deficiency in its chain, but its meaning is supported by the earlier narration. And *Dibāb* is a dish made with dates and clarified butter.

[2] See volume nine, the *Tafsīr* of Sūrat Al-Hujurāt (49:9).

[3] Muslim 3:1458.

الَّذِينَ

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الَّذِينَ

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَمَن يَتَّبِعِ الْهُدَىٰ فَاِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٠﴾ عَسَىٰ أَنَّهُ أَتَىٰ
بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةٌ وَاللَّهُ قَدِيرٌ وَاللَّهُ عَفْوٌ رَّحِيمٌ
﴿١١﴾ لَا يَتَّبِعُكُمْ اللَّهُ عَنِّي الَّذِينَ لَمْ يُقِنُوا كُفْرَهُم فِي الدِّينِ وَلَمْ يَخْرُجُوا
مِنْ دِينِكُمْ أَن يَرْوَاهُمْ وَيُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
﴿١٢﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا كُفْرَهُم فِي الدِّينِ وَأَخْرَجُوا
مِنْ دِينِكُمْ وَظَهَرُوا فِي إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَاُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿١٣﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَمِّنَ جِلَّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ
مَا أَنفَقُوا وَلَا جَنَاحَ عَلَيْكُم أَن تَنْكِحُوهُنَّ إِذَا ءَابَسْتُمُوهُنَّ لِحُرَّتِهِنَّ
وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَلُّوهُنَّ وَأَنْفَقُوا مَا أَفْهَقُوا
ذَلِكَ حُكْمُ اللَّهِ يَتَنَبَّهَكُمْ وَيَنَبِّهُكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٤﴾ وَإِن فَاتَكُمْ
شِقَّةٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَتَأْتُوا الَّذِينَ ذَهَبَتْ
أَزْوَاجُهُمْ مِّثْلَ مَا أَنفَقُوا وَاللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٥﴾

﴿وَمَن يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿And whosoever will befriend them, then such are the wrongdoers.﴾

As He said;

﴿يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَن يَتَوَلَّهُمْ يَتَوَلَّهُمْ أَجْمَعِينَ إِنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers﴾

(5:51)

﴿يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا مَنَ جِلَّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنفَقُوا وَلَا جَنَاحَ
عَلَيْكُمْ أَن تَنْكِحُوهُنَّ إِذَا ءَابَسْتُمُوهُنَّ لِحُرَّتِهِنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَلُّوهُنَّ وَأَنْفَقُوا مَا أَفْهَقُوا
ذَلِكَ حُكْمُ اللَّهِ يَتَنَبَّهَكُمْ وَيَنَبِّهُكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٤﴾ وَإِن فَاتَكُمْ شِقَّةٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ
فَعَاقِبْتُمْ فَتَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنفَقُوا وَاللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ﴾

﴿10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowry). And

there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise. ﴿

﴿11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom you are believers.﴾

After Al-Ḥudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

In *Sūrat Al-Fath*,^[1] we related the story of the treaty at Al-Ḥudaybiyyah that was conducted between the Messenger of Allāh ﷺ and the disbelievers of Quraysh. In that treaty, there were these words, "Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion." This was said by 'Urwah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd, Az-Zuhri, Muqātil bin Ḥayyān and As-Suddi.

So according to this narration, this *Āyah* specifies and explains the *Sunnah*. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it.

Allāh the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers. In the biography of 'Abdullāh bin Abi Aḥmad bin Jaḥsh in *Al-Musnad Al-Kabīr*, we also mentioned that 'Abdullāh bin Abi Aḥmad said, "Umm Kulthūm bint 'Uqbah bin Abi Mu'ayt emigrated and her brothers, 'Umārah and Al-Walīd, went after her. They came to Allāh's Messenger ﷺ and talked to him about Umm Kulthūm and asked that she be returned to them.

[1] See the beginning of *Sūrat Al-Fath* (48) in volume nine.

Allāh abolished the part of the treaty between the Prophet ﷺ and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the *Āyah* about testing them.”^[1]

Al-‘Awfi reported from Ibn ‘Abbās, about Allāh’s saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِنْهُنَّ فَامْتَحِنُوهُنَّ﴾

﴿O you who believe! When believing women come to you as emigrants, examine them;﴾

“Their examination was asking them to testify to *Lā ilāha illallāh*, and that Muḥammad is Allāh’s servant and His Messenger.” Mujāhid explained the *Āyah*,

﴿فَامْتَحِنُوهُنَّ﴾

﴿examine them﴾ by saying, “Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands.”^[2] Allāh’s statement,

﴿إِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا يَرْجِعُوهُنَّ إِلَى الْكَافِرَاتِ﴾

﴿then if you ascertain that they are true believers, send them not back to the disbelievers.﴾

This *Āyah* indicates that faith can be recognized and affirmed.

The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allāh’s statement,

﴿لَا مَنِّ لَكُمْ وَلَا تُمْ يَحِلُّونَ لَهُنَّ﴾

﴿They are not lawful for the disbelievers nor are the disbelievers lawful for them.﴾

This *Āyah* forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islām.

[1] *Jāmi’ Al-Masānīd* 7:243. This narration is *Mursal* yet most of it can be seen with Al-Bukhārī, nos. 4180-1.

[2] *Aṭ-Ṭabari* 23:326.

Abu Al-‘Āṣ bin Ar-Rabi’ was married to Zaynab, the Prophet’s daughter. She was a Muslim, while Abu Al-‘Āṣ was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet’s first wife Khadijah. The Prophet ﷺ became very emotional when he saw the necklace and said to the Companions,

«إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أُسِيرَهَا فَافْعَلُوا»

«If you decide to set free the prisoner who belongs to her, then do so.»

They did, and Allāh’s Messenger ﷺ set him free. His ransom was that he send his wife to Allāh’s Messenger ﷺ. Abu Al-‘Āṣ fulfilled his promise and sent Zaynab to Allāh’s Messenger ﷺ along with Zayd bin Hārithah.^[1]

Zaynab remained in Al-Madīnah after the battle of Badr, which took place in the second year of *Hijrah*, until her husband Abu Al-‘Āṣ bin Ar-Rahī’ embraced Islām in the eighth year after the *Hijrah*.^[2] She returned to their marriage without renewing the dowery.

Allāh’s statement,

﴿وَأَوْفُوا مَا أَنْفَقُوا﴾

«But give them that which they have spent.»

meaning, the husbands of the emigrant women who came from the idolators, return the dowery that they gave to their wives. This was said by Ibn ‘Abbās, Mujāhid, Qatādah, Az-Zuhri and several others.^[3]

Allāh’s statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْنَهُنَّ أَجْرَهُنَّ﴾

«And there will be no sin on you to marry them if you have paid their due to them.»

means, when you wish to marry them, then give them their

[1] Abu Dāwud 3:140.

[2] What is correct is that it was the sixth year before Al-Ḥudaybiyyah, before this *Āyah* was revealed.

[3] Aṭ-Ṭabari 23:328, 329.

dowery. That is, marry them under the condition that their 'Iddah (waiting period) is finished and they have a legal guardian for their marriage etc. Allāh said,

﴿وَلَا تُنْكِحُوا بِعِصْمِ الْكَافِرِ﴾

﴿Likewise do not keep disbelieving women,﴾

thus forbidding His faithful servants from marrying idolator women or remaining married to them.

In the *Ṣaḥīḥ*, it is recorded that Al-Miswar and Marwān bin Al-Ḥakam said that after the Messenger of Allāh ﷺ conducted the treaty with the Quraysh idolators at Al-Ḥudaybiyyah, some Muslim women emigrated to him and Allāh the Exalted sent down this *Āyah* about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِنْهُنَّ فَزَنِّنَ﴾

﴿O you who believe! When believing women come to you as emigrants﴾ until,

﴿وَلَا تُنْكِحُوا بِعِصْمِ الْكَافِرِ﴾

﴿Likewise do not keep disbelieving women,﴾

Then 'Umar bin Al-Khaṭṭāb divorced two of his wives, who were idolatresses, and one of them got married to Mu'āwiyah bin Abi Sufyān, while the other got married to Ṣafwān bin Umayyah.^[1]

Ibn Thawr narrated that Ma'mar said that Az-Zuhri said, "This *Āyah* was revealed to Allāh's Messenger ﷺ while he was in the area of Al-Ḥudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this *Āyah* was revealed. Allāh commanded that the dowery that was paid to these women be returned to their husbands. Allāh also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allāh said,

﴿وَلَا تُنْكِحُوا بِعِصْمِ الْكَافِرِ﴾

﴿Likewise do not keep disbelieving women﴾.^[2]

[1] *Faṭḥ Al-Bāri* 5:391.

[2] *Aṭ-Ṭabari* 23:329. See the section about narrations at the beginning of the book.

Allāh's statement,

﴿وَسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا﴾

﴿and ask for that which you have spent and let them ask for that which they have spent.﴾

means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims.

Allāh's statement,

﴿وَلَكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ﴾

﴿That is the judgement of Allāh, He judges between you.﴾

means, this judgement about the treaty and excluding women from its clauses, is a decision that Allāh made for His creatures,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿And Allāh is All-Knowing, All-Wise.﴾ meaning, He knows what benefits His servants and is the Most Wise about that. Allāh the Exalted said,

﴿وَرَأَى فَنَكَّرَ شَيْءٌ مِّنْ أَمْرِهِمْ إِلَى الْكَافِرِ فَأَقْبَرَتْ نَفْسُهَا الَّذِي دَهَبَتْ أَرْوَاحَهُمْ مِّنْ مَا أَنْفَقُوا﴾

﴿And if any of your wives have gone from you to the disbelievers - then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.﴾

Mujāhid and Qatādah explained this Āyah, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent." ^[1]

Ibn Jarīr recorded that Az-Zuhri said, "The believers abided by Allāh's decree and paid what they owed the idolators to compensate for the dowery the idolators gave to the women

[1] Aṭ-Ṭabari 23:338.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٥١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعُكَ عَلَى أَنْ لَا يُشْرِكَنَّ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِسَهْتَيْنِ يَقَرِيهِنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلَيْهِنَّ وَلَا يَعْصِيَنَّكَ
فِي مَعْرُوفٍ فَبَايَعَهُنَّ وَأَسْتَغْفِرُ لهنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
﴿١٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
قَدْ يَسُؤْأَمِنْ الْآخِرَةِ كَمَا يَبِيسُ الْكَفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٧﴾

سُورَةُ الصَّفَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
﴿١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَمْ يَقُولُوا مَا لَا تَفْعَلُونَ ﴿٢﴾
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ
اللَّهَ يُحِبُّ الَّذِينَ يُقْتُلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ
بُنِينَ مَرْصُوصٍ ﴿٤﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَتَقُولُونَ
تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا
رَأَوْا أَرَاغَ اللَّهِ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

(who emigrated). However, the idolators refused to accept Allāh's judgement for what they owed the Muslims. Allāh said to the faithful believers,

﴿وَإِنْ فَاتَكُمْ نِسَاءٌ مِنْ أَزْوَاجِكُمْ إِلَى
الْكُفَّارِ فَعَلَيْكُمْ فَتَأْتُوا الَّذِينَ
ذَهَبَتْ أَزْوَاجُهُمْ بِنَظَرٍ مِمَّا أَنْفَقُوا وَأَنْفَقُوا
اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ﴾ ﴿١٦﴾

And if any of your wives have gone from you to the disbelievers - then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom your are believers. ﴿١٦﴾

Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowry her Muslim husband paid her, from whatever money is left with them from the dowry of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them.^[1]

﴿يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعُكَ عَلَى أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِسَهْتَيْنِ يَقَرِيهِنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلَيْهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايَعَهُنَّ وَأَسْتَغْفِرُ لهنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ ﴿١٦﴾

[1] At-Tabari 23:337.

﴿12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allāh, and that they will not steal, and that they will not commit Zinā, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma'rūf (good), then accept their pledge, and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

The Matters the Women pledged to

Al-Bukhāri recorded that 'Ā'ishah the wife of the Prophet ﷺ said, "Allāh's Messenger ﷺ used to examine women who migrated to his side according to this Āyah,

﴿يَأْتِيَا النَّبِيَّ إِذَا جَاءَكَ التَّمِيمَةُ يَبْتَغِيَنَّكَ﴾

﴿O Prophet! When believing women come to you pledging to you...﴾ until,

﴿إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾"

'Urwah said, "Ā'ishah said, 'When any believing woman agreed to these conditions, Allāh's Messenger ﷺ would say to her,

﴿قَدْ بَايَعْتُكَ﴾

«I have accepted your pledge.»

but, by Allāh, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

﴿قَدْ بَايَعْتُكَ عَلَى ذَلِكَ﴾

«I have accepted your pledge.»^[1] This is the wording of Al-Bukhāri.

Imām Aḥmad recorded that Umaymah bint Ruqayqah said, "I came to Allāh's Messenger ﷺ with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'ān, that we associate none with Allāh, etc; as in the Āyah. Then he ﷺ said,

[1] *Fath Al-Bāri* 8 :504.

«يَمَّا اسْتَطَعْتُ وَأَطَقْتُ»

«As much as you can bear to implement.»

We said, 'Surely, Allāh and His Messenger are more merciful with us than we are with ourselves.' We then said, 'O Allāh's Messenger, should you not shake hands with us?' He said,

«إِنِّي لَا أَصَافُ النِّسَاءَ، إِنَّمَا قَوْلِي لِمَرْأَةٍ وَاحِدَةٍ كَقَوْلِي لِمِائَةِ امْرَأَةٍ»

«I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.»^[1]

This Ḥadīth has an authentic chain of narration; At-Tirmidhi, An-Nasā'ī and Ibn Mājah collected it.^[2]

Al-Bukhārī also recorded that Umm 'Āṭiyah said, "The Messenger of Allāh ﷺ took our pledge and recited to us the Āyah,

«أَنْ لَا يَشْرَكَ بِاللَّهِ شَيْئًا»

«...that they will not associate anything with Allāh,»

and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, 'But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet ﷺ did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance."^[3] Muslim also collected this Ḥadīth.^[4]

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said, "While we were with the Prophet ﷺ, he said,

«يَا بَعْضِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا
أَوْلَادَكُمْ»

«Pledge to me in that you will not associate any with Allāh, nor steal, nor commit Zinā, nor kill your children.» Then he recited the Āyah that begins;

[1] Aḥmad 6:367.

[2] *Tuḥfat Al-Aḥwadhī* 5:220 and An-Nasā'ī 7:149, An-Nasā'ī in *Al-Kubrā* 6:488 and Ibn Mājah 2:959.

[3] *Faḥḥ Al-Bārī* 8:506.

[4] Muslim 2: 646.

﴿إِذَا جَاءَكَ الْمُؤْمِنَاتُ﴾

﴿when the believing women come to you...﴾ and took the pledge of allegiance from the women.

He ﷺ then added,

﴿فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَنَسَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ﴾

‘Those among you who fulfill this pledge, will receive their reward from Allāh. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allāh screens him, then it is up to Allāh to punish or forgive if He wills.’^[1]

The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

Allāh’s statement,

﴿يَأْتِيَنَّكَ النِّسَاءُ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ﴾

﴿O Prophet! When the believing women come to you pledging to you﴾

means, ‘if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,’

﴿عَلَّ أَنْ لَا يَشْرَكَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَ﴾

﴿that they will not associate anything with Allāh, that they will not steal﴾

meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife’s actions or not, because of the Ḥadīth in which Hind bint ‘Utbah said, “O Allāh’s Messenger! Abu Sufyān is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed

^[1] Aḥmad 5:314.

^[2] Faṭḥ Al-Bāri 8:506 and Muslim 3:1333.

to secretly take from his money without his knowledge?" Allāh's Messenger ﷺ said to her,

«خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ»

«You may take from what is reasonable and appropriate for you and your children»^[1] This Ḥadīth was recorded in the two Ṣaḥīḥs.

Allāh's statement,

﴿وَلَا يَزِين﴾

﴿they will not commit Zinā,﴾ is similar to His other statement,

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّكُمْ كَانُمْ فَجَسَةً وَسَاءَ سَبِيلًا﴾

﴿And come not near to Az-Zinā. Verily, it is a Fāḥishah (immoral act) and an evil way.﴾ (17:32)

A Ḥadīth collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell.^[2] Imām Aḥmad recorded that 'Ā'ishah said, "Fāṭimah bint 'Utbah came to give her pledge to Allāh's Messenger ﷺ, who took the pledge from her,

﴿أَنْ لَا يَشْرَكَ بِاللَّهِ شَيْئًا وَلَا يَزْنِيَ وَلَا يَرْبِيَ﴾

﴿that they will not associate anything with Allāh, they will not steal, that they will not commit Zinā (fornication and adultery),﴾

Fāṭimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. 'Ā'ishah said, 'O woman! Accept the pledge, because by Allāh, we all gave the pledge to the same.' She said, 'Yes then,' and she gave her pledge to the same things mentioned in the Āyah.'^[3]

Allāh's statement,

﴿وَلَا يَقْتُلْ أَوْلَادَهُمْ﴾

﴿that they will not kill their children,﴾ includes killing children after they are born. The people of Jāhiliyyah used to kill their children because they feared poverty. The Āyah includes killing

[1] *Faṭḥ Al-Bāri* 13:183 and *Muslim* 3:1338.

[2] *Aḥmad* 5:9.

[3] *Aḥmad* 6:151.

the fetus, just as some ignorant women do for various evil reasons. Allāh's statement,

﴿وَلَا يَأْتِيَنَّ بِمُفْتِنٍ بَيْنَ يَدَيْهِمْ وَأَنْفُسِهِمْ﴾

﴿and that they will not utter slander, fabricating from between their hands and their feet,﴾

Ibn 'Abbās said, "It means that they not to attribute to their husbands other than their legitimate children." Muqātil said similarly.^[1]

Allāh's statement,

﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾

﴿and that they will not disobey you in Ma'rūf (good),﴾

means, 'that they will obey you when you order them to do good and forbid them from evil.' Al-Bukhāri recorded that Ibn 'Abbās said about Allāh's statement,

﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾

﴿and that they will not disobey you in any Ma'rūf (good),﴾

"This was one of the conditions which Allāh imposed on the women."^[2] Maymūn bin Mihrān said, "Allāh did not order obedience to His Prophet for other than Ma'rūf, and Ma'rūf is itself obedience."^[3] Ibn Zayd said, "Allāh commanded that His Messenger, the best of His creation, be obeyed in that which is Ma'rūf."^[4]

Ibn Jarīr recorded that Umm 'Āṭiyah Al-Anṣāriyah said, "Among the conditions included in our pledge to Allāh's Messenger to good was not to wail. A woman said, 'So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milḥān, the mother of Anas bin Mālik, did so."^[5] Al-Bukhāri collected

[1] Aṭ-Ṭabari 23 :340.

[2] Faṭḥ Al-Bāri 8 :506.

[3] Al-Qurṭubi 18 :73.

[4] Aṭ-Ṭabari 23 :345.

[5] Aṭ-Ṭabari 23 :346.

this *Ḥadīth* from the way of Ḥafṣah bint Sirīn from Umm ‘Āṭiyah Nusaybah Al-Anṣāriyah, may Allāh be pleased with her.^[1]

Ibn Abi Ḥātim recorded that Asīd bin Abi Asīd Al-Barrād said that one of the women who gave the pledge to Allāh’s Messenger ﷺ said, “Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of *Ma’rūf* (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail.”

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُؤُوا مِنَ الْآخِرَةِ كَمَا يَبِيسُ الْكَفَّارُ
مِنْ أَحْصَى الْقُبُورِ﴾

﴿13. O you who believe! Take not as friends the people who incurred the wrath of Allāh. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.﴾

Just like in the beginning of the *Sūrah*, Allāh the Exalted forbids taking the disbelievers as protecting friends at the end of the *Sūrah*, saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ﴾

﴿O you who believe! Take not as friends the people who incurred the wrath of Allāh.﴾

referring to the Jews, Christians and the rest of the disbelievers whom Allāh became angry with and cursed. Those who deserved being rejected and banished by Him. (Allāh says here), ‘how can you become their allies, friends and companions, after Allāh decided that they earn the despair of receiving any good or delights in the Hereafter?’

Allāh’s statement,

﴿كَأَيُّهَا الْكَافِرُ مِنْ أَحْصَى الْقُبُورِ﴾

﴿just as the disbelievers have despaired of those (buried) in graves.﴾

This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because

[1] Al-Bukhārī 4892.

they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true).

Al-A'mash reported from Abu Aḍ-Ḍuḥā from Masrūq that Ibn Mas'ūd said,

﴿كَأَيُّسَ الْكَفَّارُ مِنْ أَحْصَى الْقُبُورِ﴾

﴿just as the disbelievers have despaired of those (buried) in graves.﴾

"Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense." This is the saying of Mujāhid, Ikrimah, Muqātil, Ibn Zayd, Al-Kalbi and Manṣūr;^[1] Ibn Jarīr preferred this explanation.^[2]

This is the end of the *Tafsīr* of Sūrat Al-Mumtaḥanah, all praise and thanks be to Allāh.

[1] Aṭ-Ṭabari 23 :348.

[2] Aṭ-Ṭabari 23 :348.