

## Tafseer Juzu Qad Sami'ah

### ( سُورَةُ الْمُتَحَنَّةِ )

#### Surat al-Mumtahanah

1	2	3	4 - 5	6 - 7
8 - 9	10	11	12	13

- The majority of the *mufasiroon* (scholars of *tafseer*) have agreed that Surat al-Mumtahanah is a Madani *Surah*, meaning that it was revealed after the *Hijrah* of the Prophet ﷺ.
- It has two pronunciations of its name, depending on the movement of the letter {ح}.
  - If it is pronounced with a *fatha* (*Mumtahanah*), it would refer to the woman being tested in her *Imaan*.
  - If it is pronounced with a *kasra* (*Mumtahanih*), it would be a description of the *Surah*, meaning that it is a *Surah* which examines and tests, similar to how Surat al-Tawbah is also called al-Fadhiha (The Exposer).
- The *Surah* contains thirteen (13) *ayaat*. Their meanings can be summarised as follows.
  - Allah's warning against aligning with the disbelievers, and the reason for this.
  - Guiding the believers to follow the example of Ibrahim ؑ and those with him, in their disavowal of the polytheist and their false deities as well as hatred and enmity towards them.
  - Outlining that a branch of this disavowal is the prohibition of marrying the polytheist women or marrying of the believing women to the polytheist men, as they are not lawful for them, nor are they lawful for them.
  - The *Surah* concludes with a similar prohibition against aligning with the disbelievers, as it began.

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾﴾

**(1) - O you who believe, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth and have driven out the Messenger and yourselves only because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.**

- **General meaning:** The scholars of *tafseer* agree that this *ayah* was revealed in regard to the *Sahabi* Hatib Ibn Abi Balta'ah ؓ who was from the early *muhajiroon* (emigrants) and who participated in the Battle of Badr. Hatib had wealth and children in Makkah, but he was not from the tribe of Quraysh. When the Messenger of Allah ﷺ decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilise their forces to attack Makkah, and then made a *du'aa* saying: 'O Allah, keep our news concealed from them.'

Hatib then wrote a letter and sent it to the people of Quraysh with a woman from the tribe of Quraysh, informing them of the Messenger ﷺ's intent to attack them. He wanted them to be indebted to him, so that they would grant safety to his family and wealth in Makkah.

Allah then conveyed this matter to the Prophet ﷺ because He accepted his *du'aa* to conceal the news of the attack. The Prophet ﷺ then sent Ali, al-Zubair and al-Miqdaad to retrieve the letter from the woman, and the *hadith* of Ali commences from this point. [Bukhari & Muslim]

- **Tafseer:**

{يَا أَيُّهَا الَّذِينَ آمَنُوا} – **“O you who believe”**. O you who have believed in Allah and His Messenger ﷺ and followed him. Calling them by the attribute of *Imaan* is an honour for them and a means to incite them to leave that which they are about to be prohibited from.

{لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ} – **“Do not take My enemies and your enemies as allies”**. Do not take the disbelievers as friends, loved ones, and supporters. Allah first mentioned their enmity towards Him to indicate the severity of their disbelief, and to incite the believers to also show enmity towards them. The enemies of Allah are the enemies of the believers. It is not befitting for a believer to ally with the enemies of Allah.

The intended meaning of the enemy of Allah and the believers are the disbelievers of Quraysh, as per the reason of revelation (*sabab al-nuzool*). However, the lesson (*'Ibrah*) is in the generality of the wording, not in the specific reason as to why it was revealed. Therefore, the ruling is general to all disbelievers. It is not permissible for a Muslim to take them as allies, make them loved ones, or take them as confidants instead of the believers. [al-Nisaa: 144, al-Imran: 28]

{تَلْفُؤْنَ إِلَيْهِمْ بِأَلْمُودَةِ} – **“Extending to them affection”**. This is a reprimand to Hatib and those like him. Hatib sent news of the Prophet ﷺ and the believers to Quraysh, which is a show of affection for them. Yet how can affection benefit them when they are in a state of disbelief in what has come to you from the truth. This is why Allah subsequently says:

{وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ} – **“While they have disbelieved in what came to you of the truth”**. Their state is that they have disbelieved in what was sent to you of the truth which is the Quran and the religion of Islam. It is the truth (*haqq*) because it is from Allah.

{يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ} – **“And have driven out the Messenger ﷺ and yourselves”**. This is an explanation of their disbelief and hostility. They drove the Prophet ﷺ out of Makkah and expelled the believers. The Prophet ﷺ was mentioned first due to his honour and the gravity of the offence of driving him

out. The way that they expelled them, was that they harmed and oppressed them to the extent that they forced them to leave Makkah and make *hijrah* to Madinah.

{أَنْ تُوْمِنُوا بِاللّٰهِ رَبِّكُمْ} – “**Only because you believe in Allah, your Lord**”. Meaning they expelled you from Makkah only because of your belief in Allah, your Lord (Rabb). Allah’s *Uloohiyyah* and His *Ruboobiyyah* are what necessitate *Imaan* in Him. This is one of the greatest reasons to sever any loyalties between the believers and the disbelievers, because they expelled the Prophet ﷺ and the believers, not for a crime they committed, but only because of their *Imaan* in Allah. This is similar to Allah’s saying: ‘Those who have been evicted from their homes without right - only because they say: ‘Our Lord is Allah.’ [al-Hajj: 40]

Therefore, the one who disbelieves in the truth and expels the believers from their lands because of their *Imaan*, then they do not deserve affection or allegiance.

{إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي} – “**If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]**”. This is a conditional clause whose response is omitted but is implied and understood from the previous context of the *ayah*. Therefore, the full meaning with the implied understanding is: ‘If you have left Makkah for the sake of *jihad* in My cause and seeking My approval, then do not take My enemies and your enemies as allies.’ This incites the believers to avoid allying with the disbelievers as their efforts of *jihad* for the sake of Allah may be rendered fruitless as a result of it.

{تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ} – “**You confide to them affection**”. You extend to them affection secretly so no one else will find out. This is similar in meaning to: ‘You extend to them affection.’

{وَأَنَا أَعْلَمُ بِمَا أَحْفَيْتُمْ وَمَا أَعْلَنْتُمْ} – “**But I am most knowing of what you have concealed and what you have declared**”. How can you show affection to the disbelievers in secret and conceal it, when you know that Allah knows what you conceal and what you declare and disclose. Even if it is hidden from the believers, it cannot be hidden from Allah, and He will recompense them for what He knows of them, whether good or evil. The knowledge of what is hidden is mentioned first to emphasize Allah’s complete and perfect knowledge. If Allah knows what they hide, then what is made public is even more evident to Him, although both are equally known to Allah. [al-Mulk: 13]

{وَمَنْ يَفْعَلْهُ مِنْكُمْ} – “**And whoever does it among you**”. Whoever takes the disbelievers as allies and does so secretly after Allah has forbidden and warned against it.

{فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ} – “**Has certainly strayed from the soundness of the way**”. They have deviated from the correct and fine path which is the path of guidance and success. This is because they have followed the path which is contrary to the guidance of Islam.

Al-Qurtubi mentions in his *tafseer* of this *ayah*: ‘This is a gentle reproach directed toward Hatib, which indicates his merit, honor, sincerity toward the Messenger of Allah ﷺ, and the truth of his *Imaan*; for reproach is only given from a beloved to their beloved.’

#### ● **Points of benefit and rulings**

1. Allah’s honouring of the believers by addressing them with the attribute of *Imaan*.
2. The prohibition of allying with the disbelievers because of their enmity towards Allah and His allies. Their enmity is the fundamental cause of the prohibition.
3. Allying with them includes showing affection toward them secretly, even if for the hope of gain, as was the case with Hatib.
4. Some manifestations of the disbeliever’s enmity toward Allah and the believers, is their rejection of what the Messenger ﷺ brought, and their expulsion of him and the believers from their homes.
5. The motivation for the disbeliever’s expulsion of the believers is their *Imaan* in Allah, their Lord.

6. Whoever leaves their homeland, migrating and striving in the cause of Allah, then it is not befitting that they ally with their enemy who forced them out.
7. The obligation to remain mindful of Allah in both private and public, and to remember His complete knowledge of what is concealed and what is declared.

2

﴿إِنْ يَتَّقُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ  
تَكْفُرُونَ﴾

**(2) – Should they gain the upper hand over you, they would behave to you as enemies, and extend their hands and their tongues against you with evil, and they desire that you should disbelieve.**

- **General meaning:** After Allah forbade the believers from taking the disbelievers as allies and mentioned the reasons for this prohibition, He informed them of the intensity of the disbeliever's enmity and what they would do to the believers if they were to gain the upper hand over them.

- **Tafseer:**

{إِنْ يَتَّقُوا لَكُمْ} – “Should they gain the upper hand over you”. Meaning if they triumph over you and manage to capture you. The verb *thaqifa* means to seize and gain victory. The Arabs would say: ‘*I thaqiftu the man in war*’ if they seized and gained victory over him. [al-Anfal: 57]

{يَكُونُوا لَكُمْ أَعْدَاءَ} – “They would behave to you as enemies”. Meaning their enmity will become apparent. Their enmity was already mentioned in the first *ayah*, so what is meant here is its manifestation. This is addressing the believers who have a bond of affection with the disbelievers. In other words, if these polytheists to whom you secretly show affection to gain dominance over you in war, they will not maintain the affection you think exists between you.

{وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ} – “And extend their hands against you”. By capturing or killing you.

{وَأَلْسِنَتَهُمْ} – “And their tongues”. By insulting and verbally abusing you.

{بِالسُّوءِ} – “With evil”. Everything that would harm you from speech or actions. Despite all this, they will wish for you to disbelieve as they disbelieve.

{وَوَدُّوا لَوْ تَكْفُرُونَ} – “And they desire that you should disbelieve”. Meaning, they will manifest what is in their hearts of their desire for you to disbelieve in Allah like them. This is a *bushraa*’ (hint of good news) that it will not come to pass, because *al-tamaneeh* (or wishing for something) implies hoping for something that is distant or impossible.

The mention of the physical and verbal harm before the desire for disbelief, is because it is a clearer sign of enmity, even though the second form of enmity (desire for disbelief) is more severe and dangerous.

- **Points of benefit and rulings**

1. The enmity of the disbelievers is at its worst when they gain the upper hand over the believers and have power over them.
2. The disbelievers spare no effort in harming the believers whether through their words or actions.
3. The eagerness of the disbelievers for the believers to turn back from their religion.

﴿لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (3)

(3) – Neither your relatives will benefit you nor your children. On the Day of Resurrection, He will judge between you. And Allah is Seeing of what you do.

- **General meaning:** In this *ayah*, Allah informs that the relatives for whom the believers may ally with the disbelievers for, as in the case of Hatib seeking protection for his family, will not benefit them on the Day of Judgement. On that Day, Allah will judge between the creation and no kinship or children will help anyone escape punishment or gain additional reward.

- **Tafseer:**

{لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ} – “Neither your relatives will benefit you”. Your close relatives or kinship. The word *rahim* originally refers to the womb of the mother where the foetus is carried. It then came to be used to refer to kinship until it became a common term for it.

{وَلَا أَوْلَادُكُمْ} – “Nor your children”. Neither your relatives nor your children for whom you allied with the disbelievers for their sake, will benefit you in any way with Allah. They will not protect you from His punishment, nor will they admit you to His Paradise. They will not benefit you if you please them with what angers Allah.

{يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ} – “On the Day of Resurrection, He will judge between you”. This can have two meanings which return to the interpretation of the word *fasl*. Since there is no contradiction between the meanings, they are both correct.

1. Allah will separate between the people of Paradise and the people of the Hellfire. On that Day, people will be divided into two groups. [al-Shura: 7]
2. Allah will judge between the creation in the matters which they differed in, such as the *tawheed* of Allah, the resurrection, and the recompense. [al-Sajda: 25]

{وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} – “And Allah is Seeing of what you do”. Allah sees what you are doing, and nothing is hidden from Him. Therefore, do not take the disbelievers as allies as this is harmful for you, and Allah will call you to account for it.

- **Points of benefit and rulings**

1. The invalidation of relying on kinship for salvation on the Day of Resurrection.
2. Allah will judge and separate between His servants on the Day of Resurrection.
3. A reference to the *sabab al-nuzool* (reason for revelation) which is related to Hatib’s actions which he did for the sake of his wealth and family.

4 - 5

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدِيثِهِ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾﴾

**(4) - Indeed, there has been an excellent example for you in Ibrahim and those with him, when they said to their people: 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We have disbelieved in you, and there has appeared between us and you enmity and hatred forever until you believe in Allah alone', except for the saying of Ibrahim to his father: 'I will surely ask forgiveness for you, but I have no power to do anything for you before Allah.' Our Lord, upon You we have relied, and to You we have returned, and to You is the final return. (5) - Our Lord, make us not a trial for the disbelievers and forgive us, our Lord. Indeed, it is only You who is the Exalted in Might, the Wise.**

- **General meaning:** In these *ayaat*, Allah instructs the believers to follow the example of Ibrahim عليه السلام and his companions, who disassociated from the disbelievers of their time and rejected their false deities. They declared enmity and hatred towards the disbelievers, unless they believed in the Oneness of Allah. However, the believers should not follow Ibrahim عليه السلام in his promise to seek forgiveness for his disbelieving father, as that was later abrogated in Islam.

- **Tafseer:**

{فَدَّ كَانَتْ لَكُمْ} – **“Indeed, there has been for you”**. Meaning for the believers. The excellent example in Ibrahim عليه السلام is for the believers to follow. The disbelievers are not addressed here.

{أُسْوَةٌ حَسَنَةٌ} – **“An excellent example”**. A desirable and excellent example which can be emulated and followed. The linguistic meaning of the word *uswah* is something which is taken as an example and followed. It is usually used in the context of a praiseworthy example, therefore describing it as *hasanah* (excellent) emphasises the encouragement to follow it.

{فِي إِبْرَاهِيمَ} – **“In Ibrahim”**. The *Khaleel*, Father of the Prophets عليه السلام. He is an example to be emulated in his words and actions.

{وَالَّذِينَ مَعَهُ} – **“And those with him”**. Meaning his followers in *Imaan* during his time and after his time. The example in which they are to be followed is in how they disassociated themselves from the polytheists and what they worshipped. Therefore, follow their example, O believers.

{إِذْ قَالُوا لِقَوْمِهِمْ} – **“When they said to their people”**. Meaning to the disbelievers of their people. They said this to them outwardly, proclaiming it when they were small in number and weak.

{إِنَّا بَرَاءٌ مِّنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ} – **“Indeed, we are disassociated from you and from whatever you worship other than Allah”**. The term {بُرءٌ} is plural for {بَرِيءٌ} which means to disavow or to disassociate. Ibrahim عليه السلام and those with him declared their *baraa'a* from the polytheists of their time, and from their idols, statues, and celestial bodies that they used to worship.

{كَفَرْنَا بِكُمْ} – **“We have disbelieved in you”**. This is an explanation of their *baraa'a* (disavowal). Meaning, we disbelieve in you and your false deities, and we reject what you are upon from *shirk* (polytheism).

{وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ} – **“And there has appeared between us and you enmity and hatred”**. Meaning, enmity and hatred has appeared between us from now and as long as you remain upon your disbelief. There is resentment between us, and the removal of feelings of friendship from the heart, and enmity expressed in physical form.

{أَبَدًا} – **“Forever”**. We will continue upon this disavowal and not retract from it, so long as you persist upon your disbelief.

{حَتَّى تُوْمِنُوا بِاللَّهِ وَحَدَهُ} – **“Until you believe in Allah alone”**. If you believe in Allah alone, singling Him out in *Imaan*, then this enmity and hatred will cease, and will turn into love and friendship for the sake of Allah.

{إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ} – “**Except for the saying of Ibrahim to his father**”. This is an exception to what has preceded. In other words, follow the example of Ibrahim ؑ in all his actions and statements except in his statement to his father Azar, who was a polytheist.

{لَأَسْتَغْفِرَنَّ لَكَ} – “**I will surely ask forgiveness for you**”. This was a promise from Ibrahim ؑ to his father, before it was made clear to him that his father was an enemy of Allah. When it became clear to him, he ceased seeking forgiveness for his father. [al-Taubah: 114] Therefore, the believers should not follow the example of Ibrahim ؑ in this instance by seeking forgiveness for the polytheists.

{وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ} – “**But I have no power to do anything for you before Allah**”. This is the completion of Ibrahim’s ؑ statement to his father and is not included in the exception because it is a truthful statement that should be followed and emulated. In other words, I have no power to protect you from Allah’s punishment which is inevitable if you remain upon your *shirk* and disbelief.

{رَبَّنَا عَلَيْكَ تَوَكَّلْنَا} – “**Our Lord, upon You we have relied**”. This is a return to the context of what Ibrahim and his people said when they separated from their people and proclaimed their disavowal of them. *al-Tawakkul* is to entrust all your affairs to Allah while implementing the means. It is a great act of worship which only belongs to Allah. The mention of *tawakkul* before the subsequent *du’aa* highlights that reliance should be placed in Allah before making a *du’aa*.

{وَالَيْكَ أُنَبِّئُكَ} – “**And to You we have returned**”. We turn to You in repentance for our sins and we turn to You in obedience. *al-Inaba* is also a great act of worship which only belongs to Allah.

{وَالَيْكَ الْمَصِيرُ} – “**And to You is the final return**”. The ultimate return in the Hereafter for judgement and recompense.

{رَبَّنَا} – “**Our Lord**”. This is the repetition of the *tawassul* in Allah’s *Ruboobiyyah* (Lordship) for the purpose of persistence in pleading and humbling oneself before Allah.

{لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا} – “**Make us not a trial for the disbelievers**”. Do not make us subject to a trial by the disbelievers whereby they inflict upon us a punishment we cannot bear.

{وَاغْفِرْ لَنَا رَبَّنَا} – “**And forgive us, our Lord**”. Forgive us for our past sins, covering and pardoning them.

{إِنَّكَ أَنْتَ الْعَزِيزُ} – “**Indeed, it is only You who is the Exalted in Might**”. Meaning, You are the One who overpowers and cannot be overpowered.

{الْحَكِيمُ} – “**The Wise**”. The One who places everything in its proper place.

#### ● **Points of benefit and rulings**

1. The honouring of Ibrahim ؑ by making him a leader in *tawheed* to be followed.
2. The law of those before us is also our law if it is affirmed in our *Shari’ah* and does not contradict it.
3. Part of Ibrahim’s ؑ *millah* (religion) is disassociation from the polytheists both outwardly and inwardly, in heart and in speech, and disassociation from what they worship besides Allah.
4. Prohibition of seeking forgiveness for the polytheists whether alive or dead. [al-Taubah: 113]
5. Not even the best Messengers (Muhammad ﷺ and Ibrahim ؑ) have the power to save anyone from Allah’s punishment.
6. If a Muslim repents from *shirk* and dedicates worship sincerely to Allah, they deserve loyalty and love, just as all the believers do.
7. The virtue of these supplications which involve pleading to Allah, entrusting all affairs to Him, belief in the return to Him, asking for His forgiveness, and seeking protection In Him from becoming a trial for the disbelievers.

﴿لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ  
 ۞ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ الْغَنِيُّ الْحَمِيدُ  
 ﴿٧﴾ غَفُورٌ رَّحِيمٌ

(6) - There has certainly been for you in them an excellent example for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Self-Sufficient, the Praiseworthy. (7) - Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah has power (over all things), and Allah is Forgiving and Merciful.

- **General meaning:** In these two *ayaat*, Allah reinforces the message of the previous two *ayaat*, which is to follow the example of Ibrahim عليه السلام and those with him. This guidance is extended to all those who believe in Allah and the Last Day. There is also a warning to those who turn away from this path. Additionally, the *ayaat* carry glad tidings from Allah to the believers that He may guide their relatives who had once opposed them, transforming the enmity between them into affection. This is because Allah has power over all things and is Forgiving and Merciful.

- **Tafseer:**

{لَقَدْ كَانَ لَكُمْ} – “There has certainly been for you”. Meaning for the believers. The excellent example in Ibrahim عليه السلام is for the believers to follow. The disbelievers are not addressed here.

{فِيهِمْ} – “In them”. The pronoun returns to Ibrahim عليه السلام and those who followed him as mentioned previously.

{أُسْوَةٌ حَسَنَةٌ} – “An excellent example”. A desirable example which can be emulated and followed.

{لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ} – “For anyone whose hope is in Allah and the Last Day”. This is not specific to some believers as the word {لِّمَن} might suggest, but rather it is a reminder that anyone who believes in Allah and the Last Day is naturally inclined to follow Ibrahim عليه السلام and his followers in their disavowal of the disbelievers. Anyone who chooses not to follow this example, then this would indicate a lack of true *Imaan* in Allah and the Last Day. This is what is implied by the *ayah* (the *mafhoom*).

{لِّمَن كَانَ يَرْجُوا اللَّهَ} – “For anyone whose hope is in Allah”. Meaning, whoever hopes to meet Allah and attain His rewards (*thawaab*). When a believer performs good deeds, they should place their hope in Allah that He will accept and reward them accordingly for them.

{وَالْيَوْمَ الْآخِرَ} – “And the Last Day”. The believers hope to attain salvation on the Last Day by being saved from the Hellfire and admitted into Paradise. It was called the Last Day because there is no day after it.

{وَمَن يَتَوَلَّ} – “And whoever turns away”. Those who refuse to adopt Ibrahim’s عليه السلام example and refuse to disassociate from the disbelievers but rather ally with them.

{فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ} – “Then indeed, Allah is the Self-Sufficient”. Allah has no need for any of His creation. The disbelief of the disbelievers does not harm Him in any way, nor does the rejection of the rejectors.

{الْحَمِيدُ} – “The Praiseworthy”. Allah is praiseworthy in His Speech, Actions and Attributes because they are perfect in every regard.

These two noble Names of Allah have been mentioned together in many places in the Quran, as in this *ayah*. Here it means that Allah deserves all praise because of His complete independence of the creation. If they do good, the rewards return to them, and if they commit evil, the consequences also

return to them. Therefore, the turning away of the disbelievers and the rejectors does not affect Allah in any way, and for this, He is deserving of all praise.

{عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ} – “Perhaps Allah will put, between you”. This is again addressing the believers.  
{وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ} – “And those to whom you have been enemies among them”. From the polytheists who are your relatives and other polytheists who are not. There was enmity between you because of your acceptance of Islam and subsequent disavowal of them.

{مَوَدَّةً} – “Affection”. Allah may replace enmity with love and closeness after hatred and alienation. This is a promise from Allah to the believers, and Allah never breaks His promise. Ibn Abbas رضي الله عنه said: ‘Perhaps {عَسَىٰ} from Allah means it is certain.’

Allah fulfilled His promise to the believers when the polytheists began embracing Islam one after another. When Allah gave permission for the conquest of Makkah, the majority of them entered into Islam. They then united with the believers as brothers in *Imaan* and rejected any association with polytheism. The love between the believing relatives became even stronger than it had been before, and Allah united them completely.

{وَاللَّهُ قَدِيرٌ} – “And Allah has power (over all things)”. As part of Allah’s ultimate *Qudrah* (Power), is that He grants the *tawfeeq* to anyone He wills to be guided to *Imaan*. He also has the power to unite the hearts that were previously divided.

{وَاللَّهُ غَفُورٌ} – “And Allah is Forgiving”. To those of His servants who repent, especially those who repent from their enmity to Islam.

{رَحِيمٌ} – “And Merciful”. To those who repent to Him. From His Mercy is that He guided them to *Imaan* and united their once divided hearts.

#### ● Points of benefit and rulings

1. The example of Ibrahim عليه السلام is legislated for all the believers at all times.
2. This example is for those who believe in Allah and the Last Day.
3. Belief in Allah and the Last Day carries a person to follow the Prophets with sincerity and hope for His reward.
4. Condemnation of those who turn away from following the Messengers, fail to align themselves with the believers, and instead ally with the disbelievers. They show no fear of Allah and the Last Day.
5. As long as a disbeliever is alive, there is hope for their guidance and repentance. Allah will accept their repentance if they repent.
6. Whoever accepts Islam from the disbelievers, then it is obligatory to love them as believers and show them allegiance.
7. Allah is capable of all things including changing the hearts.
8. Affirmation of five of Allah’s Beautiful Names and what they necessitate of His Attributes: *al-Ghaniyy* (The Self-Sufficient), *al-Hameed* (The Praiseworthy), *al-Qadeer* (The Powerful), *al-Ghafoor* (The Forgiving) and *al-Raheem* (The Merciful).

8 - 9

﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

**(8) - Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being kind and acting justly toward them. Indeed, Allah loves those who act justly. (9) - Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.**

- **General meaning:** After Allah commanded disassociation from the disbelievers in general, He granted an exception for maintaining ties with those who neither fought against the believers nor expelled them from their homes. This exception illustrates the difference in treatment between hostile disbelievers and non-hostile disbelievers.

- **Tafseer:** When these *ayaat* which urge the believers to follow the example of Ibrahim عليه السلام and regard the disbelievers as enemies were revealed, the believers paid complete attention and complied in the most perfect way. Fearing the disobedience of Allah, they refrained from upholding ties with some of their disbelieving relatives, thinking that this was included in what Allah had forbidden. Allah then clarified that there were exceptions to the prohibition.

{لَا يَنْهَيْكُمْ اللَّهُ} – “Allah does not forbid you”. Allah does not forbid you from showing kindness and being just to the *mushrikoon* who are not hostile, as clarified further along in the *ayah*.

{عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ} – “From those who do not fight you because of religion”. Meaning, they do not fight you on account of being Muslims such as the women, the weak and those with whom the Muslims have a treaty with and are therefore non-combatant nor hostile.

{وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ} – “And do not expel you from your homes”. Expulsion from one’s home is a grave and serious matter which is why Allah equated it with the taking of life. [al-Nisaa’: 66]

{أَنْ تَبْرُوهُمْ} – “From being kind to them”. Allah does not prohibit you from treating these non-hostile disbelievers with kindness and goodwill. *al-Birr* includes good conduct, maintaining ties, and speaking gently with them.

{وَتُقْسَطُوا إِلَيْهِمْ} – “And acting justly toward them”. Meaning, to treat them fairly and not to oppress them. Therefore, Allah does not forbid you from showing kindness, upholding ties, and being fair and just to the disbelievers among your relatives and others. This is conditional to them being not involved in waging war against you or driving you out of your homes.

{إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ} – “Indeed, Allah loves those who act justly”. Allah loves those who are just in their words and deeds. Justice here implies reciprocating kindness to those who show kindness and treating well those who treat you and others well.

The reason of revelation (*sabab al-nuzool*) of this *ayah* is mentioned in an authentic *hadith* where Asmaa’ bint Abu Bakr narrates: ‘My mother, while a polytheist, came to me during the time of the Prophet ﷺ seeking goodwill in the era of the Hudaibiyyah Treaty with Quraysh. I asked the Prophet ﷺ if I should maintain ties with her, and he said: Yes.’ [Bukhari, Muslim]

{إِنَّمَا يَنْهَيْكُمْ اللَّهُ} – “Allah only forbids you”. Allah forbids you from taking as allies, befriending and showing affection to the hostile disbelievers as clarified further along in the *ayah*.

{عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ} – “From those who fight you because of religion”. They fight you and show hostility because of your Islam. They have taken you as enemies because of this.

{وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ} – “And expel you from your homes and aid in your expulsion”. Meaning, they were complicit and had a hand in expelling you from your homes in Makkah specifically, and generally from anywhere else.

{أَنْ تَوَلَّوهُمْ} – “*That you make allies of them*”. If they are hostile, then it is forbidden to take them as allies, showing them affection and friendship or supporting them with words and actions.

{وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ} – “*And whoever makes allies of them, then it is those who are the wrongdoers*”. The level of *dhulm* (wrongdoing, oppression) is proportional to the level of allegiance (*tawalli*) shown. If it is complete allegiance, it is disbelief and removes a person from the fold of Islam. If it is less than that (such as allegiance for a worldly gain) then it is still a major sin but does not remove a person from Islam.

● **Points of benefit and rulings**

1. The disbelievers are of two types:
  - Combatants (*Harbi*).
  - Non-combatants: They are either under a treaty (*mu’ahadoon*), protected residents in Muslim lands (*dhimmi*) or neutral (*kaffoon*).
2. There is a difference between combatant and non-combatant disbelievers. The distinction between them lies in whether they wage war against Muslims or not.
3. It is permitted to treat non-hostile disbelievers with kindness and justice such as maintaining family ties and giving charity to their poor.
4. It is forbidden to ally with combatant disbelievers by offering them support or extending any form of benefit to them. Doing so is considered *dhulm* (wrongdoing, oppression).

10

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُهُمْ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوا مَّا أَنفَقْتُمْ وَلَيْسَ لَكُمُ مَّا أَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾﴾

*(10) - O you who believe, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.*

- **General meaning:** In this *ayah* Allah clarifies what the believers should do regarding the women who perform *Hijrah* (migration) while being married to their disbelieving husbands. It explains the ruling on marrying them and establishes the rights and responsibilities concerning their disbelieving husbands, ensuring that any marital bonds not compatible with *Imaan* are dissolved in a fair manner.
- **Tafseer:** This *ayah* was revealed following the Treaty of Hudaibiyyah in the sixth year of *Hijrah*. The treaty terms included suspending hostilities between Muslims and idolaters for ten years, allowing people to live in peace and avoid conflict, with specific conditions for both sides. Among these terms was that anyone who left Quraysh for the Prophet ﷺ would be sent back, while those who left the Muslims for Quraysh would not be returned.

The one who negotiated this treaty with the Prophet ﷺ on behalf of Quraysh was Suhayl ibn Amr. On that day, the Prophet ﷺ returned Suhayl's son, Abu Jandal, to his father. During that period, any man who came to the Prophet ﷺ, even if he was Muslim, was sent back. However, when the believing women migrated, such as Umm Kulthum bint 'Uqbah ibn Abi Mu'ayt who came to the Prophet ﷺ as a young woman, her family requested the Prophet ﷺ to send her back to them. Allah then revealed rulings concerning believing women. [Bukhari]

Another narration states that when the believing women later came, Allah revealed: 'O you who believe, when believing women come to you as emigrants, examine them' up to Allah's statement: 'And hold not to marriage bonds with disbelieving women.' [Bukhari]

{يَا أَيُّهَا الَّذِينَ آمَنُوا} – **"O you who believe"**. O you who have believed in Allah and His Messenger ﷺ and followed him. This form of address to the believers highlights the importance of what is being commanded or prohibited and shows that complying with them is a requirement of *Imaan*.

{إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ} – **"When the believing women come to you"**. They come to you as believers based on their outward signs of *Imaan* such as their *hijrah*.

{مُهَاجِرَاتٍ} – **"As emigrants"**. As *muhajraat* whereby they performed *hijrah* from the lands of disbelief to the lands of Islam for the sake of Allah. This is the *shar'i* definition of *hijrah*.

{فَأَمْتَحِنُوهُنَّ} – **"Examine them"**. Test them to confirm the sincerity of their *Imaan*. Each woman would swear an oath that she did not migrate out of hatred for her husband or to seek new social connections, or for any other worldly gain, but purely out of love for Allah and His Messenger ﷺ.

{اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ} – **"Allah is most knowing as to their faith"**. Allah is more knowledgeable than you regarding their *Imaan*. This reminds us that only Allah knows their true *Imaan* because the believers are not privy to their inner *Imaan*, only Allah is.

{فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ} – **"And if you know them to be believers"**. If you have a strong degree of certainty based on clear signs that they are believers from your examination of them. Here, knowledge implies a strong degree of certainty rather than absolute certainty. It was referred to as knowledge to indicate that it is as reliable as true knowledge, and actions can be based upon it.

{فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ} – **"Then do not return them to the disbelievers"**. Do not return them to the disbeliever under any circumstances even if their husbands demand them back.

Some scholars of *tafseer* are of the opinion that this ruling - prohibiting the return of the believing women - abrogates (*naskh*) the treaty terms agreed upon by the Prophet ﷺ with Quraysh, which stipulated returning anyone who came to him as Muslims. This condition was abrogated for women. Other scholars are of the opinion that no abrogation took place, rather the *ayah* specifically applies to women, making the original treaty condition applicable to men, thus narrowing its general scope.

Quraysh overlooked this point, and the Prophet ﷺ was aware that it did not apply to women. Since war is deception, there was no mention of the women in the treaty terms. The ruling takes into account the difference between men and women, with the women being weaker and more susceptible to be pressured to renounce their *Imaan*. Additionally, a married Muslim woman becomes forbidden for her disbelieving husband, which is why Allah subsequently says:

{لَا هُنَّ حِلٌّ لَّهُمْ} – **"They are not lawful [wives] for them"**. The believing women are not lawful wives to the disbelieving men.

{وَلَا هُمْ يَحِلُّونَ لِهِنَّ} – **"Nor are they lawful [husbands] for them"**. The disbelieving men are not lawful husbands to the believing women. This prohibition from both sides emphasises the forbidden nature of marriage between disbelieving men and believing women.

{وَأَتَوْهُم مَّا أَنْفَقُوا} – **"But give the disbelievers what they have spent"**. This command is specifically directed to the Muslim authority. Give the disbelieving husbands the dowries they paid for their

migrating wives if they request it. This will prevent them from suffering both the loss of their wives and wealth. It was specifically referred to as what they have spent rather than dowries because the believing women are no longer their wives.

{وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ} – “**And there is no blame upon you if you marry them**”. There is no harm or sin in marrying them even if their disbelieving husbands have not divorced them. This is because the marriage bond is dissolved by the woman’s acceptance of Islam, permitting her to marry again after her *’iddah* (waiting period) is completed.

{إِذَاءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ} – “**When you have given them their due compensation**”. When you have given them their dowries because it is the payment for marital relations. Allah specifically mentioned the dowry here so that no one assumes the amount given to her disbelieving husband suffices as a new dowry.

{وَلَا تُمَسِّكُوا بِعَصَمِ الْكُوفِرِ} – “**And hold not to marriage bonds with disbelieving women**”. The term {عَصَم} originally refers to anything used to hold or fasten, such as rope. In the context of this *ayah* it refers to marriage bonds. The term {كُوفِرِ} is the plural of {كَافِرَةٌ} or disbelieving woman. Here it refers to the disbelieving wives who have remained in the land of disbelief as disbelievers or gone there as apostates.

This is a prohibition on continuing marriage with disbelieving women, implying that starting such marriages is also prohibited. This ruling excludes Christians and Jewish women, as marriage to them is permissible by the specific ruling in the Quran. [al-Ma’ida: 5]

{وَسْأَلُوا مَا أَنْفَقْتُمْ} – “**But ask for what you have spent**”. Request the dowries of your wives who have accepted disbelief and joined the disbelievers.

{وَلْيَسْأَلُوا مَا أَنْفَقُوا} – “**And let them ask for what they have spent**”. Let the disbelievers request the return of the dowries they paid for their wives who subsequently believed and migrated. This ruling demonstrates the fairness and justice of Islam. This ruling is also only applicable to the disbelievers who are in a peace treaty with the believers. As for those at war, they are not entitled to anything.

{ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ} – “**That is the judgement of Allah; He judges between you**”. Everything that has been mentioned in the *ayah* from rulings are the *Shari’ah* of Allah which He has legislated for you to adhere to.

{وَاللَّهُ عَلِيمٌ حَكِيمٌ} – “**And Allah is Knowing and Wise**”. Allah knows what rulings are good for you, and He prescribes for you that which is dictated by His Wisdom. He knows what is good for His servants, thus He is Wise in His legislation and decrees.

#### ● **Points of benefit and rulings**

1. The obligation for the believing women to emigrate from the lands of disbelief, and the necessity for them to separate from their husbands if they are married.
2. The obligation of examining the migrating women to verify the sincerity of their *Imaan*.
3. If their *Imaan* is confirmed, it is prohibited to return them to the disbelievers.
4. Allah alone knows what is in the hearts, and thus knows the sincere believer from the insincere.
5. The prohibition on the believing migrant women remaining with their disbelieving husbands, and vice-versa.
6. The permissibility for the believers to marry the believing migrant women who were previously married after they have finished their *’iddah* (waiting period).
7. The prohibition of marrying disbelieving women initially, and to continue with them if they do not accept Islam and remain upon disbelief.

8. Both the believers and disbelievers are required to return the dowries when married women either escape or migrate.
9. All these rulings represent the judgement of Allah between His servants, and they demonstrate His Ultimate Wisdom.

11

﴿وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاقْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ﴾

**(11) - And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], then give those whose wives have gone the equivalent of what they had spent. And fear Allah, in whom you are believers.**

- **General meaning:** After Allah commanded the believers to demand the dowries of their wives who fled to the disbelievers as apostates, He clarified the ruling regarding the situation in which the disbelievers refuse to pay those dowries. The disbelievers are penalised by withholding from their dowries of the believing migrating women.

The believers whose wives have deserted them are compensated with equivalent dowries from the funds withheld as penalty. If such funds are not available, compensation is provided from *Bayt al-Maal* (Islamic Treasury) or from the *ghanaa'im* (spoils of war). The *ayah* also advises the believers to fear Allah in whom they believe.

- **Tafseer:** The reason for revelation (*sabab al-nuzool*) of this *ayah* is as narrated by A'isha, who said: 'It reached us that when Allah revealed the command to return to the polytheists what they had spent on the emigrant women (from their dowries), and the disbelievers refused to acknowledge and repay what the Muslims had spent on their wives, Allah revealed: 'And if you have lost any of your wives to the disbelievers and you subsequently obtain [something].'' [Bukhari]

*al-Zuhri* added: 'The term 'aqib refers to what the Muslims pay to the disbelievers whose wives have emigrated. It was commanded that a Muslim man who lost his wife to the disbelievers should be compensated with an equivalent amount of dowries paid for the women who emigrated to the Muslims. A'isha concluded: 'We do not know of any emigrant women who reverted to disbelief after accepting faith.' [Bukhari]

{وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى} – “And if you have lost any of your wives to the disbelievers”. If a wife of one of the believers escapes and joins the disbelievers as an apostate.

{فَعاقِبْتُمْ} – “And you subsequently obtain [something]”. Meaning your turn comes to pay the dowries of the believing migrating women to their disbelieving husbands. This meaning is derived from the word 'uqabah which implies a turn or a reciprocal action.

{فَاقْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا} – “Then give those whose wives have gone the equivalent of what they had spent”. Meaning, give those whose wives have deserted to the disbelievers an amount equivalent to what they spent on them as dowry. This again is addressing the Muslim authority. The amount should come from the dowries that the believers were ordered to return to the disbelievers as compensation for their emigrating wives. In other words, do not give the dowry to the disbelieving husband but instead give it to the believer whose wife has fled, serving as a *qisas* (retribution).

There is another *tafseer* of the *ayah* which revolves around an alternative meaning of {فَعاقِبْتُمْ} which is punishment through war. That is, if you acquire spoils of war (*ghanaa'im*) from the disbelievers by

defeating them in battle. Based on this meaning if someone's wife flees to the disbelievers they are compensated for her dowry from the spoils of war, if the disbelievers refuse to compensate.

There is no contradiction between the two interpretations. If it is possible to compensate the husband from the dowries of the emigrating women, then it should be done. Otherwise, compensation is given from the spoils of war.

{وَاتَّقُوا اللَّهَ} – “**And fear Allah**”. Place between yourselves and Allah's punishment a barrier by doing what He has commanded and avoiding what He has forbidden. This includes fulfilling covenants and observing justice even with the disbelievers.

{الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ} – “**In whom you are believers**”. You believe in Allah as your *Rabb* (Lord) and as your *Ilaah* (Deity). The *Imaan* in Allah necessitates having *taqwa* of Him.

● **Points of benefit and rulings**

1. If the wife of a Muslim flees as an apostate to the disbelievers with whom there is a treaty, she is not to be reclaimed but compensation for the dowry spent on her should be sought.
2. If the disbelievers refuse to pay the dowries of the apostate women who fled to them, the ruler is to compensate the husband for his wife's dowry either from the dowries of the emigrating women or from the spoils of war.
3. The compensation is limited to the specific amount of the dowry.
4. The obligation of having *taqwa* in Allah is fulfilled through believing in these rulings and acting upon them.
5. True *imaan* in Allah inspires and motivates having *taqwa* in Him.

12

﴿يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾﴾

**(12) - O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit zina, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.**

**General meaning:** After Allah commanded the examination of the *muhajiraat* (emigrating women) to ascertain the truth of their *Imaan*, He mentioned what would follow in their pledge of allegiance to the Prophet ﷺ. The *ayah* outlines the manner in which the women pledged allegiance to the Prophet ﷺ by listing what they pledged to refrain from; *shirk*, theft, *zina*, killing their children and slander. It was then generalised in His saying: ‘Nor will they disobey you in what is right.’

The Prophet ﷺ was commanded to take their pledge based on these conditions and to seek forgiveness for them. The pledge in this form, is called by *Bay'atul Nisaa'* (The Pledge of the Women) and occurred after the Treaty of Hudaibiyyah in the sixth year of *Hijrah*.

- **Tafseer:**

{يَا أَيُّهَا النَّبِيُّ} – **“O Prophet”**. Allah addressed His Messenger ﷺ with the title of *Nubuwwa* (Prophethood) as an honour for him. He was specifically addressed in this *ayah* because the matter of taking pledges was exclusively related to him. As for the examination of the believing women, it was made general because the examination could be carried out by him or others.

{إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَّكَ} – **“When the believing women come to you pledging to you”**. If the women who have entered Islam come to you O Prophet, to verbally pledge their allegiance (*bay’a*) which involves committing to Islam and refraining from that which is *haram* (forbidden).

The linguistic meaning of *mubaya’a* (pledge) is the exchange of something for something else in the form of a transaction. It is likened to a transaction because the people taking it agree to fulfill the obligations of Islam, in exchange for the reward from Allah. The Prophet ﷺ guaranteed them this, making it like a mutual agreement.

{وَعَلَىٰ أَنْ لَا يُشْرِكَنَ بِاللَّهِ شَيْئًا} – **“That they will not associate anything with Allah”**. They pledge to you that they will not associate partners with Allah in worship, such as idols or other false deities. The prohibition of *shirk* (polytheism) was mentioned first because it is the greatest of sins. After *shirk*, the prohibitions are listed in a progression from lesser to greater severity.

{وَلَا يَسْرِقْنَ} – **“Nor will they steal”**. From the wealth of others.

{وَلَا يَزْنِينَ} – **“Nor will they commit zina”**. *Zina* is one of the greatest *fawahish* (immoral acts). [al-Isra: 32]

{وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ} – **“Nor will they kill their children”**. Either before or after they are born. In the *Jahiliyyah* they would kill their children out of fear of poverty, or they would kill their daughters out of fear of shame. Both the men and women used to commit this crime.

{وَلَا يَأْتِينَ بِبُهْتَانٍ} – **“Nor will they bring forth a slander”**. The term *buhtaan* refers to something that shocks and bewilders the listener. Here it refers to a woman attributing a child to her husband that is not his, either by adoption or pregnancy.

{يَقْتَرِينَ بِهِ} – **“They have invented”**. This is a description of the *buhtaan*, whereby it is described as something fabricated. In other words, they lie about attributing the child to their husbands.

{بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ} – **“Between their arms and legs”**. This is a metaphor for the child being born from them as when a mother gives birth, the child falls between her arms and legs. It is not referring to the act of *zina*, as it was already mentioned previously in the pledge, thus avoiding *tikraar* (repetition).

{وَلَا يَعصِيَنَّكَ فِي مَعْرُوفٍ} – **“Nor will they disobey you in what is right”**. They should not disobey you in anything you command that aligns with goodness or forbid that which aligns with evil. The term *ma’roof* (goodness) is a comprehensive term that includes obedience to Allah, drawing closer to Him, and doing good to others. It therefore encompasses everything commanded or prohibited in the *Shari’ah*.

If obedience to the Prophet ﷺ is conditioned on *ma’roof* and he is infallible, then how much more should this apply to others? There is no obedience to the creation in the disobedience of the Creator.

The Prophet ﷺ pledged men under the same conditions as women. Ubada Ibn as-Samit ؓ narrated: ‘Allah’s Messenger ﷺ took a pledge from us as he took from the women that we will not associate anything with Allah and we will not steal, and we will not commit adultery, and we will not kill our children, and we will not bring slander upon one another.’ [Muslim]

Therefore, there is no basis for those who interpret the conditions in the *ayah* as being specific to women due to their frequent occurrence among them.

{فَبَايِعْهُنَّ} – **“Then accept their pledge”**. Based on what has been mentioned previously of conditions.

{وَأَسْتَغْفِرَ لَهُمْ لَهَنَ اللّٰهُ} – “**And ask forgiveness for them of Allah**”. When you accept their pledge, then also seek forgiveness from Allah for them for any shortcomings that might arise in fulfilling these conditions.

{إِنَّ اللّٰهَ عَفُورٌ رَّحِيمٌ} – “**Indeed, Allah is Forgiving and Merciful**”. Allah conceals the sins of His slaves, pardons and overlooks them. He also shows Mercy to His creation, and from that Mercy is His forgiving the sins of His believing slaves.

The Prophet ﷺ would take the pledge of the women verbally and would not shake their hand as he would do for the men. A’isha narrated: ‘When the women agreed to the terms of the pledge, the Prophet ﷺ would say to them: **‘You may go; I have accepted your pledge.’** By Allah, the hand of the Prophet ﷺ never touched the hand of any woman. He accepted their pledge verbally. [Bukhari & Muslim]

● **Points of benefit and rulings**

1. The pledge of allegiance by women to the Prophet ﷺ occurred verbally without shaking hands.
2. The Pledge of the Women (*Bay’atul Nisaa’*) is a commitment to the requirement of *Imaan*, which includes obedience to Allah and His messenger ﷺ. Women have no role in pledges related to *wilaaya* (leadership) as this is exclusive to men.
3. Islam elevates the status of women by making them equally accountable to Allah as men.
4. The prohibition of *shirk*, killing children and slander; all of these are major sins.
5. The obligation of obeying the Prophet ﷺ unconditionally, unlike others whose obedience is conditional upon the command being *ma’roof* (good).
6. Allah commanded the Prophet ﷺ to seek forgiveness for the women as an act of honour, kindness and reward for their *Imaan* and pledging.
7. The affirmation of two of Allah’s last names: *al-Ghafoor* (The Forgiving) and *al-Raheem* (The Merciful) along with their associated attributes of forgiveness and mercy.

13

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّوَلُوا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَيْسَ الْكُفَّارُ  
مِنَ أَصْحَابِ الْقُبُورِ﴾

**(13) - O you who believe, do not make allies of a people with whom Allah has become angry. They have despaired of the Hereafter just as the disbelievers have despaired of the inhabitants of the graves.**

- **General meaning:** The *Surah* ends with the same prohibition it began with, which is taking the disbelievers as allies. This emphasises the warning and deters from it. The disbelievers are the ones upon whom Allah’s anger has fallen – either the Jews specifically or all the disbelievers in general. Allah’s anger is upon them due to their disbelief. Their disbelief includes their despair of the Hereafter which involves denying the resurrection and recompense. Their despair is like that of the disbelievers before them who died upon the same state of disbelief.

● **Tafseer:**

{يَأَيُّهَا الَّذِينَ ءَامَنُوا} – “**O you who believe**”. Who believed in Allah and His Messenger ﷺ and followed him.

{لَا تَتَّوَلُوا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ} – “**Do not make allies of a people with whom Allah has become angry**”. This is referring to the disbelievers in general, not just the Jews as indicated by the context of the *ayaat* in the *Surah*. Allah’s anger has fallen on all the disbelievers. They are described in this way to

show the reason for their *shaqaa'* (misery). Taking them as allies involves loving, befriending and supporting them.

{قَدْ يَيْسُورُ مِنَ الْآخِرَةِ} – “***They have despaired of the Hereafter***”. They have no hope of achieving the rewards and bliss of the Hereafter.

{كَمَا يَيْسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ} – “***Just as the disbelievers have despaired of the inhabitants of the graves***”. This has two possible meanings.

1. The disbelievers despair of ever meeting their relatives buried in the graves because they do not believe in the resurrection.
2. Just as the disbelievers in the graves have despaired of the good of the Hereafter, so to do the living disbelievers despair, believing that there is no resurrection for the dead.

- **Points of benefit and rulings**

1. The prohibitions of taking the disbelievers as allies whether they are Jews or others.
2. Taking the disbelievers as allies contradicts the true essence of *Imaan*.
3. The emphasis on the prohibition of taking the disbelievers as allies, as the *Surah* ends in the same way it began.
4. The disbelievers have despaired of their dead because they do not hope to be resurrected. However, the believers hope to reunite with their loved ones in the Hereafter, as they have certainty in the Hereafter.