



CHAPTER 59

Al-Hashr: The Banishment

(REVEALED AT MADĪNAH: 3 sections; 24 verses)

This chapter is appropriately termed *The Banishment*, as it deals entirely with the banishment of the Jewish tribe called the *Banī Naḍīr*, and matters arising out of it. The last chapter warned the Muslims of the secret plans of the Jews and the hypocrites, and this offers an example. The first section deals with the banishment itself and the property acquired thereby; the second shows how the hypocrites gave the Jews secret promises of help, but failed to fulfil them; and the third ends the chapter with an exhortation to the faithful and an exposition of some of the Divine attributes, indicating the greatness and purity of the Divine Being.

The date of revelation is the 4th year of the Hijrah, soon after the banishment of which it speaks.

SECTION 1: The Exiled Jews

In the name of Allāh, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth glorifies Allāh; and He is the Mighty, the Wise.

2 He it is Who caused those who disbelieved of the People of the Book to go forth from their homes at the first banishment.^a You deemed not that they

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا
ظَنَّتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ

2a. The banishment spoken of here took place six months after the battle of Uḥud, when the Banī Naḍīr, a Jewish tribe of Madīnah, who had at first entered into a covenant with the Holy Prophet, showed signs of treachery and were punished with banishment (B). This is called the first banishment, to distinguish it from the second, which took place in the time of ‘Umar, when the Jews settled at Khaibar were banished to Syria, and which is prophetically referred to here. The following detailed account is given by Rz: The Banī Naḍīr made a treaty with the Holy Prophet to stand neutral between him and

would go forth, while they thought that their fortresses would defend them against Allāh. But Allāh came to them from a place they expected not and cast terror into their hearts — they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you who have eyes!^b

حُصُونَهُمْ مِنْ اللَّهِ فَاَنْتَهُمُ اللَّهُ مِنْ
حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي
قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ
بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا
يَا أُولِي الْأَبْصَارِ ⑤

3 And had it not been that Allāh had decreed for them the exile, He would certainly have chastised them in this world; and for them in the Hereafter is the chastisement of the Fire.

وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ
لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ
عَذَابُ النَّارِ ⑥

4 That is because they were opposed to Allāh and His Messenger, and whoever is opposed to Allāh, surely Allāh is Severe in retribution.

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ
وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ⑦

5 Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allāh's permission, and that He may abase the transgressors.

مَا قَطَعْتُمْ مِنْ لَبَنَةٍ أَوْ نَضَّيْتُمْهَا
فَأَمْرًا عَلَى أَوْسُولِهَا فَإِنْ لَمْ يَنْزَلِ
اللَّهُ بِهَا بَرَكَاتٍ وَلَوْ كُنْتُمْ
عَادِلِينَ ⑧

his enemies. When he was victorious at Badr, they said that he was the Prophet promised in the Torah, on account of the victory, but when the Muslims suffered a loss on the day of Uhūd, they (i.e., the Banī Naḍīr) repudiated their vow and broke the agreement. Ka'b, son of Ashraf, went to Makkah with forty horsemen and made an alliance with Abū Sufyān. As a consequence, Ka'b was murdered, and the Holy Prophet told the tribe to leave Madīnah. They wanted ten days for preparation, but 'Abd Allāh ibn Ubayy (the head of the hypocrites) advised them not to leave Madīnah but to fight against the Prophet, promising the help of his own men. He also assured them that, if they were compelled to go forth, he would go with them. So they fortified themselves within their strongholds. After having remained besieged for twenty-one days, and having despaired of help from the hypocrites, they surrendered. The Prophet raised the siege on condition that they should depart from Madīnah. With the exception of two families that chose to remain at Khaibar, they all went to Syria.

Dr. Prideaux says that the Prophet ordered a party of the Muslims to pursue the emigrants, and that thus they were all put to death. Sale has shown in his note on this verse that the incident from which Dr. Prideaux draws this strange conclusion relates really to the murder in cold blood of seventy Muslims, who, being invited to preach Islām, were treacherously put to death by an Arab tribe.

2b. The Banī Naḍīr, being granted ten days in which to collect and take with them such of their property as they desired, devoted the time at their disposal to the destruction of their houses, lest they should be a source of strength to the Muslims. What remained of them was demolished by the Muslims.

6 And whatever Allāh restored to His Messenger from them, you did not press forward against it any horse or any riding-camel, but Allāh gives authority to His messengers against whom He pleases. And Allāh is Possessor of power over all things.

7 Whatever Allāh restored to His Messenger from the people of the towns, it is for Allāh and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it be not taken by turns by the rich among you. And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom); and keep your duty to Allāh. Surely Allāh is Severe in retribution.^a

8 (It is) for the poor who fled, who were driven from their homes and

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ
يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ①

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ
الْقُرَى لِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ
كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ ② وَمَا أَنْزَلْنَا الرَّسُولَ فَعَدُوَّةً
وَمَا أَنْزَلْنَاكُمْ عَنْهُ فَأَنْتَهُوْا ③ وَاللَّهُ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ④

لِلْفُقَرَاءِ الْمُحْجَرِينَ الَّذِينَ أُخْرِجُوا

7a. This verse relates to property acquired in war, which is called *fai'*, being derived from *afā'a*, which occurs in this verse, another kind, called *ghanimah*, being mentioned in 8:41, for which see 8:41a. The word *afā'a* means, *He restored to the Muslims, or gave to them as spoil, the property of the disbelievers* (LL). Hence *fai'* comes to mean *such of the possessions of the disbelievers as accrue to the Muslims without war, or such as are obtained from the believers in a plurality of gods after the laying down of arms* (LL).

The *fai'* is not distributed among the warriors for the reason that there has been no fighting. It is described here as being for Allāh and for the Messenger, the near of kin, the orphans, the needy and the wayfarer. From this it will be seen that the whole of it was to be distributed in exactly the same manner as the one-fifth of the *ghanimah*, for which see 8:41a. A reference to that note will show that the Prophet's share was for the benefit of the Muslims. Bd states that there are three different opinions as to the Prophet's share after his death. According to one it should go to the *Imām* or the head; according to a second, it should be spent on the army and the fortification of the boundaries; and according to a third, it is for the benefit of the Muslims in general. The lives of the Holy Prophet and his earlier successors — a conqueror like 'Umar, before whom, wearing patched clothes, was brought all the hoarded wealth of Persia and Syria — are a sufficient testimony that the Prophet's share was always spent for the benefit of the Muslims. In fact, this share was considered as a part of the *Bait al-Māl*, the public treasury, for when, after the Holy Prophet's death, his daughter Fāṭimah claimed a share of *Fidk*, which was also a part of *fai'*, Abū Bakr refused it on the ground that it was not the personal property of the Holy Prophet, and he decided in fact that a prophet does not leave any property to be inherited by his heirs. The feud which thus arose has rent the Muslim world into two great schools. The prohibition contained in the words *so that it be not taken by turns by the rich among you* is directed against the Prophet's share being inherited at all.

It may be added that under modern conditions when the soldiers are paid by the State, all spoils of war may be treated as *fai'*.

their possessions, seeking grace of Allāh and (His) pleasure, and helping Allāh and His Messenger. These it is that are the truthful.^a

9 And those who made their abode in the City and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them.^a And whoever is saved from the niggardliness of his soul, these it is that are the successful.

10 And those who come after them say: Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely Thou art Kind, Merciful.^a

مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ
اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٥﴾
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ
شَحْمَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾
وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿٧﴾

8a. It should be noted that the Refugees in general did not receive any share of this property: it was only to the poor among them that something was given for maintenance, the reason for which is clearly stated in the verse, viz., they had lost everything and had to leave their homes as well as their property. It is necessary to remember, moreover, that one of the important heads of expenditure in the *Bait al-Māl* was the help of the poor and those who were unable to earn their own livelihood. It was under that head that the Refugees who had lost all their wealth and homes and were still so poor that they could not carry on any business of their own, were to receive anything from what the Bani Naḍir left, all of which formed part of the public treasury.

9a. By those who made their abode in the City and in faith are meant the *Anṣār* or the *Helpers*, i.e., the Muslim residents of Madinah. *Dār* means a house or a mansion as well as a country, or a city or a town or village (LL), and with the article *al*, *al-Dār* means *al-Madinah* or the City of the Prophet (LL). The meaning is that they made an abode in the city of the Prophet and the faith; the faith being likened to a place of abode. *Before them* signifies *before their* (i.e., the Refugees') coming to Madinah.

When the Muslims fled from Makkah, they found a refuge in Madinah, where the Muslim inhabitants received them as if they were their brothers, lodging them in their own houses, and many of them were still living in the houses of their benefactors, when the banishment of the Bani Naḍir took place. On this the Holy Prophet asked the Helpers to consent to one of two proposals, i.e., to have a share of what was acquired from the Bani Naḍir and give part of their houses and wealth to the Refugees, or to let the (poor) Refugees alone have a share in that property, so that with it they might build their houses and make a start in some business or trade. The *Anṣār* replied that they were willing that the Refugees alone should have a share, and, notwithstanding that, they might continue to lodge in their houses (Rz).

10a. This verse contains two directions for all future Muslim generations, viz., to

SECTION 2: The Hypocrites fail in their Promise to the Jews

11 Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the People of the Book: If you are expelled, we certainly will go forth with you, and we will never obey anyone concerning you; and if you are fought against, we will certainly help you. And Allāh bears witness that they surely are liars.^a

12 If they are expelled, they will not go forth with them, and if they are fought against, they will not help them; and even if they help them, they will certainly turn (their) backs; then they shall not be helped.

13 Your fear in their hearts is indeed greater than Allāh's. That is because they are a people who understand not.

14 They will not fight against you in a body save in fortified towns or from behind walls. Their fighting between them is severe. Thou wouldst think them united, but their hearts are divided. That is because they are a people who have no sense.

15 Like those before them shortly:^a they tasted the evil consequences of their conduct, and for them is a painful chastisement.

16 Like the devil when he says to man: Disbelieve. But when he disbe-

لَمْ تَرَ إِلَى الَّذِينَ تَافَقُوا يُفْوُونَ
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ
وَكَيِّنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَكَيِّنْ
نَصْرُوهُمْ لَيُؤْتِنَنَّ الْأَدْبَارَ لَهُمْ
لَا يَنْصُرُونَ ﴿١٢﴾

لَا أَلَيْسَ لَكُمْ رَبُّعٌ فِي صُدُورِهِمْ
مِنَ اللَّهِ ذَلِكِ يَوْمَ لَا يَفْقَهُونَ ﴿١٣﴾

لَا يُقَاتِلُوكُمْ جَمِيعًا إِلَّا فِي قُرَى
مُحَصَّنَاتٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ
بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا
وَلَقَدْ بَدَّلْنَا فِي قُلُوبِهِمْ سُلَيْمًا
لَا يَعْقِلُونَ ﴿١٤﴾

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا
ذَاتُوا وَبَالَ أَمْرُهُمْ وَكَلَّهْمُ عَذَابٍ أَلِيمٍ ﴿١٥﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ
اكَفِّرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ

pray for the forgiveness of earlier generations that have passed away before them and to pray for their hearts to be free from all spite towards their living Muslim brethren.

11a. The hypocrites deceived the Jews with false promises, and thus encouraged them to fight against the Prophet.

15a. According to some, this description applies to the Bani Qainuqā', and according to others, to the Quraiḥ slain on the field of Badr.

lieves, he says: I am free of thee: surely I fear Allāh, the Lord of the worlds.

17 So the end of both of them is that they are both in the Fire to abide therein. And that is the reward of the wrongdoers.

إِنَّ أَحَادِثَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿١٧﴾

كَفَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٨﴾

SECTION 3: An Exhortation

18 O you who believe, keep your duty to Allāh, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allāh. Surely Allāh is Aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانظُرُوا
نَفْسَ مَا قَدَّمْتُمْ لِغَيْرِهِ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

19 And be not like those who forget Allāh, so He makes them forget their own souls. These are the transgressors.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ
أَنفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٢٠﴾

20 Not alike are the companions of the Fire and the owners of the Garden. The owners of the Garden are the achievers.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢١﴾

21 Had We sent down this Qur'ān on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of the fear of Allāh. And We set forth these parables to men that they may reflect.

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ
لَّرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ
اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ لَنُضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٢﴾

22 He is Allāh besides Whom there is no God: The Knower of the unseen and the seen; He is the Beneficent, the Merciful.^a

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عَلِيمُ الْغَيْبِ
وَالشَّهَادَةِ ۗ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣﴾

23 He is Allāh, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ

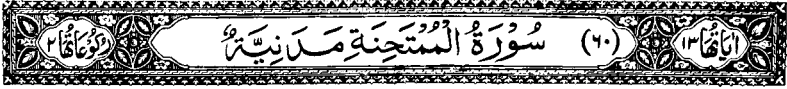
22a. From this verse to the end we have a most beautiful collection of the Divine names.

greatness. Glory be to Allāh from that which they set up (with Him)!

24 He is Allāh; the Creator, the Maker, the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

عَمَّا يُشْرِكُونَ ﴿٢٤﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾



CHAPTER 60

Al-Mumtahānah:

The Woman Who is Examined

(REVEALED AT MADĪNAH: 2 sections; 13 verses)

The whole of this chapter deals with the relations between the Muslims and the non-Muslims, and in particular with the undesirability of relations with those enemies who were bent upon extirpating Islām, and who, not being satisfied with expelling the Muslims from their homes, now made war on them. It is in this connection that the Holy Prophet is enjoined to *examine the women* who came to him from among the idolaters for the purpose of embracing Islām, so that, if they were found to be inspired by sincere motives, they should be retained. It is this circumstance which gives its title to this chapter. It shows that, notwithstanding enmity, the Muslims were required to be fair in their dealings with the disbelievers. A clear statement was needed regarding the relations of the two communities on account of the hostilities which had sprung up between them. This gives us the clue to its connection with the last chapter.

The first section opens with an injunction against entering into friendly relations with the enemies of Islām, and the example of Abraham is quoted. The second section, however, adds that every non-Muslim is not to be regarded as an enemy. This direction, given as it was at a very late date, furnishes a basic principle in a discussion of the question of friendly relations. It is then stated that women who fled from Makkah to escape persecution, could be given shelter if they were found, on examination, to be sincere.

The date of revelation may be placed between the treaty of Ḥudaibiyah and the conquest of Makkah; it was very likely the seventh year of the Hijrah.

SECTION 1: Friendly Relations with Enemies

In the name of Allāh, the Beneficent, the Merciful.

1 O you who believe, take not My enemy and your enemy for friends. Would you offer them love, while they deny the Truth that has come to you, driving out the Messenger and yourselves because you believe in Allāh, your Lord?^a If you have come forth to strive in My way and to seek My pleasure, would you love them in secret? And I know what you conceal and what you manifest. And whoever of you does this, he indeed strays from the straight path.

2 If they overcome you, they will be your enemies, and will stretch forth their hands and their tongues towards you with evil,^a and they desire that you may disbelieve.

3 Your relationships and your children would not profit you, on the day of Resurrection — He will decide between you. And Allāh is Seer of what you do.

4 Indeed, there is for you a good example in Abraham and those with him, when they said to their people: We are clear of you and of that which you serve besides Allāh. We disbelieve in you and there has arisen enmity and hatred between us and you forever until you believe in Allāh alone

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْنِعَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝

إِنْ يَتَّفِقُوا كُفْرًا كُفَرًا عَدَاءً وَيَسْتُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّنَنَهُمْ بِالشُّؤْرِ وَيَوَدُّوا أَنْ تُكْفَرُوا ۝

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى

1a. It should be noted that the reason given for not taking the disbelievers as friends is that they are the enemies of Allāh and His Messenger, who drove out the Prophet and the Muslims from their homes. Vv. 8 and 9 afford a full explanation.

2a. That is, they would slay you with their hands and revile you with their tongues.

— except Abraham's saying to his sire: I would ask forgiveness for thee, and I control naught for thee from Allāh.^a Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming.

5 Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord. Surely Thou art the Mighty, the Wise.

6 Certainly there is for you in them a good example, for him who hopes for Allāh and the Last Day. And whoever turns away, surely Allāh is the Self-Sufficient, the Praised.

تَوَكَّلْنَا بِاللَّهِ وَحَدَّثَنَا
إِلَّا قَوْلَ إِبرَاهِيمَ
لِأَبِيهِ لَا أُغْفِرُ لَكَ
وَمَا أَمْلِكُ لَكَ
مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ آتَيْنَا وَالصَّيِّرُ ④

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِلَّذِينَ كَفَرُوا
وَاعْفُرْ لَنَا رَبَّنَا
إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ⑤

لَقَدْ كَانَ لَكُمْ فِيهِمْ
أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ
وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ
هُوَ الْعَزِيزُ الْحَكِيمُ ⑥

SECTION 2: Friendly Relations with non-Muslims

7 It may be that Allāh will bring about friendship between you and those of them whom you hold as enemies. And Allāh is Powerful; and Allāh is Forgiving, Merciful.^a

8 Allāh forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allāh loves the doers of justice.^a

عَسَى اللَّهُ أَنْ يَجْعَلَ
بَيْنَكُمْ وَبَيْنَ
الَّذِينَ عَادَيْتُمُ
مِنْهُمْ مَوَدَّةً
وَ اللَّهُ قَدِيرٌ ⑦
وَاللَّهُ عَفُوفٌ رَّحِيمٌ ⑧

لَا يَنْهَى اللَّهُ
عَنِ الَّذِينَ كَفَرُوا
أَنْ يُقَاتِلُوا
فِي الدِّينِ
وَلَمْ يُخْرِجُوا
مِنْ دِيَارِكُمْ
أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا
إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ⑨

4a. As shown in 6:74a, it was not Abraham's father for whom he thus prayed, for ultimately this sire of Abraham proved to be a deadly enemy. Abraham's example is quoted to show how loving and tender he was towards his people, yet, when it became clear to him that they were bent upon uprooting the Truth, even Abraham could not maintain relations of friendship with them. The Holy Prophet and his companions were in like manner now obliged to renounce all relationships of friendship with a people who were not only the avowed enemies of the Muslims but also in a state of continual war with them. For Abraham's promise to ask forgiveness for his sire, see 19:47.

7a. This verse makes it clear that the prohibition against friendly relations with the disbelievers was only temporary, to be operative only so long as the war continued. The friendship prophetically referred to here was brought about after the conquest of Makkah.

8a, see next page.

9 Allāh forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ يُنَازِلُونَ فِي الدِّينِ
وَ أَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَ ظَهَرُوا عَلَى
إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ③

10 O you who believe, when believing women come to you fleeing, examine them. Allāh knows best their faith. Then if you know them to be believers send them not back to the disbelievers.^a Neither are these (women) lawful for them, nor are those (men) lawful for them. And give them what they have spent; and there is no blame on you in marrying them, when you give them their dowries. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allāh's judgment; He judges between you. And Allāh is Knowing, Wise.^b

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ أَعْلَمُ
بِأِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفْرَانِ ۗ لَا هُنَّ
حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَ
أَنُوهُنَّ مِمَّا أَنْفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ
أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ
وَلَا تَسْئَلُوا بِعِصْمِ الْكُفْرَانِ ۗ وَسَأَلُوا مِمَّا
أَنْفَقْتُمْ ۗ وَلَا تَسْئَلُوا مِمَّا أَنْفَقُوا ۗ ذَلِكُمْ حُكْمُ
اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ④

8a. This verse and the one that follows, revealed as they were at a time when the relations between the Muslims and the disbelievers were most strained on account of the existence of a continual state of war between the two parties, settle conclusively that friendly relations between Muslims and non-Muslims, as such, are not prohibited. It is in the light of these verses that all the verses forbidding friendly relations with the disbelievers should be read, because here the true principle is revealed in unmistakable language, allowing friendly relations with one class of disbelievers and prohibiting such relations with those of another class.

10a. People continued to embrace Islām at Makkah, although there was now no preacher of the faith there. This gradual conversion to Islām continued notwithstanding the bitter persecution of the new converts, which compelled them to flee from their homes. It is an unparalleled example of the deep impression which the Holy Prophet's truth had made upon the Makkans. The example cited here relates to believing women who fled to Madinah under these circumstances. These women were not taken unconditionally; it was necessary that they should be examined. In accordance with this injunction we find it related that the Holy Prophet obtained the assurance of such women under oath that they had not left their homes except on account of Islām, and that it was not the desertion of their husbands or the love of anyone that had prompted them to flee (JB, Kf).

10b. The state of permanent warfare maintained between the Muslims and the disbelievers did not allow of any social relationship to be established between the two

11 And if any part (of the dowries) of your wives has passed away from you to the disbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and keep your duty to Allāh in Whom you believe.^a

12 O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allāh, and will not steal, nor commit adultery; nor kill their children, nor bring a calumny which they have forged of themselves, nor disobey thee in what is good, accept their pledge, and ask forgiveness for them from Allāh. Surely Allāh is Forgiving, Merciful.^a

13 O you who believe, take not for friends a people with whom Allāh is wroth — they indeed despair of the Hereafter, as the disbelievers despair of those in the graves.^a

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاجِكُمْ إِلَى
الْكُفَّارِ فَمَا قَبَلْتُمْ فَأْتُوا الَّذِينَ ذَهَبَتْ
أَرْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا
اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ
شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِهَتَّانٍ يَفْتَرِيْنَ بَيْنَ أَيْدِيْهِنَّ
وَأَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِي
مَعْرُوفٍ فَلْيَايِعِهِنَّ وَاسْتَغْفِرْ لَهُنَّ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ
الْآخِرَةِ كَمَا يَبِيسُ الْكُفَّارُ مِنْ
أَصْحَابِ الْقُبُورِ ﴿١٣﴾

parties. Hence marriage relationship, between Muslim men and disbelieving women, as well as those between Muslim women and the disbelieving men, could no longer be maintained; each party having returned the dowry, divorce automatically resulted.

11a. It is a case in which a Muslim husband is allowed to recoup the loss sustained of the dowry of a disbelieving wife who has deserted him, from the sum due for the payment of dowry for a Muslim woman who has fled from the disbelievers and joined the Muslims, or from acquisitions gained in war (Kf). This was necessary because the disbelievers refused to return the dowries of women who had gone over to them.

12a. Most of the commentators think that the pledge spoken of in this verse was only taken by the Holy Prophet after the conquest of Makkah, when large numbers of women as well as men embraced Islām.

13a. The reference is to the Jews. One sect of the Jews denied the Resurrection, to which reference is contained in the concluding words of the verse.