



*In the Name of Allāh
The Most Beneficent, the Most Merciful*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. Hā-Mīm.

حَمْدٌ

2. 'Aīn-Sīn-Qāf. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

عَسَقٌ

3. Likewise Allāh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you.^[1]

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ
مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

حَمْدٌ

Commentary

^[1] Just as We revealed Qur'an to you, We had also revealed other Scriptures to Our messengers before you. Revelation (*wah'y*) consists in the words communicated by Allah to His messengers through His angels. A companion asked the Messenger of Allah, peace on him, about its nature. He replied: 'Sometimes it comes to me like the ring of a bell. It is the hardest on me but it is already committed to my memory by the time it is over. Sometimes an angel comes and speaks to

me and I commit to my memory whatever he says'. A narration of Ayesha says that, when the revelation was over, she noticed him sweating profusely even during severe winters, the sweat dripping off his forehead. - (saheeh-ul-Bukhari, hadeeth 2).

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾

5. Nearly the heavens might be rent asunder from above them^[1] (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.^[2] Verily, Allāh is the Oft-Forgiving, the Most Merciful.^[3]

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

Commentary

[1] From awe of Him and His sublimity and majesty.

[2] This is the same as in Verse 7 of Mumin (Ghafir).

[3] To those who obey Him and, in fact, to all His slaves including disbelievers because He gives them respite till a specified time, a token of His forgiveness and mercy.

6. And as for those who take as *Auliya'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allāh as protectors, and they worship them) — Allāh is *Hafiz*^[1] (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds).^[2]

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

Commentary

[1] That is, He is keeping a record of their deeds, with the end to requite them.

[2] You are in no way accountable for them. It is not your duty to see to it that they are guided aright or recompense them for their actions. That is Our job, not yours. Your mission is only to transmit the word of Allah.

7. And thus We have revealed to you^[1] (O Muhammad ﷺ) a Qur'an in Arabic that you may warn the Mother of the Towns (Makkah) and all around it,^[2]

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا

[2] For more details concerning the Best Names (*al-asma' al-husna*), refer to Verse 180 of Al-A'raf.

[3] As said earlier, all things glorify Him, either mutely or vocally.

[4] All His decrees are full of wisdom.

Sūrat Al-Mumtahanah
(The Woman to be examined) 60

سُورَةُ الْمُمْتَحِنَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends,^[1] showing affection towards them,^[2] while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'ān, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allāh, your Lord!^[3] If you have come forth to strive in My Cause and to seek My Good Pleasure,^[4]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ
إِيَّاهُمْ بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا
حَكَمَ مِنْ الْحَقِّ يُخْرِجُونَ
رَسُولَ وَإِيَّاكُمْ أَنْ تُوْمِنُوا
بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ
حَمِيدًا فِي سَبِيلِي وَأَبْنِعَاءَ
رِضَائِي تُسِرُّونَ إِلَيْهِمْ
بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا
تَكْفُمُونَ وَمَا أَعْلَمْتُمْ وَمَنْ

(then take not these disbelievers and polytheists, as your friends). 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.^[5]

يَفْعَلُهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ

Commentary

The Makkans did not abide by the terms of the Hudeybia Treaty signed between them and the Messenger of Allah, peace on him. As a result of their violation, the Treaty was terminated and the Messenger of Allah, peace on him, told the Muslims to make preparations for the battle secretly. This led a *muhajir* Companion, Hatib bin Abi Balta'ah, who had left behind in Makkah his wife and children unprotected, to write a letter to the Makkans informing them of the Muslims' secret preparations for the coming battle in the fond hope that the Qureysh with whom he had no family relations would take care of his wife and children in exchange for this favor. So, he gave this letter to a woman to carry it over to Makkah but Allah informed His Messenger about it by revelation. Thereupon, the Messenger of Allah, peace on him, told Ali, Miqdad and Zubeyr to go to Rauda Khakh and seize the letter being carried by a woman traveling to Makkah. Promptly went off the Companions and took possession of the letter which she had concealed in her hair. When the Messenger of Allah, peace on him, questioned Hatib as to why he had done so, he replied: 'I

have not become an apostate or a disbeliever. I did it for no reason except to protect my wife and children who have no one to care for them in Makkah. Other *muhajireen* have some relatives in Makkah to look after their families but I have none. So I thought that, maybe, the Makkans would care for my family in exchange for this favor'. Since he told the truth, the Messenger of Allah, peace on him, did not chide him for that but Allah revealed these verses, warning the believers against cultivating such cordial relations with disbelievers in future. (*saheeh-ul-Bukhari*, hadeeth 4890; and *saheeh Muslim*, hadeeth 2494).

[2] That is, you want to make friendly relations with them by informing them of what Allah's messenger is doing or planning.

[3] Seeing their hostility to the Truth and to you, does it behoove you to have sympathy for them?

[4] (Then take not these disbelievers and polytheists as your friends): this is the consequent clause (apodosis) of the conditional sentence. It has been omitted here. It is not a part of the Revelation.

[5] It does not befit a Muslim to write secret letters to his or My enemies to forge friendly relations with them.

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.^[1]

إِنْ يَشْفِقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
وَالسِّنُّونَ بِالسُّوءِ وَوَدُّوا لَوْ
تَكْفُرُونَ ﴿١﴾

Commentary

[1] They resent you. They have only spite and malice against you while you are trying to forge relations with them.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection^[1] (against Allāh). He will judge between you.^[2] And Allāh is All-Seer of what you do.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ
يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

Commentary

[1] Your children, for whose sake you are trying to build relations with disbelievers, will not avail you the least bit. Why do you then displease Allah by doing a thing which is not going to benefit you. Obey Allah. That alone will benefit you on the Day of Judgment.

[2] Another likely meaning is: Allah will part you. The believers will go to Paradise and the disbelievers to Hell. Some commentators say that on the Day of Resurrection Allah will part mankind, fathers and children and blood relations fleeing, one from the other, as He said in Verse 34 of 'Abasa: [That Day shall a man flee from his brother].

4. Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him,^[1] when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh,^[2] we

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ
قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ