

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَاۗءَ
تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ يُخْرِجُوْنَ
الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُوْمِنُوْا بِاللّٰهِ رَبِّكُمْ اِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا
فِيْ سَبِيْلِىْ وَاَبْتِغَاۗءَ مَرْضَاتِيْ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَاَنَا۠ اَعْلَمُ
بِمَا اَخْفَيْتُمْ وَمَا اَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاۗءَ السَّبِيْلِ ﴿١﴾

Al-Mumtahinah (The Examined One) 60:1

O You Who Believe!

- Take not my enemies and yours as friends (or protectors).
- Offering them (your) love.
- Even though they have rejected the Truth that has come to you.
- And have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because you believe in Allah your Lord!
- If you have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends).
- Holding secret converse of love (and friendship) with them.
- For I know full well all that you conceal.
- And all that you reveal.
- And any of you that does this has strayed from the Straight Path.

Commentary

Allamah Taba Tabai (AR)

In this Surah the friendship of the believers with the enemies of God the disbelievers is discussed. They have been asked to desist from doing this emphatically. The Surah begins with this issue and ends on this. It also discusses the orders for the women émigrés and the issue of their allegiance. This Surah is said to be definitely a Madina Surah.

God says, "O you who believe! Take not my foes and yours for friends."

The words of the verse clearly tells us that some believers used to befriend the disbelievers secretly so that they could favor their wives, children and other close relatives though they themselves had migrated to Madina. This verse was revealed and God stopped them from doing so. This is confirmed by a hadith that the verses ere revealed because of Hatib bin Abi Baltah who had written secretly to the idolaters of the Makkah that the Messenger had secret plans to conquer Makkah.

He had done this to save the lives of his family and relative who lived there. God informed the Messenger about this treachery and revealed these verses. We will discuss the hadith in details shortly.

They are the enemies of God in the sense that they used to make partners for Him and worship them but did not worship Him. They rejected His signs and His invitation to the truth; they belied the Messenger sent by Him. They are the enemies of the believers in the sense that the believers believe in God and spend their wealth in His name. He who opposes God opposes the Muslims or he who is the enemy of God is the enemy of the Muslim.

God says, "*They have disbelieved in what has come to you of the truth.*" The verse refers to Islam as signified by God in Qura'n to which the Messenger invited one and all.

God says, "*And have driven out the Messenger and yourselves because you believe in God.*" This verse refers to the migration of the Muslims from Makkah. They were forced to do so because of the oppression they faced at the hands of the idolaters of Makkah. This oppression was due primarily because the people and the Messenger believed in the one God.

God says, "*If you have come to strive in my cause and seek my Pleasure You show them friendship in secret while I am aware of what you conceal and what you reveal.*" Here God says that though the Muslims (some of them) openly professed loyalty some of them were in secret parlance with the idolaters of Makkah believing that no one knew but God here tells them that he knows what they do in secret and what they do openly.

" You keep them informed because of your secret love." Raghīb has said that this verse is against hiding the deeds. They did this despite knowing about the previous verse that banned all such secret parleys; but some of them did so for the love they had for their kin. God says that He even knows the intentions they have about open and secret deeds that they will do in the future.

" You show friendship to them in secret" and the above verse can be joined together for the same meaning and that is that God knows all secret and open deeds. So when he knows the secret and hidden deeds will deeds that are performed openly can ever be a secret from Him?

God says, "*And whosoever of you does that then indeed, he has gone astray from the straight path.*" The verse hints at the secret love they had for the idolaters and that was something not permitted and disliked by God in preference to the straight path that He had shown through the Messenger.

A Discussion on Hadith

Tafsir Qummi has discussed the words, " O you who believe! Take not my enemies and your enemies as friends" saying that this verse was revealed due to Hatib bin Abi Baltah though the words are common for everyone.

Hatib became a Muslim and migrated to Madina while his family remained at Makkah. The Quraysh were afraid of a war from the Messenger so they asked his children to write to Hatib and ask him if the Messenger was preparing for war. They wrote to him accordingly. Hatib wrote back that the Messenger indeed was going to war and then he gave this letter to a woman named Safia who hid the letter in her hair and started off for Makkah.

Jibril gave the Messenger the news about this matter. The Messenger sent Hazrat Ali and Zubair bin Awam in search of this woman. They finally found her and Hazrat Ali asked her where the letter was. She answered she had nothing and nothing came out after due search.

Zubair bin Awam said, " we find nothing on her. " Hazrat Ali answered, " By God the Messenger never lied to us nor did he attribute a lie to Jibril and Jibril did not attribute a lie to God. By God (woman) you give up this letter or I will present your head to the Messenger."

The woman said, " Please move out a little distance so that I can give you the letter." She took the letter out of her hair and handed it to Hazrat Ali. He brought it back to the Messenger. The Messenger asked Hatib, " What is this? " Hatib cried out, " I have done nothing wrong intentionally; I give witness that there is only One God and you are his true Messenger. My children wrote to me about the treatment they were getting at the hands of the Bani Quraysh so I thought that I should repay their good treatment."

This was when God revealed the verse, " O you who believe do not take My enemies and your enemies as friends showing affection towards them, while they have disbelieved what has come to you of the truth; and have driven out the Messenger and yourselves because you believe in God your Lord!

If you have come forth to strive in My cause and to seek My pleasure. You show friendship to them in secret while I am aware of what you conceal and what you reveal. And whosoever among you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

Neither your relatives nor your children shall benefit you on the Day of Resurrection. He will judge between you. And God is the all-seer of what you do."

The names of Ahmed, Hameed, Abd bin Hameed, Bukhari, Muslim, Abu Daud, Tirmizi, Sanai, Abu Awana, Ibn Haban, Ibn Jarir, Ibn Manzar, Ibn Abi Hatim, Ibn Marduia, Bahiqi, Abu Naim have all quoted a hadith narrated by Hazrat Ali.

He said, " The Messenger sent Zubair, Miqdad and myself and told us, " At the place of Rauza we would find a woman who has the letter. Bring her back to me. So we went there and met the woman. I asked her to give the letter but she said she had nothing. We told her that either she gave the letter or should be ready that her clothes would be searched. Then I extracted the letter from her hair and gave it to the Messenger. It contained some words from Hatib bin Abi Baltah to the idolaters of Makkah about the Messenger.

The Messenger asked Hatib, " what is this?" He answered, " O Messenger of God do not be hasty about me. I am attached to the Quraysh but I am not one of them. Those who have migrated with you have relatives in Makkah through money they support them. I too preferred to support them for the thing that they had with them and to support my relatives. I have not disbelieved nor have I turned from my religion."

The Messenger said, " He speaks the truth." Umar then said," O Messenger of God permit me to behead him." The Messenger replied, " He has fought in the Battle of Badr and what do you know about what the status of those who fought at Badr is with God?" He then spoke to Hatib, " do what you want. I have forgiven you." It was then that this verse was revealed.

The Compiler's word

The same meaning can be discerned from the hadith quoted by Anas, Jabir, Umar, Ibn Abbas and other followers.

This hadith is not above debate. It is clear that Hatib was liable to be beheaded for the crime that he did but the Messenger forgave him because he was a man of Badr. (This may be taken to mean) that any warrior from Badr will not be questionable for the crime that he has done? The answer of the Messenger to Umar tells us, *He is one from Badr and be careful with him, He is one of the Badr fighters, be careful about him, He is one of the warrior of Jihad from Badr so think before your say something about him.*

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

The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a slave songstress of Makka who came to Madina posing as a destitute but was a spy, by Hatib, a muhajir, addressed to the Makkans, giving them notice of the intended Muslim expedition to Makka, and advising them to arm themselves to fight against the Holy Prophet. Jibrail revealed the affair to the Holy Prophet who immediately sent Ali, Miqdad and Ammar after her. The spy, when intercepted, readily presented herself for a search, denying the charge she was accused of. Having full faith in the knowledge of the Holy Prophet, Ali threatened her with slaughter if she did not produce the letter. Then she brought the letter from the long tresses of her hair. On being questioned, Hatib offered the excuse that it was solely due to his natural desire to save his unprotected family at the hands of the Makkan pagans. The Holy Prophet, in view of his past conduct, graciously asked him to seek pardon from Allah.

This was shortly before the conquest of Makka, but the principle is of universal importance. There cannot be any intimacy with the enemies of your faith and people, who are persecuting your faith and seeking to destroy you and your faith. You should not do so even for the sake of your relatives, as it compromises the life and existence of your whole community. For treachery the plea of children and relatives will not be accepted when the day of judgement comes. Children, family and friends will be of no avail.

The command to avoid contact with the enemies of the truth is the basis of the doctrine of tabarra. Tabarra is not vulgar vilification or wanton abuse. It is that which has been commanded in this verse.