

*Al-Mumtahinah (The Examined One) 60:13*

**O You Who Believe!**

- Do not turn (for friendship) to people on whom is the Wrath of Allah, as they are in despair of the Hereafter.
- Jst as the Unbelievers are in despair about those (buried) in graves.

## **Commentary**

Allamah Taba Tabai (AR)

O you who believe! Do not befriend a people with whom God is angry; indeed they despair of their hereafter as the disbelievers despair of those in the graves

The people mentioned in the verse are the Jews and they have regularly mentioned as “ the cursed ones”. God said in Surah Baqarah verse 161 “ They drew on themselves the wrath of Allah.” From the verse we understand that the people referred to are the Jews and this group is not one among the idolaters.

The hereafter here means the rewards of the hereafter and the “Kuffar” here is those who deny God and the *Yawm* here is the Day of Judgment. Some scholars have said that the disbelievers mentioned here are only those of Makkah.

God reminds the believers about the eternal damnation and hardships of the Jews, to mend their ways, and that they should avoid intermingling with them socially. He said that the Jews will not have the rewards of the hereafter in the same way the idolaters are in despair about their forerunners who are dead and buried.

Some commentators have said that disbelievers here are all those who have gone to the graves because the word means to hide something. Some commentators have said it means that the Jews despair in the same way as the idolaters despair about those who are buried and gone. In Surah Baqarah 161 God says, “ Those who disbelieve and die as disbelievers, on them shall be the curse of God, the angels and mankind all together.”

## **A Discussion on Hadiths**

In Kafi Zurara has quoted Imam Muhammad Baqir to say,

It is not feasible for Muslims to marry the people of the book. I said, *May I be sacrificed upon you where has it been banned?* He recited the verse, “ Do not marry (mix) among the disbelievers”

### *Compiler*

This Hadith may be correct because “Imsak Bazuhum” is generally taken for marriage and may be related through the good and bad in both.

In the same book Zurara asks the Imam the meaning of the words “ Those believing women who were given the book before you.” He said that this verse has been nullified by the verse “ Do not marry among the disbelievers”

### *Compiler*

The nullification by the verse “ Do not marry among the disbelievers” may mean that, “ Those women who were given the book before you”, may permit the people from entering both in marriage and Muta’ with them but the former bans the marriage with them and the Muta’ may retain its permission.

This nullification is not specific and it cannot be specific when this verse was revealed before the verse of Surah Maidah. The verse revealed earlier cannot nullify the verse revealed later and the verse of Surah Maidah is about pleading and when it is so it cannot be nullified.

In Majmaul Bayan Abu Jarud has quoted Imam Baqir about “ The believing women who were given the book before you” has been nullified by the verses “ You should not marry the polytheist women” and “you should not marry among the disbelievers”.

### *Compiler*

This Hadith is very weak because of its narrator and also because the verse “ Do not marry the non believing women”, is for the idolating women, and “ Those women who were given the book before you”, gives the meaning that it is permitted to marry the women of the book. There is no difference between the two verses.

And I have discussed the nullification of the verse “ The women who were given the book before you” and the verse “ Do not marry the disbelieving women” and I feel that it is suffice.

In Tafsir Qummi Abu Jarud has quoted Imam Baqir about the verse, “ And if any of your wives have gone to the disbelievers” he said,

If the Muslim women goes to the disbelievers with whom you have a pact then take Mahr from them; and if the disbelieving women join you in marriage then you give their Mahr to their disbelieving husbands. This is God’s decree for you in this matter.

*Compiler*

From the literal meaning we understand that the Imam has taken the word “thing” or Sha'iy to mean women.

In Kafi Aban has quoted Imam Sadiq who said,

When the Messenger of God had conquered Makkah. First the men swore allegiance and then came the women and then God revealed the verse, “ O Prophet! When the believing women come to give you the pledge that they will not kill their children”. Hind the wife of Abu Sufian told the Prophet that “ God has laid the rule that we should not kill our children and we fulfilled it by raising them and then (you) killed them”.

Umme Hakim wife of Akramah and daughter of Haris bin Hisham said, “ What is the most famous good deed that we have been ordered by God to do?” He answered,

- Do not widen your blouses,
- Do not wear black clothes,
- Do not smack you cheeks,
- Do not injure your faces,
- Do not uproot you hairs, and
- Do not wail

The women of Makkah accepted and agreed to this and gave their pledge on these conditions. Hind asked “ O Messenger of God how can we give our pledge to you?” The Messenger of God said, “ I do not shake hands with women so bring a bowl of water. He then put his hand in it and withdrew and then asked them to put their hands in it too.”

*Compiler*

There are umpteen similar Hadiths in both Sunni and Shia books.

In Tafsir Qummi Abdullah bin Sanan has said that he aske Imam Sadiq about the verse “ And they will not disobey you regarding the Maruf or Principles”. The Imam said,

Maruf are those deeds that God has made compulsory for women, like Namaz, Zakat, and all good deeds that they have been told.

### *Compiler*

This hadith is the proof of those that explain Maruf or “ Do not smack you cheeks”. In Some Hadiths. it is said that they should give up flirting they did in the days before they believed. All this points towards the meanings mentioned above.

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

58:14

These verses refer to the hypocrites who pretended to be believers but were in league with the disbelievers and the Jews.

Once, when Abdullah bin Nabil came to join the assembly of the companions, the Holy Prophet said: "Here comes he who is puffed up with rebellious pride and peers and pries like Shaytan. He and his friends abuse me." Abdullah and his friends took false oaths to assure the Holy Prophet that they did not do it. A false man, by swearing that he is true, makes his falsehood all the more heinous.

The hypocrites arrogantly boasted of riches, alliances, followers and manpower, but they shall come to utter misery on the day of judgement, notwithstanding their habitual false swearing before the Lord that they were believers as they used to try to deceive the true believers and the Holy Prophet.

Those who opposed Allah and the Holy Prophet in his lifetime and after his departure and those who will oppose him and his commands till the end of the world will be disgraced and humiliated. In order to satisfy their selfish desires the so-called followers of the Holy Prophet harassed, persecuted and killed the children of the Holy Prophet in his departure from this world, although they were commanded by Allah in verse 23 of Shura to love, respect and follow the Ahl ul Bayt who had been thoroughly purified by Him as per Ahzab: 33.

All the time the hypocrites were under the false impression that any day the sway of Islam would come to an end. They did not know that Allah had decreed that He and His messenger, the Holy Prophet, would always prevail.

60:1

The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a slave songstress of Makkah who came to Madina posing as a destitute but was a spy. She was sent by Hatib, a muhajir, and addressed to the Makkans, giving them notice of the intended Muslim expedition to Makkah, 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 Makkah, 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.