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CHAPTER 60

AL-MUMTAHANA

(13 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام) قال: «من قرأ سورة الممتحنة في فرائضه و نوافله، امتحن الله قلبه للإيمان، و نور له بصره، و لا يصيبه فقر أبداً، و لا جنون في بدنه و لا في ولده.»

Ibn Babuwayh, by his chain, from Abu Hamza Al-Sumaly,

'Ali Bin Al-Husayn^{asws} has said: 'The one who recites Surah *Al- Mumtahana* (Chapter 60) in his obligatory (Salat) and his optional (Salat), Allah^{azwj} would Test his heart for faith, and Enlighten is vision for him, and not Hit him with poverty, ever, nor insanity in his body nor in his children'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة صلت عليه الملائكة و استغفرت له، و إذا مات في يوم أو ليلته مات شهيداً، و كان المؤمنون شفعاؤه يوم القيامة. و من كتبها و شربها ثلاثة أيام متوالية لم يبق له طحال «1»، و أمن من وجعه و زيادته، و تعلق الرياح مدة حياته بإذن الله تعالى.»

And from Khawas Al- Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (60), the Angels would Pray for him and seek Forgiveness for him. And when he dies, be it during the day or night, would die a martyr, and the Believers would intercede for him on the Day of Judgement. And the one who writes it and drinks it water for three consecutive days, the (illness of the) spleen would not remain in him, and he would be safe from its pain and its increase, terminate the gastric (winds) for the duration of his lifetime, by the Permission of Allah^{azwj} the High'.²

VERSES 1 - 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَكُمْ أَوْلِيَاءَ تَلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {1} إِنْ يَتَفَقَّهْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ {2} لَنْ نُنْفِذَكُمْ أَرْحَامَكُمْ وَلَآ أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {3}

[60:1] O you who believe! Do not take My enemy and your enemy as friends: would you offer them cordiality while they deny what has come to you of the

¹ ثواب الأعمال: 118.

² Tafseer Al Burhan – H 10651

Truth, driving out the Rasool and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My Way and seeking My Pleasure, would you manifest cordiality to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has strayed from the Way [60:2] If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve. [60:3] Your relationships would not profit you, nor your children on the Day of Judgement; He will Decide between you; and Allah Sees what you do.

علي بن إبراهيم: نزلت في حاطب بن أبي بلتعة، و لفظ الآية عام، و معناه خاص، و كان سبب ذلك أن حاطب بن أبي بلتعة كان قد أسلم و هاجر إلى المدينة، و كان عياله بمكة، و كانت قريش تخاف أن يغزوهم رسول الله (صلى الله عليه و آله)، فصاروا إلى عيال حاطب، و سألوهم أن يكتبوا إلى حاطب يسألونه عن خبر رسول الله (صلى الله عليه و آله)، و هل يريد أن يغزو مكة،

Al-i Bin Ibrahim (Tafseer Qummi) –

'It was Revealed regarding Hatib Bin Abu Balta'at, and the Words of the Verse are general, but its Meaning is special. And the reason for that was that Hatib Bin Abu Balta'at had become a Muslim and migrated to Al-Medina, and his family was in Makkah, and the Qureysh were afraid that Rasool-Allah^{saww} would embark upon a military expedition against them. So they came to the relatives of Hatib and asked them that they should write to Hatib asking him about the news of Rasool-Allah^{saww}, and whether he^{saww} intends to send a military expedition to Makkah.

فكتبوا إلى حاطب يسألونه عن ذلك، فكتب إليهم حاطب: إن رسول الله (صلى الله عليه و آله) يريد ذلك، و دفع الكتاب إلى امرأة تسمى صفية، فوضعت في قرونها و مرت، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) فأخبره بذلك.

So they wrote to Hatib asking him about that. So Hatib wrote back to them that Rasool-Allah^{saww} does intend to do that, and handed over the letter to a woman called Safiya. She hid that inside her hair (in the shape of a horn) and went. So Jibraeel^{as} descended upon Rasool-Allah^{saww} and informed him^{saww} about that.

فبعث رسول الله (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) و الزبير بن العوام في طلبها فلحقها، فقال لها أمير المؤمنين (عليه السلام): «أين الكتاب؟» فقالت: ما معي شيء، ففتشها فلم يجد معها شيئاً، فقال الزبير: ما نرى معها شيئاً، فقال أمير المؤمنين (عليه السلام): «و الله ما كذبنا رسول الله (صلى الله عليه و آله) و لا كذب رسول الله (صلى الله عليه و آله) على جبرئيل (عليه السلام)، و لا كذب جبرئيل على الله جل ثناؤه، و الله لتظهرن الكتاب أو لأوردن رأسك إلى رسول الله (صلى الله عليه و آله). فقالت: تنحيا حتى أخرجها، فأخرجت الكتاب من قرونها، فأخذها أمير المؤمنين (عليه السلام) و جاء به إلى رسول الله (صلى الله عليه و آله)،

So Rasool-Allah^{saww} sent Amir-ul-Momineen^{asws} and Al-Zubeyr Bin Al-Awwam to seek her out. So when they met her, Amir-ul-Momineen^{asws} said to her: 'Where is the letter?' So she said, 'There is nothing with me'. So they checked her. They did not find anything with her, so Al-Zubeyr said, 'We do not see anything with her'. So Amir-ul-Momineen^{asws} said: 'By Allah^{azwj}! Rasool-Allah^{saww} did not lie to us, nor did Rasool-Allah^{saww} lie against Jibraeel^{as}, nor did Jibraeel^{as} lie against Allah^{azwj}, Majestic is His^{azwj} Praise. By Allah^{azwj}! if you do not display the letter, I^{asws} will return your head to Rasool-Allah^{saww}!' So she said, 'Step back while I bring it out'. So she brought the

letter out from (the mound of) her hair. Amir-ul-Momineen^{asws} grabbed it and went with it to Rasool-Allah^{saww}.

فقال رسول الله (صلى الله عليه وآله): «يا حاطب ما هذا؟» فقال حاطب: والله يا رسول الله- ما ناقفت ولا غيرت ولا بدلت، وإني أشهد أن لا إله إلا الله وأنك رسول الله حقا، ولكن أهلي وعيالي كتبوا إلي بحسن صنع قريش إليهم فأحببت أن أجازي قريشا بحسن معاشرتهم،

So, Rasool-Allah^{saww} said: 'O Hatib, what is this?' Hatib said, 'By Allah^{azwj} - O Rasool-Allah^{saww} - I have neither become a hypocrite, nor have I changed, nor have I switched sides, and I hereby testify that there is not god except for Allah^{azwj}, and you^{saww} are Rasool-Allah^{saww} truly. But, it was my relatives who wrote to me with the good dealings of the Qureysh towards them, so I wanted to repay the Qureysh for their goodness towards them'.

فأنزل الله جل ثناؤه على رسوله (صلى الله عليه وآله): يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء ثلثون إليهم بالموادة- إلى قوله تعالى- لن نفعكم أرحامكم ولا أولادكم يوم القيامة يفصل بينكم والله بما تعملون بصير.

So Allah^{azwj}, Majestic is His^{azwj} Praise, Reveled upon Rasool-Allah^{saww} **[60:1] O you who believe! Do not take My enemy and your enemy as friends: would you offer them cordiality up to His^{azwj} Words [60:3] Your relationships would not profit you, nor your children on the Day of Judgement; He will Decide between you; and Allah Sees what you do**.³

VERSES 4 & 5

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِنَّا قَوْلُ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ {4} رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {5}

[60:4] Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone – except for the words of Ibrahim to his father: I would certainly ask Forgiveness for you, and I do not control for anything from Allah - Our Lord! Upon You do we rely, and to You do we turn, and to You is the eventual arrival- [60:5] Our Lord! Do not make us a trial- for those who disbelieve, and Forgive us, our Lord! Surely You are the Mighty, the Wise.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن إبراهيم بن عقبة، عن إسماعيل بن سهل و إسماعيل بن عباد، جميعا، يرفعانه إلى أبي عبد الله (عليه السلام)، قال: «ما كان من ولد آدم مؤمن إلا فقيرا، ولا كافر إلا غنيا، حتى جاء إبراهيم (عليه السلام) فقال: رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا فصيّر الله في هؤلاء أموالا و حاجة و في هؤلاء أموالا و حاجة».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Ismail Bin Sahl, and Ismail Bin Abaad, together, with an unbroken chain going up to Abu Abdullah^{asws}.

³ تفسير القمي 2: 361.

Abu Abdullah^{asws} has said: 'There was none from the Children of Adam^{as} who was a Believer except that he was poor, and not Infidel except that he was rich, until Ibrahim^{as} came, so he^{as} said [60:5] **Our Lord! Do not make us a trial for those who disbelieve**, so Allah^{azwj} Made wealth to be in these ones and needy, and wealth to be in those and needy'.⁴

VERSES 6 & 7

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {6} عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ {7}

[60:6] Certainly there is for you in them a good example, for the one who hopes for Allah and the Last Day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised. [60:7] It may be that Allah will Bring about cordiality between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ: «فإن الله أمر نبيه (صلى الله عليه و آله) و المؤمنين بالبراءة من قومهم ما داموا كفارا».

Al-i Bin Ibrahim said, 'And in a report of Abu Al- Jaroud,

'Abu Ja'far^{asws} regarding the Words of the High [60:7] **It may be that Allah will Bring about cordiality between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful**, he^{asws} said: 'Allah^{azwj} has Commanded His^{azwj} Prophet^{saww} and the Believers to distance themselves from those people so long as they are Infidels'.

و قوله تعالى: قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ «1» الآية، قطع الله عز و جل ولاية المؤمنين [منهم] و أظهروا لهم العداوة فقال: عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَّوَدَّةً

And the Words of the High [60:4] **Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you** – the Verse. Allah^{azwj} Mighty and Majestic Cut-off the friendship of the Believers from them and Manifested the enmity to them, so He^{azwj} Said [60:7] **It may be that Allah will Bring about cordiality between you and those whom you hold to be your enemies among them.**

فلما أسلم أهل مكة خالطهم أصحاب رسول الله (صلى الله عليه و آله) و ناكحوهم، و تزوج رسول الله (صلى الله عليه و آله) أم حبيب بنت أبي سفيان بن حرب ثم قال: لا يَبْهَأُكُمْ اللَّهُ إِلَى آخِرِ الْآيَتَيْنِ.

So when the people of Makkah became Muslims, the companions of Rasool-Allah^{saww} inter-mingled with them and inter-married. And Rasool-Allah^{saww} married

⁴ الكافي 2: 202 / 1.

Umm Habeeb, daughter of Abu Sufyan Bin Harb. Then He^{azwj} Said **[60:8] Allah does not Forbid you – to the end of two Verses**.⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبير، عن أبي عبد الله (عليه السلام)، قال: قلت: أخبرني عن وجوه الكفر في كتاب الله عز وجل؟ قال: الكفر في كتاب الله عز وجل على خمسة أوجه- وذكر الخمسة وقال فيها- و الوجه الخامس من وجوه الكفر: كفر البراءة، وذلك قول الله عز وجل يحكي قول إبراهيم (عليه السلام): كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ يَعْنِي تَبَرُّنَا مِنْكُمْ». .

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, from Bakr Bin SAl-ih, from Al- Qasim Bin Bureyd, from Abu Amro Al- Zubeyri,

'Abu Abdullah^{asws}, said, 'I said, 'Inform me about the aspect of the disbelief (الكفر) in the Book of Allah^{azwj} Mighty and Majestic?' He^{asws} said: 'The disbelief in the Book of Allah^{azwj} Mighty and Majestic is upon five aspects' – and he^{asws} mentioned the fifth one and said with regards to it – 'And the fifth aspect from the aspects of the disbelief is the denial- with the distancing (Tabarra), and these are the Words of Allah^{azwj} Mighty and Majestic Spoke of as the words of Ibrahim^{saww} **[60:4] We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone** – Meaning, 'We are distancing ourselves from you (Tabarra)'.⁶

VERSES 8 - 10

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {8} إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {9} يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ عَلِيمٌ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلَّمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَوْلَا هُنَّ حَلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۗ وَآتُوهُنَّ مَا أَنْفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ۗ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَابًا مَا أَنْفَقُوا ۗ لَكُمْ حَكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {10}

[60:8] Allah does not Forbid you respecting those who have not made war against you on account of (your) Religion, and have not driven you forth from your homes, that you show them kindness and deal with them equitably; surely Allah loves the equitable people [60:9] Allah only Forbids you respecting those who made war upon you on account of (your) Religion, and drove you forth from your homes and backed up (others) in your expulsion, that you should be friendly with them, and whoever is friendly with them, these are the unjust. [60:10] O you who believe! When believing women come to you emigrating, then examine them; Allah is Aware of their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgement; He Judges between you, and Allah is Knowing, Wise.

⁵ تفسير القمي 2: 362

⁶ الكافي 2: 1/288

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن علي بن يعقوب، عن مروان بن مسلم، عن الحسين بن موسى الحنط، عن الفضيل بن يسار، قال: قلت لأبي عبد الله (عليه السلام): إن لامرأتي أختا عارفة على رأينا، وليس على رأينا بالبصرة إلا قليل فأزوجها ممن لا يرى رأيها؟ فقال: «لا، و لا نعمة، إن الله عز و جل يقول: فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَ لَا هُمْ يَحِلُّونَ لَهُنَّ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal-, from Al-i Bin Yaqoub, from Marwan Bin Muslim, from Al- Husayn Bin Musa Al- Hanat, from Al- Fazeyl Bin Yasaar who said,

'I said to Abu Abdullah^{asws}, 'My wife has a sister who is recognised to be upon our views, and there are none upon our views in Al-Basra except for a few. So shall I get her married to the ones from whose views do not match with her view?' So he^{asws} said: 'No. And it is not a Blessing. Allah^{azwj} Mighty and Majestic is Saying **[60:10] do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent**'.⁷

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن أحمد بن عمر، عن درست الواسطي، عن علي بن رئاب، عن زرارة بن أعين، عن أبي جعفر (عليه السلام)، قال: «لا ينبغي نكاح أهل الكتاب» قلت: جعلت فداك، و أين تحريمه؟ قال: قوله تعالى: وَ لَا تُنْسِكُوا بَعْصَمَ الْكُوفِرِ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn FazaAl-, from Ahmad Bin Umar, from Darsat Al- Wasity, from Al-i Bin Ra'ib, from Zurara Bin Ayn,

Abu Ja'far^{asws} has said: 'It is not befitting to marry the People of the Book'. I said, 'May I be sacrificed for you^{asws}, and where is its Prohibition?' He^{asws} said: 'The Words of the High **[60:10] and hold not to the ties of marriage of unbelieving women**'.⁸

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن زرارة بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ، فقال: «هذه منسوخة بقوله تعالى: وَ لَا تُنْسِكُوا بَعْصَمَ الْكُوفِرِ».

And from him, from Al-i Bin Ibrahim, from his father, from Ibn Mahboub, from Al-i Bin Ra'ib, from Zurara Bin Ayn, who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:5] and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you)**, so he^{asws} said: 'This is Abrogated by the Words of Allah^{azwj} **[60:10] and hold not to the ties of marriage of unbelieving women**'.⁹

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لَا تُنْسِكُوا بَعْصَمَ الْكُوفِرِ، يقول: «من كانت عنده امرأة كافرة يعني على غير ملة الإسلام و هو على ملة الإسلام، فليعرض عليها الإسلام، فإن قبلت فهي امرأته، و إلا فهي بريئة منه، نهى الله أن يتمسك بعصمتها».

Ali Bin Ibrahim, and in a report of Abu Al-Jaroud,

⁷ الكافي 5: 6 /349

⁸ الكافي 5: 7 /358

⁹ الكافي 5: 8 /358

from Abu Ja'far^{asws}, regarding the Words of the High [60:10] and hold not to the ties of marriage of unbelieving women, he^{asws} said: 'The one who had an Infidel wife, meaning upon a nation other than Al-Islam, and he was upon the nation of Al-Islam, so he should present Al-Islam to her. So if she accepts it, so she is his wife, otherwise she is free from him. Allah^{azwj} has Prohibited him to cling to unbelieving women'.¹⁰

VERSE 11 & 12

وَأِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعِاقِبْتُمْ فَاتُوا الَّذِينَ دَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {11} يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِيهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12}

[60:11] And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and fear Allah in Whom you believe. [60:12] O Prophet! When believing women come to you giving you a pledge that they will not associate anything with Allah, and will not steal, and will not commit adultery, and will not kill their children, and will not bring a slander which they have forged with their own hands and feet, and will not disobey you in what is good, so accept their Allegiance, and ask Forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي عبد الله (عليه السلام)، قال: «لما فتح رسول الله (صلى الله عليه وآله) مكة بايع الرجال، ثم جاء النساء يبايعنه، فأنزل الله عز وجل: يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِيهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ»

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan,

Abu Abdullah^{asws} has said: 'When Rasool-Allah^{saww} conquered Makkah, the men pledged their Allegiances, then the women came to pledge their Allegiances. So Allah^{azwj} Mighty and Majestic Revealed [60:12] O Prophet! When believing women come to you giving you a pledge that they will not associate anything with Allah, and will not steal, and will not commit adultery, and will not kill their children, and will not bring a slander which they have forged with their own hands and feet, and will not disobey you in what is good, so accept their Allegiance, and ask Forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

فألت: هند: أما الولد فقد ربينا صغارا و قتلتهم كبارا، و قالت أم حكيم بنت الحارث بن هشام و كانت عند عكرمة بن أبي جهل: يا رسول الله، ما ذلك المعروف الذي أمرنا الله به أن لا نعصيك فيه؟ فقال: لا تلمن خدا، و لا تخمسن وجهها، و لا تنتفن شعرا، و لا تشققن جيبا، و لا تسودن ثوبا، و لا تدعين بويل، فبايعهن رسول الله (صلى الله عليه وآله) على هذا.

So Hind said, 'We raised our children since they were young and you^{saww} killed them when they were grown up'. And Umm Hakeem, daughter of Hisham, who was

¹⁰ تفسير القمي 2: 363.

married to Akramat Bin Abu Jahl said, 'O Rasool-Allah^{saww}! What is that 'good' which Allah^{azwj} has Commanded us with that we should not disobey you^{saww} with regards to it?' So he^{saww} said: 'You will not slap a cheek, and not scratch a face, and not pluck out a hair, and not tear up a garment, and not blacken the clothes, and not call out for woe'. So they pledged their Allegiance to Rasool-Allah^{saww} upon that'.

فقلت: يا رسول الله، كيف نبأيعك؟ فقال: إن لا أصفاح النساء، فدعا بقدر من ماء فأدخل يده ثم أخرجها، فقال: ادخلن أيديكن في هذا الماء فهي البيعة».

So she said, 'O Rasool-Allah^{saww}! How do we pledge our Allegiances to you^{saww}?' So he^{saww} said: 'I^{saww} do not shake hands with the women'. So he^{saww} called for a container of water, and immersed his^{saww} hand in it, then took it out'. He^{saww} said: 'Immerse your hands in this water, so it is the pledge of Allegiance'¹¹.

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن أحمد بن إسحاق، عن سعدان بن مسلم، قال: قال أبو عبد الله (عليه السلام): «أ تدري كيف بايع رسول الله (صلى الله عليه و آله) النساء؟» قلت: الله أعلم و ابن رسوله، قال: «جمعهن حوله ثم دعا بتور برام و صب فيه نضوحا، ثم غمس يده فيه، ثم قال: اسمعن يا هؤلاء، أبايعكن على أن لا تشركن بالله شيئا، و لا تسرقن، و لا تزنين، و لا تقتلن أولادكن، و لا تأتين بهتان تفتريه بين أيديكن و أرجلكن، و لا تعصين بعولتكن في معروف، أقررتن؟ قلن: نعم، فأخرج يده من التور ثم قال لهن: اغمسن أيديكن، ففعلن، فكانت يد رسول الله (صلى الله عليه و آله) الطاهرة أطيبت من أن يمس بها كف أنثى ليست له بمحرم».

And from him, from Abu Al-i Al- Ash'ary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim who said,

'Abu Abdullah^{asws} said: 'Do you know how the women pledge their Allegiances to Rasool-Allah^{saww}?' I said, 'Allah^{azwj} Knows, and the son^{asws} of His^{azwj} Rasool^{saww} knows'. He^{asws} said: 'They gathered around him^{saww}, then he^{saww} called for a container, and poured water into it, and immersed his^{saww} hand in it, then said: 'Hear me^{saww}, O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah^{azwj}, nor will you steal, or commit adultery, nor kill your children, nor slander by forging with your hands and your feet, nor disobey me^{saww} regarding the good. Do you accept?' They said, 'Yes'. So he^{saww} took his^{saww} hand out from the container, then said to them: 'Immerse your hands'. So they did that'. The hand of Rasool-Allah^{saww} was pure, and clean from being touched by a female who was not a 'Mahram' to him^{saww}.¹²

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن علي بن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله و لا يعصينك في معروف، قال: «هو ما افترض الله عليهن من الصلاة و الزكاة، و ما أمرهن به من خير».

Al-i Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-i, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} [60:12] and will not disobey you in what is good, he^{asws} said: 'It is what Allah^{azwj} has Necessitated upon them

¹¹ الكافي 5 / 527 : 5

¹² الكافي 5 / 526 : 2

(Women) from the Prayer, and the Zakat, and whatsoever they have been Commanded for, from the good'.¹³

الشيخ المقداد في (كنز العرفان): روي أنه (صلى الله عليه وآله) بايعهن على الصفا، و كان عمر أسفل منه، و هند بنت عتبة متنتقة متنكرة مع النساء خوفا من أن يعرفها رسول الله (صلى الله عليه وآله)، فقال: «أبايعن على أن لا تشركن بالله شيئا». فقالت هند: إنك لتأخذ علينا أمرا ما رأيناك أخذته على الرجال! و ذلك أنه بايع الرجال يومئذ على الإسلام و الجهاد فقط،

Al- Sheykh Al- Miqdad, in Kanz Al- Irfan has reported that,

'He^{saww} took the Allegiances of the women at Al-Safa, and Umar crouched to be the lowest from them (in order not to be seen), and Hind, daughter of Utba covered herself and hid herself among the women in fear that Rasool-Allah^{saww} might recognise her'. So he^{saww} said: 'You will be pledging your Allegiances upon (the condition that) you will not associate anything with Allah^{azwj}'. Hind said, 'You^{saww} are taking against us a matter which we did not see you^{saww} take against the men!' And that the men had pledged their Allegiances on the day upon Al-Islam and the Jihaad, only'.

فقال النبي (صلى الله عليه وآله): «و لا تسرقن». فقالت هند: إن أبا سفيان رجل ممسك، و إنني أصبت من ماله هئات، فلا أدري أ يحل لي أم لا؟ فقال أبو سفيان: ما أصبت من شيء فيما مضى و فيما غير فهو لك حلال. فضحك رسول الله (صلى الله عليه وآله) و عرفها، فقال لها: «و إنك لهند ابنة عتبة؟» فقالت: نعم، فاعف عما سلف يا نبي الله، عفا الله عنك.

The Prophet^{saww} said: 'And you shall not steal'. So Hind said, 'Abu Sufyan is a man who withholds (wealth), and I have found flaws in his wealth. So I do not know whether it is Permissible for me or not?' So Abu Sufyan said, 'Whatever has come to you from the past, and regarding what was dusted so it is permissible for you'. Rasool-Allah^{saww} laughed, and recognised her, so he^{saww} said to her; 'And you are Hind, daughter of Utba?' So she said, 'Yes, so forgive about what has passed, O Prophet^{saww} of Allah^{azwj}, may Allah^{azwj} Forgive you^{saww}'.

فقال: «و لا تزنين» فقالت هند: أو تزني الحرة؟ فتبسم عمر بن الخطاب لما جرى بينه و بينها في الجاهلية، فقال (صلى الله عليه وآله): «و لا تقتلن أولادكن». فقالت هند: ربناهم صغارا و قتلتموهم كبارا، فأنتم و هم أعلم، و كان ابنها حنظلة بن أبي سفيان قتله علي بن أبي طالب (عليه السلام) يوم بدر، فضحك عمر حتى استلقى على قفاه، و تبسم النبي (صلى الله عليه وآله) و قال «2»: «و لا تأتين بيهتان تفترينه». قالت هند: و الله إن البيهتان قبيح، و ما تأمرنا إلا بالرشد و مكارم الأخلاق، و لما قال: «و لا تعصينني في معروف» قالت هند: ما جلسنا مجلسنا هذا و في أنفسنا أن نعصيك في شيء.

So he^{saww} said: 'And you shall not commit adultery'. So Hind said, 'Or the free (man) can commit adultery?' So Umar Bin Al-Khattab smiled, due to what had transpired between him and her during the days of ignorance (Pre-Islamic era). So he^{saww} said: 'And you will not kill your children'. So Hind said, 'We raised them from infancy, and you^{saww} killed them when they were grown up, and you^{saww} as well as him^{asws} know that'. And her son Hanzal a Bin Abu Sufyan was killed by Ali^{asws} Bin Abu Talib^{asws} on the Day of Badr. So Umar laughed to the extent that he leaned upon his neck, and the Prophet^{saww} smiled and said: 'And you shall not slander by forging it'. Hind said, 'By Allah^{azwj}! The slander is an ugly (matter), and you^{saww} are not commanding us

¹³ تفسير القمي 2: 364.

except with the righteousness and the prestigious morals'. And when he^{saww} said: 'And you shall not disobey me^{saww} regarding goodness', Hind said, 'We shall not sit in this gathering of ours, and among ourselves if we disobey you^{saww} regarding anything'.¹⁴

قال: و عن جعفر بن محمد (عليهما السلام): «أن فاطمة بنت أسد أول امرأة هاجرت إلى رسول الله (صلى الله عليه و آله) من مكة إلى المدينة على قدميها».

And from Ja'far Bin Muhammad^{asws} having said: 'Fatima Bin Asad^{as} was the first woman to emigrate to Rasool-Allah^{saww}, from Makkah to Al-Medina, upon her feet (walking)'.¹⁵

VERSE 13

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ {13}

[60:13] O you who believe! Do not befriend a people with whom Allah is Angry with; Indeed they despair of the Hereafter as the unbelievers despair of the occupants of the graves.

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، قال: سمعت محمد بن صالح بن مسعود، قال: حدثني أبو الجارود زياد بن المنذر، عن سمع عليا (عليه السلام): «يقول العجب كل العجب بين جمادى و رجب».

Muhammad Bin Al- Abbas, from Al-i Bin Abdullah, from Ibrahim Bin Muhammad Al- Saqafy, from Muhammad Bin SAl-ih Bin Mas'ud, from Abu Al- Jaroud Ziyad Bin Al- Manzar, from the one who heard it,

Ali^{asws} said: 'Wonder of All wonders between Jamaad (Al-Sany) and Rajab'.

فقام رجل فقال: يا أمير المؤمنين، ما هذا العجب الذي لا تزال تعجب منه؟ فقال: «تكلتك أمك، و أي العجب أعجب من أموات يضربون كل عدو لله و لرسوله و لأهل بيته، و ذلك تأويل هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ فَإِذَا اشْتَدَّ الْقَتْلُ قَلْتُمْ: مات و هلك و أي واد سلك، و ذلك تأويل هذه الآية: ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا».

So a man stood up and said, 'O Amir-ul-Momineen^{asws}! What is this wonder which you^{asws} do not cease to wonder from it?' So he^{asws} said: 'May your mother be bereft of you! And which wonder is stranger than the deaths which are inflicted upon every enemy of Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the People^{asws} of his^{saww} Household? And that is the interpretation of this Verse **[60:13] O you who believe! Do not befriend a people with whom Allah is Angry with; Indeed they despair of the Hereafter as the unbelievers despair of the occupants of the graves.** So when the killing intensifies, you say, 'They died and perished, and which valley have they travelled to? And that is the interpretation of this Verse **[17:6] Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous number**'.¹⁶

¹⁴ كنز العرفان 1: 385

¹⁵ مناقب الخوارزمي: 196.

¹⁶ تأويل الآيات 2: 684 / 2.

على بن ابراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم وحفص بن البختري عن أبي عبد الله عليه السلام قال: ان الرجل ليحبكم وما يعرف ما أنتم عليه، فيدخله الله عزوجل الجنة بحبكم، وان الرجل ليبغضكم وما يعرف ما أنتم عليه فيدخله الله ببغضكم النار.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al-Bakhtary,

'Abu Abdullah^{asws} has said: 'The man who loves you and does not understand what you (Shias) are upon (believing in), So Allah^{azwj} Mighty and Majestic, would Make him to enter into the Paradise due to his love for you (Shias). And the man who hates you (Shias) and does not understand what you (Shias) are upon (believing in), so Allah^{azwj} would Make him to enter the Fire due to his hatred for you (Shias)'.¹⁷

وباسناده إلى اسحق بن عمار عن أبي عبد الله عليه السلام قال: كل من لم يحب على الدين ولم يبغض على الدين فلا دين له.

And by his chain going up to Is'haq Bin Amaar, from Abu Abdullah^{asws} having said: 'Everyone who does not love due to the Religion, and does not hate because of the Religion, so he has no Religion'.¹⁸

¹⁷ Tafseer Noor Al Saqalayn – CH 60 H 11

¹⁸ Tafseer Noor Al Saqalayn – CH 60 H 13