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CHAPTER 60

AL-MUMTAHANA

(Examining Her)

(13 VERSES)

VERSES 1 - 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Mumtahana (60):

Sura Al-Mumtahana (13 verses) was revealed in Madinah.¹

O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] -

(In Tafseer Qummi it is), it was Revealed regarding Hatib Bin Abu Balta'at, and the Words of the Verse are general, but their 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 Quraysh were afraid that Rasool-Allah^{-saww} would embark upon a military expedition against them. 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 (or not).

They wrote to Hatib asking him about that. 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. Jibraeel^{-as} descended upon Rasool-Allah^{-saww} and informed him^{-saww} about that.

Rasool-Allah^{-saww} sent Amir-Al-Momineen^{-asws} and Al-Zubeyr Bin Al-Awwam to seek her out. When they met her, Amir-Al-Momineen^{-asws} said to her: 'Where is the letter?' But she said, 'There is nothing with me'. They checked her, but did not find anything with her, so Al-Zubeyr said, 'We do not see anything with her'.

Amir-Al-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}

تفسير القمي، ج 2، ص: 361¹

Praise. By Allah^{-azwj}! if you do not display the letter, I^{-asws} will return your head to Rasool-Allah^{-saww}!

She said, 'Step back while I bring it out'. So she brought the letter out from (the mound of) her hair. Amir-al-Momineen^{-asws} grabbed it and went with it to Rasool-Allah^{-saww}.

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 no 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 Quraysh towards them, and I wanted to repay the Quraysh for their goodness towards them'.

Thus Allah^{-azwj}, Majestic is His^{-azwj} Praise, Revealed upon Rasool-Allah^{-saww}: ***O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] - up to His^{-azwj} Words: Your relationships will never benefit you nor will your children on the Day of Judgment He will Decide between you, and Allah Sees what you are doing [60:3]***".²

Tafseer Qummi - ***O you the Prophet! When the Mominaat come to you to pledge allegiance to you [60:12] - up to the Words of the Exalted: surely Allah is Forgiving, Merciful [60:12]***. It was Revealed during the day of the conquest of Makkah, and that is that Rasool-Allah^{-saww} sat in the Masjid taking allegiances of the men up to Al-Zohr and Al-Asr Salats. Then he^{-saww} sat in taking the allegiances of the women, and took a container of water and inserted his^{-saww} hand in it, then said to the women: 'One who intends to pledge allegiance then let her insert her hand in the container, for I^{-saww} do not shake hands of the women'.

Then he^{-saww} recited to them what Allah^{-azwj} had Revealed from the stipulated conditions of the allegiance upon them, so he^{-saww} said: ***upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances [60:12]***.

Umm Hakeem Bint Al-Haris Bin Abdul Muttalib stood up and said, 'O Rasool-Allah^{-saww}! What is this good deeds which Allah^{-azwj} has Commanded that we should not disobey you^{-saww} in it?' He^{-saww} said: 'That you will not scratch a face, nor slap a cheek, nor tear off any hair, nor tear a pocket, nor blacken your clothes, nor call for the woe and the ruination, nor stand at any grave'. They pledged allegiance upon these conditions".³

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 أبدا، و لا جنون في بدنه و لا في ولده».

² Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 5

³ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 6

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

'Ali^{-asws} Bin Al-Husayn^{-asws} has said: 'The one who recites *Surah* Al-Mumtahana in his Obligatory (Salat) and his optional (Salat), Allah^{-azwj} would Test his heart for faith, and Enlighten his vision for him, and not Afflict him with poverty, ever, nor with insanity in his body nor in his children'.⁴

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.

And from Khawas Al- Quran –

It has been reported from the Prophet^{-saww} having said: 'One who recites this Chapter (*Surah* Al-Mumtahana), the Angels would Send Salawat upon him and seek Forgiveness for him. And when he dies, be it during the day or night, he would die a martyr, and the Momineen would intercede for him on the Day of Judgement.

و من كتبها و شربها ثلاثة أيام متتالية لم يبق له طحال، و أمن من وجعه و زيادته، و تعلق الرياح مدة حياته بإذن الله تعالى».

And 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 Exalted'.⁵

VERSES 1 - 3

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 ۚ إِنَّ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {1}

O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality and they have committed Kufr with what has come to you from the Truth, driving out the Rasool and you all? If you believe in Allah, your Lord, then go out struggling in My Way and seek My Pleasure. You are with the cordiality with them in secret, and I am more Knowing of what you conceal and what you reveal. And one from you who does so, so he has strayed from the Straight Path [60:1]

⁴ ثواب الأعمال: 118.

⁵ Tafseer Al Burhan – H 10651

إِنْ يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ
{2}

If they were to dominate you, they would become enemies of yours and they would extend towards you their hands and their tongues with the evil, and they would love it if you were to become Kafirs [60:2]

لَنْ تَنْفَعَكُم أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يُفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {3}

Your relationships (with Kafirs) will never benefit you nor will your children on the Day of Judgment. He will Decide between you, and Allah Sees what you are doing [60:3]

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 سألوه أن يكتبوا إلى حاطب يسألونه عن خبر رسول الله (صلى الله عليه و آله)، و هل يريد أن يغزو مكة،

Ali Bin Ibrahim (Tafseer Qummi) said,

‘It was Revealed regarding Hatib Bin Abu Balta’at, and the Words of the Verse are general, but their 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 Quraysh were afraid that Rasool-Allah^{-saww} would embark upon a military expedition against them. 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 (or not).

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.

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. 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 يجدا معها شيئاً، فقال الزبير: ما نرى معها شيئاً،

Rasool-Allah^{-saww} sent Amir Al-Momineen^{-asws} and Al-Zubeyr Bin Al-Awwam to seek her out. When they met her, Amir-al-Momineen^{-asws} said to her: ‘Where is the letter?’ But she said, ‘There is nothing with me’. They checked her, but did not find anything with her, so Al-Zubeyr said, ‘We do not see anything with her’.

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).

So Amir Al-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}!'

فقالت: تنحيا حتى أخرجها، فأخرجت الكتاب من قرونها، فأخذه أمير المؤمنين (عليه السلام) و جاء به إلى رسول الله (صلى الله عليه و آله)،

She said, 'Step back while I bring it out'. So she brought the letter out from (the mound of) her hair. Amir Al-Momineen^{-asws} grabbed it and went with it to Rasool-Allah^{-saww}.

فقال رسول الله (صلى الله عليه و آله): «يا حاطب ما هذا؟» فقال حاطب: و الله- يا رسول الله- ما نافقت و لا غيرت و لا بدلت، و إني أشهد أن لا إله إلا الله و أنك رسول الله حقا، و لكن أهلي و عيالي كتبوا إلي بحسن صنع قريش إليهم فأحببت أن أجازي قريشا بحسن معاشرتهم،

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 no 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 Quraysh towards them, and I wanted to repay the Quraysh for their goodness towards them'.

فأنزل الله جل ثناؤه على رسوله (صلى الله عليه و آله): يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّيَّ وَ عَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ - إلى قوله تعالى - لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَ لَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

Thus Allah^{-azwj}, Majestic is His^{-azwj} Praise, Revealed upon Rasool-Allah^{-saww}: **O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] - up to His^{-azwj} Words: Your relationships will never benefit you nor will your children on the Day of Judgment He will Decide between you, and Allah Sees what you are doing [60:3]**.⁶

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 وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ {4}

There has been a beautiful example for you in Ibrahim and those with him when they said to their people: We disavow from you all and from what you are worshipping from besides

تفسير القمّي 2: 361. 6

Allah. We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone – except the words of Ibrahim to his (adopted) father: ‘I will seek Forgiveness for you and I do not control for you of anything from Allah’. ‘Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!’ [60:4]

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {5}

Our Lord! Do not Make us to be a Fitna for those who commit Kufr, and Forgive us, our Lord, surely, You are the Mighty, the Wise [60:5]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن إبراهيم بن عقبة، عن إسماعيل بن سهل و إسماعيل بن عباد، جميعاً، يرفعانه إلى أبي عبد الله (عليه السلام)، قال: «ما كان من ولد آدم مؤمن إلا فقيراً، و لا كافر إلا غنياً، حتى جاء إبراهيم (عليه السلام) فقال: رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا فَصِيرَ اللَّهُ فِي هَؤُلَاءِ أَمْوَالاً وَ حَاجَةً وَ فِي هَؤُلَاءِ أَمْوَالاً وَ حَاجَةً».

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,

‘Raising it to Abu Abdullah^{-asws} having said: ‘There was none from the Children of Adam^{-as} who was a Momin except that he was poor, and no Kafir except that he was rich, until Ibrahim^{-as} came, so he^{-as} said: **Our Lord! Do not Make us to be a Fitna for those who commit Kufr [60:5].** So, Allah^{-azwj} Made wealth to be among these ones and need, and wealth to be among those and need’.⁷

See Appendix for an emulate including the Verse 60:5.

VERSES 6 & 7

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {6}

There has been a beautiful example for you all in them, for one who hoped in Allah and the Last Day. One who turns back, then surely Allah, He is the Needless, the Praised [60:6]

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ۖ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {7}

Perhaps Allah would Make cordiality to be between you and those you are inimical to, and Allah is Powerful, and Allah is Forgiving, Merciful [60:7]

الكافي 2: 202 / 1. 7

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 مَوْدَّةً وَ اللَّهُ قَدِيرٌ وَ اللَّهُ غَفُورٌ رَحِيمٌ: «فإن الله أمر نبيه (صلى الله عليه و آله) و المؤمنين بالبراءة من قومهم ما داموا كفارا».

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

'Abu Ja'far^{-asws} regarding the Words of the Exalted: **Perhaps Allah would Make cordiality to be between you and those you are inimical to, and Allah is Powerful, and Allah is Forgiving, Merciful [60:7]**, he^{-asws} said: 'Allah^{-azwj} has Commanded His^{-azwj} Prophet^{-saww} and the Momineen to distance themselves from those people so long as they are Kafirs'.

و قوله تعالى: قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَ الَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَ بِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كُفْرَنَا بَكُمْ الآية، قطع الله عز و جل ولاية المؤمنين [منهم] و أظهرها لهم العداوة فقال: عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً

And the Words of the Exalted: **There has been a beautiful example for you in Ibrahim and those with him when they said to their people: We disavow from you all and from what you are worshipping from besides Allah. We deny you [60:4]** – the Verse. Allah^{-azwj} Mighty and Majestic Cut-off the friendship of the Momineen from them and Manifested the enmity to them, so He^{-azwj} Said: **Perhaps Allah would Make cordiality to be between you and those you are inimical to [60:7]**.

فلما أسلم أهل مكة خالطهم أصحاب رسول الله (صلى الله عليه و آله) و ناكحوهم،

So, when the people of Makkah became Muslims, the companions of Rasool-Allah^{-saww} intermingled with them and inter-married".⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت: أخبرني عن وجوه الكفر في كتاب الله عز و جل؟

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

'Abu Abdullah^{-asws}, said, 'I said, 'Inform me about the aspects of Kufr in the Book of Allah^{-azwj} Mighty and Majestic?'

قال: الكفر في كتاب الله عز و جل على خمسة أوجه- و ذكر الخمسة و قال فيها- و الوجه الخامس من وجوه الكفر: كفر البراءة، و ذلك قول الله عز و جل يحكي قول إبراهيم (عليه السلام): كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ يَعْني تبرأنا منكم».

He^{-asws} said: 'The Kufr 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 Kufr is the denial - with the disavowing (Tabarra), and these are the Words of Allah^{-azwj} Mighty and Majestic Spoken of as the words of Ibrahim^{-as}: **We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until**

you believe in Allah Alone [60:4] – Meaning, ‘We are disavowing ourselves from you (Tabarra)’.⁹

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}

Allah does not Forbid you about those who did not fight against you regarding the Religion and did not throw you out from your houses, from being righteous with them and being fair to them. Surely Allah Loves the equitable people [60:8]

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {9}

But rather, Allah Forbids you about those who did fight against you regarding the Religion and threw you out from your houses and backed others upon throwing you out, from befriending them. And one who befriends them, so those, they are the unjust ones [60:9]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَآتُوهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمَسِّكُوا بِعَصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {10}

O you those who believe! When the Mominaat come emigrating to you, then test them. Allah is more Knowing of their Eman. Then if you know them to be Mominaat, do not return them to the Kafirs. Neither are these (women) Permissible for them (Kafirs), nor are they Permissible for these ones. And give them what they spent, and there is no blame upon you if you were to marry them, when you have given them their dowries, and do not hold on to the ties of marriage of the Kafir women, and ask for what you spent and let them ask for what they spent. That is the Decision of Allah, Deciding between you, and Allah is most Knowing, Wise [60:10]

الكافي 2: 288 / 1. 9

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 الخياط، عن الفضيل بن يسار، قال: قلت لأبي عبد الله (عليه السلام): إن لامرأتى أختاً عارفةً على رأينا، و ليس على رأينا بالبصرة إلا قليل فأزوجه ممن لا يرى رأيها؟

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?'

فقال: «لا، و لا نعمة، إن الله عز و جل يقول: فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَ لَا هُمْ يَحِلُّونَ لَهُنَّ».

So he^{-asws} said: 'No. And it is not a Blessing. Allah^{-azwj} Mighty and Majestic is Saying: **do not return them to the Kafirs. Neither are these (women) Permissible for them (Kafirs), nor are they Permissible for these ones. And give them what they spent [60:10]**'.¹⁰

وروى صفوان، عن زرارة عن أبي عبد الله عليه السلام قال: " تزوجوا في الشكاك ولا تزوجوهن لان المرأة تأخذ من أدب زوجها ويقهرها على دينه "

Safwan quotes from Zara who heard from Imam Jafar-e-Sadiq^{-asws} that you may marry to the daughters of 'Shaqaq' but do not give your daughters in their Nikah. As wife would, usually, adopt her husband's faith and remain under his influence in religious matters.¹¹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن أحمد بن عمر، عن درست الواسطي، عن علي بن رثاب، 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 بِعَصَمِ 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 Exalted: **and do not hold on to the ties of marriage of the Kafir women [60:10]**'.¹²

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رثاب، عن زرارة ابن 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: وَ لَا تُنْسِكُوا بِعَصَمِ الْكُوفِرِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ib, from Zarara Ibn Ayn who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the chaste ones from those Given the Book from before you [5:5]**. So he^{-asws} said: 'This (Verse) has

¹⁰ الكافي 5: 349 / 6

¹¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4426.

¹² الكافي 5: 358 / 7.

been Abrogated by His^{-azwj} Words: **and do not hold on to the ties of marriage of the Kafir women [60:10]**.¹³

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لَا تُنْسِكُوا بِعَصَمِ الْكَافِرِ، 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، نحى الله أن يتمسك بعصمتها».

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

(It has been narrated) from Abu Ja'far^{-asws}, regarding the Words of the Exalted: **and do not hold on to the ties of marriage of the Kafir women [60:10]**, he^{-asws} said: 'The one who had a Kafir wife, meaning upon a religion other than Al-Islam, and he was upon the Religion of Al-Islam, he should present Al-Islam to her. So if she accepts it, then she is his wife, otherwise she is free from him. Allah^{-azwj} has Prohibited him to cling to her tie of marriage'.¹⁴

VERSE 11

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {11}

And if anything of your spouses has slipped over to the Kafirs and you chance to acquire something else (in return), give those whose spouses have gone away the equivalent of whatever they may have spent and fear Allah Whom you are believing in [60:11]

ابن بابويه، قال: حدثنا محمد بن الحسن (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم بن هاشم، عن صالح بن سعيد و غيره من أصحاب يونس، عن أصحابه، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قال: قلت: رجل لحقت امرأته بالكفار، و قد قال الله عز و جل: وَ إِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ما معنى العقوبة ها هنا؟

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Salih Bin Saeed, and others from the companions of Yunus, from his companions,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'A man's wife ends-up with the Kafirs, and Allah^{-azwj} Mighty and Majestic has Said: **And if from your wives, anything is lost from you to the Kafirs, then you marry successively, so give those whose wives had gone away the like of what they had spent [60:11]**, what is the meaning of the 'successively' over here?'

قال: «إن الذي ذهب امرأته فعاقب على امرأة أخرى غيرها- يعني تزوجها- فإذا تزوج امرأة أخرى غيرها فعلى الإمام أن يعطيه مهر امرأته الذاهبة».

¹³ الكافي 5: 358 / 8.

¹⁴ تفسير القمي 2: 363.

He^{-asws} said: 'The one whose wife goes away, so he follows up upon by another wife other than her – meaning marries her. So, when he does marry again other than her, then it would be upon the Imam^{-asws} to give him the dower of his wife who has gone away'.¹⁵

VERSE 12

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ عَلَى أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ ۖ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12}

O you the Prophet! When the Mominaat come to you to pledge allegiance to you, (it should be) upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12]

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 يُبَايِعَنَّكَ عَلَى أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ ۖ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ،

Muhammad Bin Yaqoub, from Ali 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: ***O you the Prophet! When the Mominaat come to you to pledge allegiance to you, (it should be) upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12]***.'

فقال: هند: أما الولد فقد ربينا صغارا وقتلتهم كبارا، وقالت أم حكيم بنت الحارث بن هشام وكانت عند عكرمة بن أبي جهل: يا رسول الله، ما ذلك المعروف الذي أمرنا الله به أن لا نعصيك فيه؟

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 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?'

فقال: لا تلمطن خدا، و لا تخمشن وجهها، و لا تنتفن شعرا، و لا تشققن جييا، و لا تسودن ثوبا، و لا تدعين بويل، فبايعهن رسول الله (صلى الله عليه و آله) على هذا.

So he^{-saww} said: 'You will not slap a cheek, nor scratch a face, nor pluck out a hair, nor tear up a garment, nor blacken the clothes, nor call out for woe'. So they pledged their Allegiance to Rasool-Allah^{-saww} upon that'.

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

She said, 'O Rasool-Allah^{-saww}! How do we pledge our Allegiances to you^{-saww}?' He^{-saww} said: 'I^{-saww} do not shake hands with the women'. Then 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 would be the pledge of Allegiance'.¹⁶

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،

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 pledged their Allegiances to Rasool-Allah^{-saww}? I said, 'Allah^{-azwj} and the son^{-asws} of His^{-azwj} Rasool^{-saww} are more knowing'.

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 ببهتان تفترينه بين أيديكن و أرجلكن، و لا تعصين بعولتكن في معروف، أقرتن؟ قلن: نعم،

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 (stipulations) that you will not associate anything with Allah^{-azwj}, nor will you steal, nor 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'.

فأخرج يده من التور ثم قال لمن: اغمسن أيديكن، ففعلن، فكانت يد رسول الله (صلى الله عليه و آله) الطاهرة أطيب من أن يمس بها كف أنثى ليست له بمحرم».

Then 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 sanctimonious to him^{-saww}.¹⁷

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 تعصينك في معروف، قال: «هو ما افترض الله عليهن من الصلاة و الزكاة، و ما أمرهن به من خير».

الكافي 5: 527 / 5¹⁶

الكافي 5: 526 / 2¹⁷

Ali 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}: ***nor disobey you in good (deeds)*** [60:12], he^{-asws} said: 'It is what Allah^{-azwj} has Necessitated upon them (Women) from the Salat, and the Zakat, and whatsoever they have been Commanded for, from the good'.¹⁸

الشيخ المقداد في (كنز العرفان): روي أنه (صلى الله عليه وآله) بايعهن على الصفا، وكان عمر أسفل منه، و هند بنت عتبة متنقبة متنكرة مع النساء خوفاً من أن يعرفها رسول الله (صلى الله عليه وآله)،

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'.

فقال: «أبايعكن على أن لا تشركن بالله شيئاً». فقالت هند: إنك لتأخذ علينا أمراً ما رأيناك أخذته على الرجال! و ذلك أنه بايع الرجال يومئذ على الإسلام و الجهاد فقط،

So he^{-saww} said: 'You will be pledging your Allegiances upon (the stipulations 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 Jihad, only.

فقال النبي (صلى الله عليه وآله): «و لا تسرقن». فقالت هند: إن أبا سفيان رجل ممسك، و إني أصبت من ماله هتات، فلا أدري أ يحل لي أم لا؟ فقال أبو سفيان: ما أصبت من شيء فيما مضى و فيما غبر فهو لك حلال.

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, and I do not know whether it is Permissible for me or not?' Abu Sufyan said, 'Whatever has come to you from the past, and regarding what was dusted so it is permissible for you'.

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.

Rasool-Allah^{-saww} laughed, and recognised her, so he^{-saww} said to her; 'And you are Hind, daughter of Utba?' 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،

Then he^{-saww} said: 'And you shall not commit adultery'. So Hind said, 'Or can the free 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).

تفسير القمّي 2: 364. 18

فقال (صلى الله عليه وآله): «و لا تقتلن أولادكن». فقالت هند: ربيناهم صغارا و قتلتموهم كبارا، فأنتم و هم أعلم، و كان ابنها حنظلة بن أبي سفيان قتله علي بن أبي طالب (عليه السلام) يوم بدر،

Then 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.

فضحك عمر حتى استلقى على قفاه، و تبسم النبي (صلى الله عليه وآله) و قال: «و لا تأتين بيهتان تفتريته». قالت هند: و الله إن البيهتان قبيح، و ما تأمرنا إلا بالرشد و مكارم الأخلاق،

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 except with the righteousness and the prestigious morals'.

و لما قال: «و لا تعصيني في معروف» قالت هند: ما جلسنا مجلسنا هذا و في أنفسنا أن نعصيك في شيء.

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'.¹⁹

قال: و عن جعفر بن محمد (عليهما السلام): «أن فاطمة بنت أسد أول امرأة هاجرت إلى رسول الله (صلى الله عليه وآله) 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)'.²⁰

VERSE 13

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

O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13]

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». فقام رجل فقال: يا أمير المؤمنين، ما هذا العجب الذي لا تزال تعجب منه؟

¹⁹ كنز العرفان 1: 385

²⁰ مناقب الخوارزمي: 196.

Muhammad Bin Al-Abbas, from Ali 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 (the months of) Jamadi and Rajab'. So a man stood up and said, 'O Amir-Al-Momineen^{-asws}! What is this wonder which you^{-asws} do not cease to wonder from it?'

فقال: «ثكلتك 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 يَكْسِبُوا مِنَ الْآخِرَةِ كَمَا يَكْسِبُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

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: ***O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13].***

فإذا اشتد القتل قلت: 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 when the killing intensifies, you say, 'They died and perished, and which valley have they travelled to? And that is the explanation of this Verse: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]***'.²¹

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), then 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), then Allah^{-azwj} would Make him to enter the Fire due to his hatred for you (Shias)'.²²

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, then there is no Religion for him'.²³

²¹ تأويل الآيات 2: 684 / 2.

²² Tafseer Noor Al Saqalayn – CH 60 H 11

²³ Tafseer Noor Al Saqalayn – CH 60 H 13

Appendix: Amulet on the day of Friday –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَقَاهِرُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ وَخَالِقُ كُلِّ شَيْءٍ وَمَالِكُهُ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! Allah^{-azwj} is Lord^{-azwj} of the Angels, and the Spirit, and the Prophets^{-as}, and the Messengers^{-asws}, and Subduer of the ones in the skies and the earths, and Creator of all things and its Owner!

كُفُّ بِأَسْهُمٍ وَأَعْمُ أَبْصَارُهُمْ وَفُلُوحُهُمْ وَاجْعَلْ بَيْنَنَا وَبَيْنَهُمْ حَرَسًا وَحِجَابًا وَمَدْفَعًا إِنَّكَ رَبُّنَا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَأَنْتَ الْعَزِيزُ الْحَكِيمُ

Stop their forces, and Blind their sights and their hearts, and Make a guard and a veil and defence to be between us and them! You^{-azwj} are our Lord^{-azwj}! There is neither might nor strength except with You^{-azwj}! **Upon You we rely, and to You we are penitent, [60:4] You are the Mighty, the Wise [60:5]!**

عَافِ فُلَانٌ بَنَ فُلَانَةً مِنْ شَرِّ كُلِّ دَائَةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا وَمِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ سُوءٍ آمِينَ يَا رَبَّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ وَ آلِهِ الطَّاهِرِينَ.

Extract so and so, son of so and so from evil of every creature You^{-azwj} Seize with its forelocks, and from evil of what settles in the night and the day, and from evil of every evil! Ameen, O Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, the Prophet^{-saww} of Mercy, and his^{-saww} Pure Progeny^{-asws}!”²⁴

²⁴ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 37 H 1 g