

## SURAH-60

### AL-MUMTAHINAH

This Madni Surah "Al-Mumtahinah", "she that is to be examined" takes its name from verse 10 where the believers have been enjoined to examine those women who come to them as fugitive from the idolaters. The period of revelation of this Surah is the eighth year of Hijrah.

This Surah entirely deals with the problem of relations of believers with non-believers or polytheists. In the background of it there were two situations, or you can call them incidents, which took place in the period between the Truce of Hudeybiyah, 6 A.H. and conquest of Makkah, 8 A.H. Let us discuss these two incidents keeping in view the contents of this Surah.

The Truce of Hudeybiyah, as mentioned in introduction to Surah 48, was signed between the Muslims and the Makkan polytheists in 6 A.H. The Muslims faithfully observed the terms of this Treaty. However, it was broken by the Quraish by supporting Bani Bakr, a tribe allied to them, in their invasion against Bani Khuza'a who were in alliance with the Muslims. After the breach of the Truce, the Prophet started making preparations secretly to attack Makkah. He did not tell anyone what was the goal of his expedition except to a few close companions. Hatib bin Abi Balt'a, a companion of the Prophet, wrote a letter to some chiefs of the Quraish informing them about the Prophet's preparations to attack Makkah. He handed over this letter to a woman who was going to Makkah and gave her ten dinars for delivering the letter secretly to the addressees. Meanwhile Allah informed the Holy Prophet about it. So the Prophet called three of his companions including Ali and ordered them to hurry up and pursue the woman who was carrying the letter of Hatib to the Quraish. They found the woman not very far from Madinah and forced her to deliver the letter to them. They got the letter and came to the Prophet who called Hatib to explain why he had done that. Hatib explained that he had done it to safeguard the lives of his children, his brother and his mother who were living in Makkah and who had no tribe to protect them. Therefore, he sent that letter so that the Quraish may be under obligation and may not harm his family. Since Hatib was a companion who had participated in the Battle of Badr, the Prophet accepted his explanation and forgave him. With use of different words this incident has been described in a number of traditions reported in Bukhari, Muslim, Ahmad, Abu Daud, Tirmizi, Nisai.

Without mentioning this incident, but keeping it in view, the verses 1 to 9 of this Surah administer some admonitions, warnings and advices to the believers. It has been enjoined that no believer should ever send any message of love or friendship to

the disbelievers under any circumstances and for any reason. Nor any believer should have friendship with the disbelievers even if they are his kith and kin as on the Day of Resurrection the ties of kinship and children will not be of any benefit. Those disbelievers are enemy of Allah and the enemy of the Muslims and they had driven the Prophet and the Muslims out of their homes. The believers should follow the example of Prophet Abraham and his companions who had told their nation: "We are free of you and what you worship. There is enmity and hatred between you and us for ever until you believe in Allah." However in verses 8 and 9 the believers have been told that they are allowed to have friendly and cordial relations with those of the disbelievers who do not war against them nor expel them from their homes.

The second situation which the Surah deals with arose from the terms of the Truce of Hudeybiyah. As we know, one of the terms was that if any Makkan minor or any other person under guardianship who went over to the Muslims in Madinah without the permission of the guardian even though he was Muslim, he was to be returned to the Quraish. So the Muslim men who started fleeing Makkah and arriving in Madinah without the permission of the guardian, they were sent back according to the terms of the Treaty. Then the women who had accepted Islam against the will of their husbands started fleeing to Madinah. The Quraish interpreted the above mentioned term of the Treaty to include married women also, and so they demanded their return. The Prophet turned down their demand on the ground that the said clause of the Treaty does not apply to the women nor do the married women come under the category of "persons under guardianship".

The solution to the above situation is the subject of this Surah in its verses 10-11. The believers have been enjoined to examine those Muslim women who come to them as fugitives and when it is ascertained that they have emigrated with genuine intentions for the sake of religion, and not for any other reason or motive, then not to return them. So the procedure which was adopted by the Prophet was that he would ask each such woman: "Swear before God that you did not leave because of the hatred of your husband, or for love of somebody else in Madinah or in the hope of attaining any worldly gain. Swear before God that you believe in the Oneness of God and in the Prophethood of Muhammad and that you did not leave for any reason save the love of God and His messenger." The words used may have been different but the essence was this. Thus the women who were found faithful and sincere in their belief were retained. Another question which has been solved by these verses is whether marriage bond between a man and a woman, one of whom accepts Islam but the other persists in disbelief, continues to be valid or not. It has been declared for ever that a disbelieving man is not lawful for a Muslim woman, nor the disbelieving woman is lawful for a Muslim man. It was also enjoined in these verses: Refund to their disbelieving husbands the dowers that they had given to these fugitive Muslim

women. And you also should not keep the disbelieving women in your marriage bond and if they go over to the disbelievers ask the disbelievers to return the dower which you have paid them. But if some of you do not get back dower of their disbelieving wives from the disbelievers, then it would be the duty of the Muslim community to compensate such persons out of the spoils of war.

Verse 12 of this Surah prescribes the Bai'at or Oath of Allegiance which was to be taken from the women who accepted Islam. The Prophet is enjoined to get this oath from the believing women that they would not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey the Prophet in what is right. It was the same oath, according to Marmaduke Pickthall, which was exacted from men also until the second pact of Al-Aqabah when the duty of defence was added to the men's oath.

**Lesson-328 :****Do not take your enemy as friend**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O you who believe! Do not take My enemies and your enemies as friends. You show love to them when they disbelieve in the Truth that has come to you and have driven out the messenger and yourselves because you believe in Allah, your Lord. If you have come forth to strive in My way and to seek My good pleasure, then don't do it. You send messages of friendship to them in secret when I know all that you hide and that you proclaim. And whosoever of you does it, he indeed has gone astray from the right path.

2. If they overpower you, they would behave with you as enemies and they will stretch forth their hands and their tongues towards you with evil. And they wish that you should disbelieve.

3. Neither your ties of kinship nor your children shall benefit you on the Day of Resurrection, He will judge between you. And Allah is Seer of what you do.

4. There is indeed an excellent example for you in Abraham and his companions when they said to their people: Verily, we have nothing to do with you and whatever you worship besides Allah. We have rejected you, and there has arisen between us and you hostility and hatred for ever until you believe in Allah, the One. The only exception was the saying of Abraham to his father: I will ask forgiveness for you, although I have no power to do anything for you before Allah. (And they prayed): Our Lord! In You alone we put our trust and to You alone we turn repentant and to You is the return (of us).

5. Our Lord! Do not make us a prey for those who disbelieve, and forgive us, our lord! Lo! You, only You, are the Mighty, the Wise.

آيَاتُهَا (٦٠) سُورَةُ الْمُتَّحِنِينَ الْمَدِينَةِ رُكُوعَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ  
أَوْلِيَاءَ تَلْفُظُونَ بِاللَّيْمِ بِالْمُؤَدَّةِ وَقَدْ كَفَرُوا بِمَا  
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ  
تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ إِنْ كُنْتُمْ تُخْرِجُكُمْ جِهَادًا فِي سَبِيلِي  
وَأَنْتُمْ مَرْضِيٌّ تَسْرُبُونَ بِالْيَهُودِ بِالْمُؤَدَّةِ وَأَنَا  
أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ

مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ①  
إِنْ يَتَّقُوا لَكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ  
أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوْرِ وَوَدُّوا لَوْ  
تَكْفُرُونَ ②

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ  
يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ③  
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ  
مَعَهُ إِذْ قَالُوا الْقَوْمِ هُمْ إِيَّاكُمْ وَارْتَابُوا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا  
وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا  
بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَغْفِرُكَ  
لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ  
تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ④  
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رَنَا  
رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑤

سورة المتحنين ٦٠

6. Verily, there is in them an excellent example for you and for everyone who looks to Allah and the Last Day. But he who turns away from this, (should know that ) Allah is Rich and Worthy of all praise.

7. It may be that Allah will make friendship between you and those of them with whom you are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.

8. Allah does not forbid you to show kindness and deal justly with those who have neither fought against you for religion nor driven you out of your homes. Certainly, Allah loves those who justly deal.

9. Allah only forbids you to befriend those who fought against you for religion and drove you out from your homes, and helped to drive you out. And whosoever makes friendship with them, then such person are wrongdoers.

10. O you who believe! When the believing women come to you as emigrants, then examine them (in respect of their faith), although Allah alone knows their real faith. Then if you find them true believers, send them not back to the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. And give to the disbelievers (their former husbands) what they have spent upon them. And there is no sin for you to marry them if you have given them their dower (Mahr). Likewise do not hold the disbelieving women as wives; and ask for the return of that which you have spent; and let the disbelievers ask for that which they have spent. That is the judgment of Allah which He makes between you. And Allah is Knower, Wise.

11. And if any of your wives have gone over to the disbelievers (and the amount spent on them by way of dower has not been received), and afterward your turn comes (and you get spoils), then pay to the people whose wives have gone the like of that which they have spent. And fear Allah in Whom you believe.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ  
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ  
هُوَ الْغَنِيُّ الْحَمِيدُ ١٠

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ  
مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ١١

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ كَفَرُوا لِكُلِّ فِي الدِّينِ  
وَلَمْ يُخْرِجُوا مِنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا  
إِلَيْهِمْ إِنَّا اللَّهُ بِحُبِّ الْمُقْسِطِينَ ١٢

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ كَفَرُوا فِي الدِّينِ  
وَأَخْرَجُوا مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ  
أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ١٣

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ  
فَاْتَمَحُّوهُنَّ إِنَّ اللَّهَ أَعْلَمُ بِإِيمَانِهِنَّ فَإِن عَلِمْتُمُوهُنَّ  
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهِنَّ حُرْمٌ  
لَّهُمْ وَلَا لَهُمْ يَجِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا نَفَقُوا  
وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ  
أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفِرِ وَسَلُّوا  
مَا نَفَقْتُمْ وَلَا يَسْأَلُوا مَا نَفَقُوا ذَٰلِكُمْ  
حُكْمُ اللَّهِ بِحُكْمٍ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ١٤

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ  
فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ  
مَا نَفَقُوا وَآتُوا اللَّهَ الَّذِي آتَيْتُمْ بِهِ مُؤْمِنُونَ ١٥

12. O Prophet! When the believing women come to you to take the oath of allegiance to you that they will ascribe nothing as partner to Allah, and that they will not steal nor commit adultery nor kill their children, and that they will not produce any lie which they have devised between their hands and feet, and that they will not disobey you in what is good, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

13. O you who believe! Do not befriend those who have incurred the wrath of Allah. They indeed have no hope of the Hereafter as the disbelievers have no hope of (resurrection of) those who are lying in the graves.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ  
عَلَىٰ أَنْ لَا يُسْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا  
يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِهَتَّانٍ  
يَقْتَرِينَ بَيْنَ أَيْدِيهِنَّ وَأَنْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ  
فِي مَعْرُوفٍ مُّبَايَعْتَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ  
اللَّهُ عَلَيْهِمْ قَدْ يَسُؤُوا مِنَ الْآخِرَةِ كَمَا يَبِئْسَ  
الَّذِينَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

**SURAH-61****AS-SAFF**

This Madni Surah derives its name from word "Saffan" meaning "in ranks" which appears in verse 4. Date of its revelation is not known with certainty. According to some scholars it was revealed in 6 A.H. while several scholars think that it was revealed just after the Battle of Uhud towards the end of 3 A.H. or in the beginning of 4 A.H. This Surah comprises 14 verses and is presented in one lesson.

Verses 1-4 stress unity between professed belief and actual behaviour. In other words, between word and deed or between what you say and what you do, there should not be any contradiction or inconsistency. Allah hates those who say something good but do exactly opposite to it. He loves those who battle for His cause in ranks. In verses 5 and 6 the attitude of the Israelites has been condemned about Prophet Moses and Jesus and prophecy of Jesus about the advent of Prophet Muhammad (whose other name was Ahmad) has been mentioned. In verses 7 to 9 the behaviour of the pagans towards Islam has been described and they have been informed that Allah's religion would one day overcome all other faiths. In the remaining verses the believers have been given some instructions. They should follow example of the disciples of Jesus who helped Jesus.

**Lesson-329 :****Muhammad foretold by Jesus**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and the earth glorifies Allah, and He is the Mighty, the Wise.
2. O you who believe! Why do you say that which you do not do?
3. It is most hateful in the sight of Allah that you say what you do not do.
4. Verily, Allah loves those who fight in His cause in ranks as if they were a solid structure.
5. And (remember) when Moses said to his people! Why do you torture me when you know that I am certainly the messenger of Allah to you. So when they adopted perversion, Allah perverted their hearts. And Allah does not guide the people who are evil-livers.
6. And when Jesus, son of Mary, said: O children of Israel! Verily, I am the messenger of Allah to you. I confirm that which is before me of the Torah, and I give glad tidings of a messenger who will come after me, whose name is Ahmad (the Praised One). But when he (Ahmad, Muhammad) came to them with clear proofs, they said: This is plain magic.
7. And who is more unjust than him who invents a lie against Allah when he is being invited to (accept) Islam. And Allah does not guide the unjust people.
8. They seek to put out the light of Allah with their mouths. But Allah will perfect His light even though the disbelievers hate it.
9. He it is Who has sent His messenger (Muhammad) with the Guidance (i.e. the Quran) and the Religion of Truth (i.e. Al-Islam) to make it prevail over all religions, even though the idolaters hate it.

يَا أَيُّهَا (٦١) سُورَةُ الصَّفِّ مَكِّيَّةٌ مِنْ مَكِّيَّةٍ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ  
 الْعَزِيزُ الْحَكِيمُ ①  
 يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ②  
 كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ③  
 إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا  
 كَأَنَّهُمْ بِنِيَّانٍ مَرْصُوصٍ ④  
 وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ لِمَ تَقُولُونَ  
 لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ⑤  
 تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ  
 اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ⑥  
 وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي  
 رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ  
 التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي  
 اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا  
 سِحْرٌ مُبِينٌ ⑦  
 وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ  
 يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الظَّالِمِينَ ⑧  
 يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ  
 نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ⑨  
 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ  
 لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ⑩

10. O you who believe! Should I tell you of a commerce that will save you from a painful torment.

11. You should believe in Allah and His messenger, and should strive (wage Jihad) for the cause of Allah with your wealth and your lives. This is better for you if you did but know.

12. He (Allah) will forgive you your sins and admit you into Gardens underneath which rivers flow and (provide you) pleasant dwellings in Gardens of Eternity (Paradise). This is great success.

13. And (He will give you) another thing which you love: Help from Allah and a near victory. Give good news (O Muhammad) to the believers.

14. O you who believe! Be the helpers of Allah just as Jesus, son of Mary, said to his disciples: Who will be my helpers in the cause of Allah? The disciples said: We are helpers of Allah. Then a group of the children of Israel believed and a group of them disbelieved. So We strengthened those who believed against their enemies, and they became the victorious.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُجِيبُكُمْ  
مِّنْ عَذَابِ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ  
اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ  
تَعْلَمُونَ ﴿١١﴾

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ  
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ  
وَبَشِيرُ الْمُؤْمِنِينَ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ  
عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى  
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَدَتْ  
طَّاغُفَةُ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَّاغُفَةُ  
فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا  
ظَاهِرِينَ ﴿١٤﴾

## SURAH-62

### AL-JUMU'AH

This Madni Surah derives its name from word "Al-Jumu'ah" the congregation day of Muslims which occurs in its verse 9. The date of revelation of this Surah is not certain. According to Marmaduke Pickthall it falls between the years 2 and 4 A.H. whereas Syed Abul 'Ala Maududi says its verses 1-8 were revealed around 7 A.H. either before or after the conquest of Khaiber by the Muslims and verses 9-11 were revealed soon after the migration of the Prophet from Makkah to Madinah.

The Surah opens with praise of Allah and then says that Allah has sent down among the unlettered people of Arabia Prophet of their own to teach them the Scripture and wisdom and to purify them. Verses 5-8 are addressed to the Jews. They were given Torah but they did not discharge their responsibilities as they should have, being bearer of God's Scripture. So their example is like that of a donkey who is loaded with books but does not know what he is bearing. They claim that they are favourites of Allah over all other mankind, and if it is true they should long for death, but they would not do so because of their deeds.

Verses 9 to 11 are addressed to the believers. They are enjoined that when they hear the call (Azan) to the obligatory congregational prayer on Friday, they should stop their business and other activities and hasten to the mosque to join the prayer and when the prayer is over, they may go back and resume their activities to earn their livelihood. Verse 11, according to a tradition, refers to a trade caravan from Syria which entered Madinah with beating of drums at a time when the Prophet was delivering Friday sermon in the mosque. All people left the mosque except 12 persons. This probably happened soon after Hijrah when the people were not yet properly disciplined regarding Friday prayer as it had recently been made obligatory. This verse points out the weakness of human nature which sometimes overlooks religious obligations for the sake of temporary but immediate worldly benefits. The verse in fact teaches the believers discipline regarding prayer telling them that God being best Sustainer would provide for them and therefore they need not hasten for worldly gains at the cost of their religious obligations.

**Lesson-330 : Friday Prayer**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.

2. He it is Who has sent among the unlettered people a messenger from among themselves to recite to them His revelations and to purify them and to teach them the Book and the Wisdom, though prior to this they were indeed in manifest error.

3. And He has sent him (Muhammad) (also) to others among them who have not yet joined them. And He is the Mighty, the Wise.

4. This is the bounty of Allah which He bestows on whom He wants. And Allah is the Owner of immense bounty.

5. The example of those who were entrusted with Torah, but failed to act upon it is that of a donkey that carries books. How bad is the example of the people who deny the revelations of Allah. And Allah does not guide the wrong doing people.

6. Say (O Muhammad): O you who are Jews! If you claim that you are the favourites of Allah to the exclusion of all other people, then wish for death if you are truthful.

7. But they will never wish for it because of what their own hands have sent before them. And Allah is well Aware of (these) wrong-doers.

أَيُّهَا نَحْنُ (٦٢) سُورَةُ الْجُمُعَةِ الرَّحْمَنِ الرَّحِيمِ كُنُوزًا نَحْنُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ

الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ①

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو  
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ

مُتَّبِعِينَ ②

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ③

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو

الْفَضْلِ الْعَظِيمِ ④

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا

كَمَثَلِ الْجَمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ

الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي

الْقَوْمَ الظَّالِمِينَ ⑤

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ

أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتَّعُوا الْمَوْتَ إِنْ

كُنْتُمْ صَادِقِينَ ⑥

وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ

عَلِيمٌ بِالظَّالِمِينَ ⑦

8. Say to them: The death from which you are running away, will surely meet you, then you will be returned to Him Who is the Knower of the unseen and seen and He will tell you what you used to do.

9. O you who believe! When the call (Azan) is proclaimed for the prayer of Friday (Jumah Prayer), hasten to the remembrance of Allah and leave your business. This is better for you if you did but know.

10. And when the prayer is finished, then disperse in the land and seek the bounty of Allah and remember Allah much, so that you may be successful.

11. But when they (who are still weak in their belief) see some merchandise or some amusement, they run away to it and leave you standing. Say (O Muhammad to them): That which Allah has (for you) is better than amusement or merchandise. And Allah is the Best of the sustainers.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ  
ثُمَّ تُرَدُّونَ إِلَىٰ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ  
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٥﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ  
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٥﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَ  
تَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ  
اللَّهِوِّ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّزُقِينَ ﴿٥﴾