

## **Extracts from Speech (TAZKEER BIL QURAN)**

### **The Sixtieth Surah (60<sup>th</sup>); Al-Mumtahinah (The Examined One)**

#### **Verses 11 through 13**

**Delivered by: Ameer-e-Tanzeem-e-Islami, Hafiz Aakif Saeed, on Friday, 4<sup>th</sup> April 2014.**

Ameer-e-Tanzeem, Hafiz Aakif Saeed, concluded the sermon entitled, “TAZKEER BIL QURAN” regarding the sixtieth (60<sup>th</sup>) Surah of the Qur’an, Al-Mumtahinah (The Examined One, which is also referred to as ‘The Scrutinized One’ or ‘The Tested One’ in certain translations). After reiterating briefly the introduction to the historical perspective of its revelation and giving a brief recap of the first ten (10) verses of the Surah that had been elucidated in previous Jumma Speeches, with special reference to their implications for the Muslims living in this age where they have to face and toil through the Dajjali and Satanic socio-politico-economic System prevalent globally on a daily basis, he went on to explain the final three verses of the Surah, viz. verses 11 through 13 in detail.

#### **I seek refuge of Allah (SWT) from the accursed Satan**

#### **In The Name of Allah, The Most Gracious, The Most Merciful**

##### **Verse 60:11**

**“And if any of your wives should go over to the deniers of the truth, and you are thus afflicted in turn, give unto those (Muslims) whose wives have gone away the equivalent of what they had spent [on their wives by way of dower from a communal treasure], and remain conscious of Allah (SWT), in whom you believe!”**

The verse is a mirror image of part of verse ten (10) which dealt with Muslim women who had immigrated to Madinah thus leaving their unbelieving husbands behinds. The implications there were twofold:

- 1- The marriage was dissolved immediately (as a believer and an unbeliever cannot remain tied in the knot of marriage).
- 2- The process of dissolution was considered synonymous to ‘Khula’ taken by a Muslim woman and she was required to return the ‘Dower’ she had been given by her disbelieving husband.

Similarly, "and you are thus taking your turn", refers to the fact that if Muslim women apostate, renounce their erstwhile faith and leave Madinah to join the disbelievers in Makkah, the same rules would apply to them as mentioned above. Realistically speaking, however, as the unbelievers could be least expected to indemnify a husband thus deserted, the Muslim community as a whole was bound to undertake this obligation. As a matter of fact, there were only six such cases of apostasy in the lifetime of the Prophet (all of them before the conquest of Makkah in 8 AH.); and in each case the Muslim husband was awarded by the communal treasury, on orders of the Prophet (SAW), the equivalent of the dower originally paid by him. **(Baghawi and Zamakhshari)**

## Verse 60:12

**O Prophet (SAW)! Whenever believing women come unto thee to pledge their allegiance to thee, [pledging] that [henceforth] they would not ascribe divinity, in any way, to naught but Allah (SWT) [alone], and would not steal, and would not commit adultery, and would not kill their children, and would not indulge in slander, falsely devising it out of nothingness, and would not disobey thee in anything [that thou have declared to be] right; then [O Prophet (SAW)] accept their Baiy'ah (pledge of allegiance), and pray to Allah (SWT) to forgive them their [past] sins; for, behold, Allah (SWT) is Oft-Forgiving, the Most Merciful.**

This verse states in detail the wordings of the Baiy'ah (pledge of allegiance) taken by the Prophet (SAW) from women. It also carries in itself the evidence of the existence of a process called 'Baiy'ah', which the Prophet (SAW) also took from men on various occasions, although the wordings of which are found recorded in the Ahadith and do not appear per se in the Qur'an.

This verse also connects to verse 10 of the Surah in which the phrase 'examine them' appeared. It can thus be logically concluded that the pledge of allegiance was taken from those women who had passed the 'examination' or that the pledge in itself was an examination and Allah (SWT) knows best. As stated earlier, the Surah is not limited to the events that took place during the lifetime of the Messenger of Allah (SAW) but are applicable for all times, thus provided that such circumstances arise in later times, the head of the Islamic state or community - is empowered to accept their Baiy'ah, which concludes, as it were, the "examination". The Messenger of Allah (SAW) is directed in this verse to accept their pledge of allegiance made and supplicate to Allah (SWT) for their forgiveness based on the hope that Allah (SWT) would forgive them as He (SWT) is much Forgiving and equally Merciful.

It should also be noted that this pledge does not differ essentially from that of a male convert/revert, yet different from the pledges taken by the Messenger of Allah (SAW) from men on various occasions where 'Infaaq' and 'Qitaal' were involved.

The salient features of the Baiy'ah taken by the Prophet (SAW) from those women are:

- 1- The belief in and worship of Allah (SWT) alone, without ascribing to Him (SWT) any partners.
- 2- Give-up 'stealing', a term which according to Razi comprises all acquisitions of gain through cheating or other unlawful means.
- 3- Protect their chastity and stay away from fornication.
- 4- Abstain from killing their off-springs, as the pagan Arabs often did, burying their unwanted female offspring alive.
- 5- Refrain from making up false news about others, also called slander. The phrase 'between your hands and your feet' is proverbial in nature and refers to the false accusation made by a woman of adultery on another one, which they pledge to abstain from, henceforth.

6- Listen and obey to everything that the Messenger of Allah (SAW), who is also their Ameer (Leader), orders them to do (or orders them to refrain from doing).

**Verse 60:13**

**O You who have attained faith! Be not friends with people whom Allah (SWT) has condemned! They [who would befriend them] are indeed bereft of all hope of a life to come – just as those deniers of the truth are bereft of all hope of [ever again seeing] those who are [now] in their graves.**

The last verse (13) of the Surah joins it to the first one. The believers are yet again commanded not to be the friends and allies of such people whom Allah (SWT) has condemned, i.e., the Jews. The word condemnation refers to rejection in this world and castigation to an eternal abode of Hellfire in the Hereafter. Although the word has been used sparingly to address the Pagans and Christians, but its trademark use throughout the Qur'an is reserved for the Jews.

These Jews are, in fact, in their hearts hopeless of any salvation on the Day of Judgment just as the disbelievers, the verse wraps up by declaring, have no belief in the Day of Resurrection and hence have no hope of seeing those of their kith and kin who have died and been buried, referring to them both as having 'no real belief', because only people without any real belief (the disbelievers) or those who have no hope of salvation (the Jews) in a life to come can do 'wrong' and portray it with utter deception as being 'right'.

***On this note, the Ameer concluded the elucidation of the 60<sup>th</sup> Surah of the Qur'an, Al-Mumtahinah, and Supplicated to Allah (SWT) to bestow on us the understanding of the Qur'an and make it easy for us to follow His (SWT) commandments and lead a righteous life. He coupled the supplication with Aameen!***