CHAPTER 59

Al-Ḥashr: The Banishment

(REVEALED AT MADİNAH: 3 sections; 24 verses)

This chapter is appropriately termed The Banishment, as it deals entirely with the banishment of the Jewish tribe called the Bani Natîr, and matters arising out of it. The last chapter warned the Muslims of the secret plans of the Jews and the hypocrites, and this offers an example. The first section deals with the banishment itself and the property acquired thereby; the second shows how the hypocrites gave the Jews secret promises of help, but failed to fulfil them; and the third ends the chapter with an exhortation to the faithful and an exposition of some of the Divine attributes, indicating the greatness and purity of the Divine Being.

The date of revelation is the 4th year of the Hijrah, soon after the banishment of which it speaks.

SECTION 1: The Exiled Jews

In the name of Allâh, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth glorifies Allâh; and He is the Mighty, the Wise.

2 He it is Who caused those who disbelieved of the People of the Book to go forth from their homes at the first banishment. You deemed not that they

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2a. The banishment spoken of here took place six months after the battle of Uhud, when the Bani Natîr, a Jewish tribe of Madinah, who had at first entered into a covenant with the Holy Prophet, showed signs of treachery and were punished with banishment (B). This is called the first banishment, to distinguish it from the second, which took place in the time of ‘Umar, when the Jews settled at Khâibar were banished to Syria, and which is prophetically referred to here. The following detailed account is given by Rz:

The Bani Natîr made a treaty with the Holy Prophet to stand neutral between him and
would go forth, while they thought that their fortresses would defend them against Allâh. But Allâh came to them from a place they expected not and cast terror into their hearts — they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you who have eyes!

3 And had it not been that Allâh had decreed for them the exile, He would certainly have chastised them in this world; and for them in the Hereafter is the chastisement of the Fire.

4 That is because they were opposed to Allâh and His Messenger, and whoever is opposed to Allâh, surely Allâh is Severe in retribution.

5 Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allâh’s permission, and that He may abase the transgressors.

his enemies. When he was victorious at Badr, they said that he was the Prophet promised in the Torah, on account of the victory, but when the Muslims suffered a loss on the day of Uhud, they (i.e., the Banû Nadîr) repudiated their vow and broke the agreement. Ka‘b, son of Ashraf, went to Makkah with forty horsemen and made an alliance with Abû Sufyân. As a consequence, Ka‘b was murdered, and the Holy Prophet told the tribe to leave Madînah. They wanted ten days for preparation, but ‘Abd Allâh ibn Ubayy (the head of the hypocrites) advised them not to leave Madînah but to fight against the Prophet, promising the help of his own men. He also assured them that, if they were compelled to go forth, he would go with them. So they fortified themselves within their strongholds. After having remained besieged for twenty-one days, and having despaired of help from the hypocrites, they surrendered. The Prophet raised the siege on condition that they should depart from Madînah. With the exception of two families that chose to remain at Khaibar, they all went to Syrta.

Dr. Prideaux says that the Prophet ordered a party of the Muslims to pursue the emigrants, and that thus they were all put to death. Sale has shown in his note on this verse that the incident from which Dr. Prideaux draws this strange conclusion relates really to the murder in cold blood of seventy Muslims, who, being invited to preach Islâm, were treacherously put to death by an Arab tribe.

2b The Banû Nadîr, being granted ten days in which to collect and take with them such of their property as they desired, devoted the time at their disposal to the destruction of their houses, lest they should be a source of strength to the Muslims. What remained of them was demolished by the Muslims.
And whatever Allāh restored to His Messenger from them, you did not press forward against it any horse or any riding-camel, but Allāh gives authority to His messengers against whom He pleases. And Allāh is Possessor of power over all things.

Whatever Allāh restored to His Messenger from the people of the towns, it is for Allāh and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it be not taken by turns by the rich among you. And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom); and keep your duty to Allāh. Surely Allāh is Severe in retribution.

(It is) for the poor who fled, who were driven from their homes and

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7a. This verse relates to property acquired in war, which is called fa‘ī’, being derived from fa‘a‘a, which occurs in this verse, another kind, called ghānimah, being mentioned in 8:41, for which see 8:41a. The word fa‘a‘a means, He restored to the Muslims, or gave to them as spoil, the property of the disbelievers (LL). Hence fa‘ī’ comes to mean such of the possessions of the disbelievers as accrue to the Muslims without war, or such as are obtained from the believers in a plurality of gods after the laying down of arms (LL).

The fa‘ī’ is not distributed among the warriors for the reason that there has been no fighting. It is described here as being for Allāh and for the Messenger, the near of kin, the orphans and the wayfarer. From this it will be seen that the whole of it was to be distributed in exactly the same manner as the one-fifth of the ghānimah, for which see 8:41a. A reference to that note will show that the Prophet’s share was for the benefit of the Muslims. Bd states that there are three different opinions as to the Prophet’s share after his death. According to one it should go to the Imām or the head; according to a second, it should be spent on the army and the fortification of the boundaries; and according to a third, it is for the benefit of the Muslims in general. The lives of the Holy Prophet and his earlier successors — a conqueror like ‘Umar, before whom, wearing patched clothes, was brought all the hoarded wealth of Persia and Syria — are a sufficient testimony that the Prophet’s share was always spent for the benefit of the Muslims. In fact, this share was considered as a part of the Bait al-Māl, the public treasury, for when, after the Holy Prophet’s death, his daughter Fāṭimah claimed a share of Fidk, which was also a part of fa‘ī’, Abū Bakr refused it on the ground that it was not the personal property of the Holy Prophet, and he decided in fact that a prophet does not leave any property to be inherited by his heirs. The feud which thus arose has rent the Muslim world into two great schools. The prohibition contained in the words so that it be not taken by turns by the rich among you is directed against the Prophet’s share being inherited at all.

It may be added that under modern conditions when the soldiers are paid by the State, all spoils of war may be treated as fa‘ī’.
their possessions, seeking grace of Allāh and (His) pleasure, and helping Allāh and His Messenger. These it is that are the truthful.

9 And those who made their abode in the City and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, these it is that are the successful.

10 And those who come after them say: Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely Thou art Kind, Merciful.

8a. It should be noted that the Refugees in general did not receive any share of this property: it was only to the poor among them that something was given for maintenance, the reason for which is clearly stated in the verse, viz., they had lost everything and had to leave their homes as well as their property. It is necessary to remember, moreover, that one of the important heads of expenditure in the Bait al-Māl was the help of the poor and those who were unable to earn their own livelihood. It was under that head that the Refugees who had lost all their wealth and homes and were still so poor that they could not carry on any business of their own, were to receive anything from what the Bani Nadīr left, all of which formed part of the public treasury.

9a. By those who made their abode in the City and in faith are meant the Anṣār or the Helpers, i.e., the Muslim residents of Madīnah. Dār means a house or a mansion as well as a country, or a city or a town or village (LL), and with the article al, al-Dār means al-Madīnah or the City of the Prophet (LL). The meaning is that they made an abode in the city of the Prophet and the faith; the faith being likened to a place of abode. Before them signifies before their (i.e., the Refugees') coming to Madīnah.

When the Muslims fled from Makkah, they found a refuge in Madīnah, where the Muslim inhabitants received them as if they were their brothers, lodging them in their own houses, and many of them were still living in the houses of their benefactors, when the banishment of the Bani Nadīr took place. On this the Holy Prophet asked the Helpers to consent to one of two proposals, i.e., to have a share of what was acquired from the Bani Nadīr and give part of their houses and wealth to the Refugees, or to let the (poor) Refugees alone have a share in that property, so that with it they might build their houses and make a start in some business or trade. The Anṣār replied that they were willing that the Refugees alone should have a share, and, notwithstanding that, they might continue to lodge in their houses (Rz).

10a. This verse contains two directions for all future Muslim generations, viz., to
SECTION 2: The Hypocrites fail in their Promise to the Jews

11 Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the People of the Book: If you are expelled, we certainly will go forth with you, and we will never obey anyone concerning you; and if you are fought against, we will certainly help you. And Allâh bears witness that they surely are liars.

12 If they are expelled, they will not go forth with them, and if they are fought against, they will not help them; and even if they help them, they will certainly turn (their) backs; then they shall not be helped.

13 Your fear in their hearts is indeed greater than Allâh's. That is because they are a people who understand not.

14 They will not fight against you in a body save in fortified towns or from behind walls. Their fighting between them is severe. Thou wouldst think them united, but their hearts are divided. That is because they are a people who have no sense.

15 Like those before them shortly: they tasted the evil consequences of their conduct, and for them is a painful chastisement.

16 Like the devil when he says to man: Disbelieve. But when he disbe-
believes, he says: I am free of thee: surely I fear Allâh, the Lord of the worlds.

17 So the end of both of them is that they are both in the Fire to abide therein. And that is the reward of the wrong-doers.

SECTION 3: An Exhortation

18 O you who believe, keep your duty to Allâh, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allâh. Surely Allâh is Aware of what you do.

19 And be not like those who forget Allâh, so He makes them forget their own souls. These are the transgressors.

20 Not alike are the companions of the Fire and the owners of the Garden. The owners of the Garden are the achievers.

21 Had We sent down this Qur’ân on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of the fear of Allâh. And We set forth these parables to men that they may reflect.

22 He is Allâh besides Whom there is no God: The Knower of the unseen and the seen; He is the Beneficent, the Merciful.

23 He is Allâh, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of

a. From this verse to the end we have a most beautiful collection of the Divine names.
greatness. Glory be to Allâh from that which they set up (with Him)!

24 He is Allâh; the Creator, the Maker, the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.
CHAPTER 60

Al-Mumtağanah:
The Woman Who is Examined

(REVEALED AT MADĪNAH: 2 sections; 13 verses)

The whole of this chapter deals with the relations between the Muslims and the non-Muslims, and in particular with the undesirability of relations with those enemies who were bent upon extirpating Islåm, and who, not being satisfied with expelling the Muslims from their homes, now made war on them. It is in this connection that the Holy Prophet is enjoined to examine the women who came to him from among the idolaters for the purpose of embracing Islåm, so that, if they were found to be inspired by sincere motives, they should be retained. It is this circumstance which gives its title to this chapter. It shows that, notwithstanding enmity, the Muslims were required to be fair in their dealings with the disbelievers. A clear statement was needed regarding the relations of the two communities on account of the hostilities which had sprung up between them. This gives us the clue to its connection with the last chapter.

The first section opens with an injunction against entering into friendly relations with the enemies of Islåm, and the example of Abraham is quoted. The second section, however, adds that every non-Muslim is not to be regarded as an enemy. This direction, given as it was at a very late date, furnishes a basic principle in a discussion of the question of friendly relations. It is then stated that women who fled from Makkah to escape persecution, could be given shelter if they were found, on examination, to be sincere.

The date of revelation may be placed between the treaty of Hudaibiyah and the conquest of Makkah; it was very likely the seventh year of the Hijrah.
SECTION 1: Friendly Relations with Enemies

In the name of Allāh, the Beneficent, the Merciful.

1 O you who believe, take not My enemy and your enemy for friends. Would you offer them love, while they deny the Truth that has come to you, driving out the Messenger and yourselves because you believe in Allāh, your Lord? If you have come forth to strive in My way and to seek My pleasure, would you love them in secret? And I know what you conceal and what you manifest. And whoever of you does this, he indeed strays from the straight path.

2 If they overcome you, they will be your enemies, and will stretch forth their hands and their tongues towards you with evil, and they desire that you may disbelieve.

3 Your relationships and your children would not profit you, on the day of Resurrection — He will decide between you. And Allāh is Seer of what you do.

4 Indeed, there is for you a good example in Abraham and those with him, when they said to their people: We are clear of you and of that which you serve besides Allāh. We disbelieve in you and there has arisen enmity and hatred between us and you forever until you believe in Allāh alone

1a. It should be noted that the reason given for not taking the disbelievers as friends is that they are the enemies of Allāh and His Messenger, who drove out the Prophet and the Muslims from their homes. Vv. 8 and 9 afford a full explanation.

2a. That is, they would slay you with their hands and revile you with their tongues.
except Abraham’s saying to his sire: I would ask forgiveness for thee, and I control naught for thee from Allâh. Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming.

5 Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord. Surely Thou art the Mighty, the Wise.

6 Certainly there is for you in them a good example, for him who hopes for Allâh and the Last Day. And whoever turns away, surely Allâh is the Self-Sufficient, the Praised.

SECTION 2: Friendly Relations with non-Muslims

7 It may be that Allâh will bring about friendship between you and those of them whom you hold as enemies. And Allâh is Powerful; and Allâh is Forgiving, Merciful.

8 Allâh forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allâh loves the doers of justice.

4a. As shown in 6:74a, it was not Abraham’s father for whom he thus prayed, for ultimately this sire of Abraham proved to be a deadly enemy. Abraham’s example is quoted to show how loving and tender he was towards his people, yet, when it became clear to him that they were bent upon uprooting the Truth, even Abraham could not maintain relations of friendship with them. The Holy Prophet and his companions were in like manner now obliged to renounce all relationships of friendship with a people who were not only the avowed enemies of the Muslims but also in a state of continual war with them. For Abraham’s promise to ask forgiveness for his sire, see 19:47.

7a. This verse makes it clear that the prohibition against friendly relations with the disbelievers was only temporary, to be operative only so long as the war continued. The friendship prophetically referred to here was brought about after the conquest of Makkah.

8a. see next page.
9 Allâh forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.

10 O you who believe, when believing women come to you fleeing, examine them. Allâh knows best their faith. Then if you know them to be believers send them not back to the disbelievers. Neither are these (women) lawful for them, nor are those (men) lawful for them. And give them what they have spent; and there is no blame on you in marrying them, when you give them their dowries. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allâh’s judgment; He judges between you. And Allâh is Knowing, Wise.

8a. This verse and the one that follows, revealed as they were at a time when the relations between the Muslims and the disbelievers were most strained on account of the existence of a continual state of war between the two parties, settle conclusively that friendly relations between Muslims and non-Muslims, as such, are not prohibited. It is in the light of these verses that all the verses forbidding friendly relations with the disbelievers should be read, because here the true principle is revealed in unmistakable language, allowing friendly relations with one class of disbelievers and prohibiting such relations with those of another class.

10a. People continued to embrace Islåm at Makkah, although there was now no preacher of the faith there. This gradual conversion to Islåm continued notwithstanding the bitter persecution of the new converts, which compelled them to flee from their homes. It is an unparalleled example of the deep impression which the Holy Prophet’s truth had made upon the Makkans. The example cited here relates to believing women who fled to Madinah under these circumstances. These women were not taken unconditionally; it was necessary that they should be examined. In accordance with this injunction we find it related that the Holy Prophet obtained the assurance of such women under oath that they had not left their homes except on account of Islåm, and that it was not the desertion of their husbands or the love of anyone that had prompted them to flee (JB, Kf).

10b. The state of permanent warfare maintained between the Muslims and the disbelievers did not allow of any social relationship to be established between the two
11 And if any part (of the dowries) of your wives has passed away from you to the disbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and keep your duty to Allâh in Whom you believe.  

12 O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allâh, and will not steal, nor commit adultery; nor kill their children, nor bring a calumny which they have forged of themselves, nor disobey thee in what is good, accept their pledge, and ask forgiveness for them from Allâh. Surely Allâh is Forgiving, Merciful.

13 O you who believe, take not for friends a people with whom Allâh is wroth — they indeed despair of the Hereafter, as the disbelievers despair of those in the graves.