

AL-MUMTAHANA - THE EXAMINED ONE



A DIRECTIVE TO DISASSOCIATE FROM THOSE WHO SHOW ENMITY AND TO BE JUST AND COMPASSIONATE TO THOSE WHO DO NOT DISPLAY ANIMOSITY
PROTECTION ACCORDED TO THE WOMEN WHO LEFT MAKKA TO TAKE REFUGE IN MADINA AS BELIEVERS

060

PROTECTION ACCORDED TO THE WOMEN WHO BELIEVE
A DIRECTIVE NOT TO BEFRIEND THOSE WHO DO NOT BELIEVE IN ACCOUNTABILITY



4

Ayaat 10-13

MUSLIMS ENJOINED TO HAVE JUST AND COMPASSIONATE RELATIONS TOWARDS THOSE WHO DO NOT SHOW ANIMOSITY



3

Ayaat 7-9

A ROLE MODEL IN PROPHET IBRAHEEM AND HIS COMPANIONS WHO DISTANCED HIMSELF FROM THE ENEMIES OF DIVINITY AND HIS DUA

"Our Rabb! on You do we rely, and to You do we turn, and to You is the eventual coming AYA 4



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Ayaat 4-6

INSTRUCTION OF NO AFFECTION WITH AN OPEN ENEMY OF DIVINITY

A Muslim from Madina attempted to disclose the Prophets plans towards the Quraysh in order to protect his family in Makka.
The Prophet forgave him. Divinity reminds of the enmity of the Quraysh who would not be affected with love and compassion.

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Ayaat 1-3



060. Al-Mumtahana ~ The Examined One 13 Ayaat (Madani)

FOCUS

A DIRECTIVE TO DISASSOCIATE FROM THOSE WHO SHOW ENMITY AND TO BE JUST AND COMPASSIONATE TO THOSE WHO DO NOT DISPLAY ANIMOSITY
PROTECTION ACCORDED TO THE WOMEN WHO LEFT MAKKA TO TAKE REFUGE IN MADINA AS BELIEVERS

DID YOU KNOW?

THE TITLE REFERS TO THE EXAMINED ONE IN PARTICULAR TO THE WOMEN WHO LEFT MAKKA TO GO TO MADINA AFTER THE TREATY OF HUDAIBIYYA AS MUSLIMS FOR PROTECTION.

IT IS ALSO KNOWN AS AL IMTIHAAN (THE EXAMINATION) WHICH DESCRIBES THE CHAPTER AS ONE THAT EXAMINES THE HUMAN BEING. ALSO CALLED AL MAWADDAH (THE AFFECTION) FROM VERSE 7.

SELECTED AYAAT

- 60:4 Prophet Ibrahim (pbuh) an excellent role model
60:4 "Our Lord! On You do we rely and to You do we turn and to You is the eventual return
60:10 "...When believing women come after emigrating; examine them..."

NARRATIVE

THE CHAPTER BEGINS WITH THE DIRECTIVE THAT THOSE WHO ARE OPEN ENEMIES OF DIVINITY WILL NEVER BE PROTECTIVE FRIENDS. IT ALLUDES TO THE INCIDENT OF HATEEB WHOSE WIFE AND CHILDREN WERE IN MAKKA. HE SENT A MESSAGE TO THE QURAYSH THAT IF THE MUSLIMS SHOULD COME TO MAKKA, THEY SHOULD NOT HURT HIS WIFE AND FAMILY GIVING AWAY THE PLANS OF THE PROPHET. ADVISED BY JIBRAIL HE ASKED IMAM ALI WITH OTHERS TO INTERCEPT THE MESSENGER WHO HID THE LETTER IN HER HAIR. THE PROPHET FORGAVE HATEEB.

THE EXAMPLE OF PROPHET IBRAHEEM AND HIS FOLLOWERS IS THEN CITED AS AN EXAMPLE TO BE FOLLOWED.
THE CHAPTER CONTINUES IN EXHORTING FOR GOOD RELATIONS WITH THOSE WHO DO NOT OPPOSE THE MUSLIMS.
IT CONCLUDES REFERRING TO THE EMIGRATION OF WOMEN FROM MAKKA TO MADINA FROM WHICH THE CHAPTER GETS ITS NAME.

THE PROPHET HAD SIGNED A TREATY AT HUDAIBIYYA WITH THE MAKKANS THAT IF A MAN FROM MAKKA EMIGRATED TO MADINA, THE MUSLIMS WOULD HAVE TO RETURN HIM. A WOMAN CALLED SABI'A, DAUGHTER OF HARITH WENT TO MADINA FROM MAKKA AND VERSES 10 -12 WERE REVEALED ASKING THE WOMEN TO CONFIRM THE EMIGRATION WAS BECAUSE THEY HAD BECOME MUSLIMS. THE MAKKANS WERE ADVISED THAT THE TREATY DID NOT INCLUDE WOMEN.