

Tafseer Surah Al-Mujadila

Introduction

- I. This *surah* intertwines two subjects: *family matters* and *faith related matters*
 - A. This shows us that both are interconnected and we cannot separate between the two
- II. Background of this *surah*
 - A. A female companion named Khawlah bint Tha'labah had a disagreement with her husband, Aws ibn Aṣ-Ṣâmit, who then told her that she was as unlawful for him just as the *zahr* (back) of his mother. This statement had been considered to be a form of divorce (known as *zihar*) in pre-Islamic Arabia. Khawlah came to the Prophet ﷺ to ask for his opinion. He ﷺ told her that he had not received any revelation in this regard, and that, based on tradition, she was divorced. She argued that she and her husband had children together who would suffer if their parents were separated. Then she started to plead to Allah as the Prophet ﷺ repeated the same answer. Eventually, this Medinan *surah* was revealed in response to her pleas, thereby abolishing this ancient practice [The Clear Qur'an Translation]
 1. Definition of *zihar*: this is when the husband makes a similarity between his wife and someone with whom he is forbidden to ever have intercourse with (mother, sister, daughter, man, etc.) [My comment]
 - a) It usually occurs in the heat of argument when the husband says to his wife, "You are to me like the back of my mother!"
 - (1) By this he means, "I consider you just like my mother, thus, I am not allowed to engage in intercourse with you anymore." [My comment]
 - (2) It is considered a type of divorce in Islam but it is forbidden to do it in this manner. It was also practiced by pagans in pre-Islamic Arabia
 - B. This *surah* is called *al-Mujadilah* (argument) because the woman argued with the Prophet Muhammad ﷺ regarding her situation

Tafseer of the Verses

1. **Indeed, Allah has heard the argument of the woman who pleaded with you 'O Prophet' concerning her husband, and appealed to Allah. Allah has heard your exchange. Surely Allah is All-Hearing, All-Seeing.**
 - a. The fact that a verse came down regarding this situation related to *zihar* shows that it was important enough for the Qur'an to be revealed about it
 - b. Allah hears all voices at all times, expressing all kinds of needs and He can even see the footsteps of a black ant walking on a solid rock on a dark night [Sa'di]
 - c. Aisha reported about this incident that when Khawlah came to complain about her husband to the Prophet ﷺ, she could barely make out what she was saying due to the distance from her but Allah heard every word and responded to her concern [Zaheer]

- 2. Those of you who ‘sinfully’ divorce their wives by comparing them to their mothers ‘should know that’ their wives are in no way their mothers. None can be their mothers except those who gave birth to them. What they say is certainly detestable and false. Yet Allah is truly Ever-Pardoning, All-Forgiving.**
- a. This teaches us that we must be careful how we behave with our spouses even if it is just verbal exchange
 - b. What the husband did was called ‘detestable’ because there are better ways to express one’s frustration than to use such false, indecent and forbidden language
 - i. Allah regarded this matter as something extremely serious and abhorrent [Sa’di]
 - c. The end of the verse means that Allah is overlooking and forgiving: He has legislated an atonement for you to free you of the sin [*al-Mukhtasar fee al-Tafseer*]
 - i. Also that He is Forgiving and Merciful towards those who have committed some deviations, as long as they rectify them through sincere repentance [*al-Tafseer al-Muyassar*]
- 3. Those who divorce their wives in this manner, then ‘wish to’ retract what they said, must free a slave before they touch each other. This ‘penalty’ is meant to deter you. And Allah is All-Aware of what you do.**
- a. Husbands who wish to return to intercourse with their wives after *zihar* must pay expiation before doing so and are not allowed to have intercourse before atonement [*al-Mukhtasar fee al-Tafseer*]
 - i. Expiation only becomes obligatory once the husband decides to retract his word and not when the words of *zihar* itself are uttered [Sa’di]
 - b. The slave can be male or female but must be a Muslim and must be free of any defects that could affect his or her ability to work [Sa’di]
 - c. This expiation is meant to deter the husbands so that they avoid doing *zihar* in the future [*al-Tafseer al-Muyassar*]
 - i. People are less likely to engage in acts that have consequences attached to them [My comment]
- 4. But if the husband cannot afford this, let him then fast two consecutive months before the couple touch each other. But if he is unable ‘to fast’, then let him feed sixty poor people. This is to re-affirm your faith in Allah and His Messenger. These are the limits set by Allah. And the disbelievers will suffer a painful punishment.**
- a. This alternative method of atonement also applies if one is unable to find a slave, such as in today’s world where slavery is no longer practiced in society [My comment]
 - b. If someone’s consecutive fast is interrupted due to a valid excuse, such as, illness, Eid, Ramadan, etc., then he does not need to worry about starting over but can continue from wherever he left off [Zaheer]
 - c. Feeding sixty poor people does not have to be all at once but could be overtime, such as a person feeding 10 poor people a month and so on
 - i. The food given to them must be the average amount from the same type that the person paying the penalty himself eats
 1. Others opine that it is done by giving them enough of the local staple food

to suffice them, as is the view of many commentators, or by feeding each poor person a *mudd*¹ of wheat or half a *sa*² of another foodstuff that is acceptable as *zakat al-fitr*, as is the view of others [Sa'di]

- d. This expiation re-affirms the person's faith because it reminds them while they are going through the atonement as to why they are doing it, which is so that they do not have to answer for it in the afterlife, so it re-affirms their faith
 - i. Adherence to the rulings of Allah and acting in accordance with them is part of faith; indeed it is the aim of faith and is one of the things that cause faith to increase, develop and become complete [Sa'di]
- e. The 'disbelievers' here at the end of the verse is in reference to this particular ruling and is not talking about actual non-Muslims. In other words, Allah is speaking to Muslim husbands here who would deny this particular law regarding *zihar* divorce

5. Indeed, those who defy Allah and His Messenger will be debased, just like those before them. We have certainly sent down clear revelations. And the disbelievers will suffer a humiliating punishment.

- a. They have no excuse before Allah, for Allah has established the ultimate proof against humanity; He sent down clear revelations and proofs to explain the facts of faith and explain the ultimate aims and goals. So whoever follows them and acts in accordance with them is one of those who are guided and will triumph [Sa'di]

6. On the Day Allah resurrects them all together, He will then inform them of what they have done. Allah has kept account of it all, while they have forgotten it. For Allah is a Witness over all things.

- a. The language suggests that Allah will thoroughly inform them of what they did with details
- b. Mankind may forget but Allah never forgets. All of our deeds are being recorded with precision in a clear record and can either be an evidence against us or for us on the Day of Judgment
 - i. Allah will resurrect all the dead and gather the former and the latter generations on one plain. He will inform them of their deeds, which Allah has recorded and preserved in the Preserved Tablet, and kept in scrolls of their own deeds, even though they had forgotten them. Allah is Witness over all things; nothing is hidden from Him [*al-Tafseer al-Muyassar*]

7. Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has 'perfect' knowledge of all things.

- a. Allah tells us in this verse that there is no private meeting anywhere in the world except that Allah is present as well through His knowledge and knows what was discussed in it. This is to threaten the hypocrites who were having private meetings in order to plot

¹ *Mudd*: Food equal to the amount that can fill two hands put together.

² *Sa'*: Food equal to the amount that can fill two hands put together times four, so four *mudd* are equal to one *sa'*.

against the Prophet ﷺ while pretending to be Muslims. They would hold secretive private meetings in order to discuss how to cause harm to the message of Islam and Muslims

- i. There is no escaping nor hiding from Allah, He is always aware of His slaves' deeds whether they do them publicly or secretly [Sabuni]
- b. In the end of the verse, Allah informs that on the Day of Resurrection, Allah, the Most High, will inform them of what they have done, both good and bad, and He will recompense them accordingly [*al-Tafseer al-Muyassar*]

8. Have you not seen those who were forbidden from secret talks, yet they 'always' return to what they were forbidden from, conspiring in sin, aggression, and disobedience to the Messenger? And when they come to you 'O Prophet', they greet you not as Allah greets you, and say to one another, "Why does Allah not punish us for what we say?" Hell is enough for them—they will burn in it. And what an evil destination!

- a. 'Secret talk' is a conversation between two or more people. It may be a discussion about something good or something evil [Sa'di]
- b. The beginning of the verse is in reference to the Jews. Whenever a Muslim passed by them, they would put their heads together and begin to counsel secretly. That scared the Muslim. He feared that they might be plotting to kill him. The Prophet ﷺ forbade them but to no avail [Zaheer]
 - i. Others opine that it is in reference to both Jews and the hypocrites in Medina who used to hold private meetings [to plot against Muslims] and mock Muslims by winking with their eyes when they saw believers, so the latter complained to the Prophet ﷺ, who then forbade them from doing that but they returned to that behavior once again [Sabuni]
- c. 'Sin' is a spiritual problem and 'aggression' is a social problem. Those who hold secret meetings for evil purposes are hurting their own faith by committing a sin and cause social disorder through aggression and animosity
 - i. The evildoer takes the command of Allah lightly, and converses in sin and transgression, and in enmity and disobedience towards the Messenger ﷺ, as the hypocrites did all the time with the Messenger [Sa'di]
- d. Meaning of '*they greet you not as Allah greets you*'
 - i. Some said it is in reference to the Jews who used to play with words when they addressed the Prophet ﷺ to ridicule him, saying for example 'Asâmu 'alaikum' (death be upon you) instead of 'Asalâmu 'alaikum' (peace be upon you)—which is the greeting of Islam [Zaheer]
 1. The last part of the verse is in reference to them discussing with one another in private as to why they were not punished immediately for greeting the Prophet ﷺ in an unfit manner. They said to each other in private, "Why does Allah not punish us for what we say? Because if he was truthful in his claim that he is a Prophet, Allah would have punished us for what we say about him!" Then Allah says that Hell is enough of a punishment for them for what they say; they will definitely suffer its heat

[*al-Mukhtasar fee al-Tafseer*]

- a. Allah says, explaining that He gives respite [respite to them] but does not forget [Sa'di]
- ii. Some said it is in reference to sincerity and indicating that the hypocrites are not sincere in their greeting of *salam* (peace) to the Prophet ﷺ
 1. Some said the hypocrites used to do the same as the Jews with the greeting to the Prophet ﷺ and others said that they would abandon the greeting of Islam and give him ﷺ the greetings from the pre-Islamic era [Sabuni]

9. O believers! When you converse privately, let it not be for sin, aggression, or disobedience to the Messenger, but let it be for goodness and righteousness. And fear Allah, to Whom you will 'all' be gathered.

- a. This is a warning for believers to be careful in private meetings and to assure that they do not consist of discussions which constitute sinful behavior, such as, backbiting, gossiping, inciting people against the truth, lying, profanity, evil plotting, etc.
- b. This verse also tells us that we can have private meetings with each other for good things, such as, sincere advice, planning a charitable event, etc.
 - i. The believer complies with this divine command, so you will not find him conversing or talking about anything but that which brings him closer to Allah and keeps him away from that which incurs His wrath [Sa'di]

10. Secret talks are only inspired by Satan to grieve the believers. Yet he cannot harm them whatsoever except by Allah's Will. So in Allah let the believers put their trust.

- a. The reference is to some hypocrites who would come to the Prophet ﷺ and whisper a few words in his ear to give impression to the believers that something serious must have happened, such as, an enemy advancing upon them or his dear one killed in an expedition, causing anxiety [Zaheer]
- b. Some said it is in reference to private conversations in which the enemies of the believers plotted against them and planned to do them harm [Sa'di]
- c. Secret discussions that contain sin, inciting enmity and disobedience to the Messenger are only the result of Satan adorning and whispering to his associates, so that he can cause grief to the believers that they are being plotted against. However, neither Satan nor his beautification of things will harm the believers in any way, except if Allah wills and intends it. So it is upon Allah that the believers should rely in all their affairs

[*al-Mukhtasar fee al-Tafseer*]

- i. No matter how much the enemies of Allah, His Messenger ﷺ and the believers maliciously converse and plot, they only harm themselves, and they cannot harm the believers except only as much as Allah Wills and Decrees...whoever puts his trust in Allah, Allah will suffice him against the plots of his enemies and will take care of his religious and worldly affairs, therefore, the believers should not care for their [evil] secret discussions because Allah will protect them from their plots and evil [Sa'di and Sabuni]

11. O believers! When you are told to make room in gatherings, then do so. Allah will make

room for you 'in His grace'. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do.

- a. The companions used to compete for a place in the gathering of the Messenger of Allah ﷺ, so when someone approached, they crowded around their gathering. Allah then commanded them to make space for one another. Commentators explain that the meaning of 'make room' is to expand, indicating that they used to sit uncomfortably around the Messenger of Allah ﷺ, others unable to find a place to sit in the gathering. So Allah commanded the believers to widen their gathering for others so that people could have equal opportunities. The Prophet ﷺ preferred those of greater virtue to be given a place to sit in the gathering over others, such as, the companions of Badr, the emigrants, etc. [Ibn Jawzi]
- b. After Allah mentioned the etiquette of speech, He mentions the etiquette of gatherings [al-Mukhtasar fee al-Tafseer]
 - i. There is a need to make room for one another or for newcomers in the gathering. It is good manners to make room for them, and that will not harm anyone who is already sitting in the slightest, for his brother will be able to have room without causing any harm to the one who is already there [Sa'di]
 - ii. It is not right to ask anyone to yield his sitting place to another. It also applies to battles if someone tries to occupy a place [of another] in the first row, hoping to get martyred. It is another thing that others should make space and accommodate the person on their own. If someone leaves his place in the mosque for a short errand has the right of place [to the same spot] when he returns [Zaheer]
- c. Allah making room for them means in every likely manner and place: in provision, heart, grave, and in paradise [Zaheer]
- d. There are several opinions as to what the phrase 'to rise' here is in reference to [Ibn Jawzi]:
 - i. Rising for Prayer: It refers to standing up for the prayer. There were men who were sluggish about it
 - ii. Mobilizing for Battle: It signifies standing up to fight the enemy
 - iii. Engaging in Any Good Deed: It means standing up for any act of goodness, whether it be fighting, commanding what is right, etc.
 - iv. Leaving the House of the Prophet ﷺ: It refers to leaving the house of the Prophet ﷺ. Some of the companions used to linger when sitting in the Prophet's house. So, they were commanded to disperse when told to do so
 - v. The General Sense: The general meaning is to rise, move, and make room for the sake of one's brethren
 1. For example, to give up your space in a gathering to another when told to do so for some reason [Sa'di]
 - a. The Prophet ﷺ told some companions in one of his gatherings to get up in order to make room for the more virtuous companions [Ibn

Jawzi]

- e. The last part of the verse about knowledge refers to the virtue of knowledge, and tells us that the beauty and outcome thereof is to observe proper etiquette and act in accordance with that knowledge. Allah will raise the people of knowledge and faith in status according to what He has bestowed upon them of knowledge and faith [Sa'di]
 - i. True faith and right knowledge bestow Islamic manners and teach ways of behavior. The more men of faith progress in faith, the humbler they become and think of themselves as of no worth. By this, Allah raises their ranks [Zaheer]
 - ii. Ibn Mas'ud used to say, "O' People! Understand this verse and let it motivate you towards knowledge, for indeed, Allah elevates the believing scholar above those who do not possess knowledge in ranks" [Ibn Jawzi]
 - iii. This verse also teaches us to know and show respect and honor towards people of virtue and knowledge. They should be preferred over oneself, for example, by giving them a place to sit in one's gathering. We should also respect the elders among our midst by doing the same and have mercy on the children, as was instructed to us by the Prophet ﷺ [Sabuni]

12. O believers! When you consult the Messenger privately, give something in charity before your consultation. That is better and purer for you. But if you lack the means, then Allah is truly All-Forgiving, Most Merciful.

- a. The hypocrites in Medina wanted to do private meetings with the Prophet ﷺ, so it was temporarily mandated that whoever wants to do so must give charity first. This would prevent the hypocrites from meeting with him ﷺ because they were generally wealthy but too cheap and it was also a way to test the sincerity of the true believers vs the false ones
 - i. At one point in time there seems to have been pretty good amount of counseling with the Prophet ﷺ, secret or open, pretended or real, with the hypocrites taking off a good share, and so Allah revealed this verse to bring order [Zaheer]
 - 1. Ibn Abbas said, "The Muslims used to take many issues to the Messenger ﷺ [to discuss in private] until it became very difficult for the Prophet ﷺ [to accommodate]. So Allah wanted to alleviate His prophet [Sabuni]
- b. This ruling was applicable to the one who could afford to give charity. As for the one who could not afford to give it, Allah did not make things difficult for him; rather He pardoned him and let him off, and made it permissible for him to converse privately with the Messenger ﷺ [Sa'di]

13. Are you afraid of spending in charity before your private consultations 'with him'? Since you are unable to do so, and Allah has turned to you in mercy, then 'continue to' establish prayer, pay alms-tax, and obey Allah and His Messenger. And Allah is All-Aware of what you do.

- a. Meaning are you afraid that you should be offering a charity that may result in financial losses? [Zaheer]
- b. When the believers found it burdensome to give charity every time they wanted to converse privately with the Messenger ﷺ, Allah made it easier for them and did not

hold them to account. [Then] The obligation to give charity before conversing with him was waived, but the obligation of venerating the Messenger ﷺ and respecting his status remained in effect and was not abrogated, because the requirement of giving charity was introduced for a purpose, and was not an aim in and of itself; rather the purpose behind it was to observe proper etiquette with the Messenger ﷺ and show respect to him [Sa'di]

- c. Allah [then] instructed them to [instead] adhere to the main commands that are intended for their own sake (and not for another purpose) [Sa'di]
- d. 'Obeying Allah and His Messenger' means complying with their commands, heeding their prohibitions, believing what they have told us, and adhering to the limits set by Allah [Sa'di]

14. Have you not seen those 'hypocrites' who ally themselves with a people with whom Allah is displeased? They are neither with you nor with them. And they swear to lies knowingly.

- a. Meaning do you not see the hypocrites who befriend the Jews whom Allah is angry with due to their disbelief and sins? These hypocrites are neither from the believers nor from the Jews; rather, they are uncertain between the two: neither are they on one side nor the other. Yet they will swear that they are Muslims and that they did not relate information about the Muslims to the Jews, but they are liars despite their oaths [al-Mukhtasar fee al-Tafseer]
 - i. The hypocrites used to try to take advantage from both sides, aligning with whichever side benefited them more in that moment. They passed on Muslim secrets, such as, the news of forthcoming military campaigns to the Jews [Zaheer]
- b. The hypocrites purposely lied in their oaths to the Messenger ﷺ [in trying to assure him that they are Muslims] [al-Tafseer al-Muyassar]
 - i. They also lied when they swore that [they believed that] Muhammad ﷺ is a Messenger of Allah [Zaheer]

15. Allah has prepared for them a severe punishment. Evil indeed is what they do.

- a. Allah has prepared for these hypocrites a severe and painful punishment, for their deeds of hypocrisy and swearing to lies were indeed evil [al-Tafseer al-Muyassar]
 - i. Allah will enter them into the lowest depths of the hellfire. The extent and severity of this punishment no one knows except Allah [al-Mukhtasar fee al-Tafseer and Sa'di]

16. They have made their 'false' oaths as a shield, hindering 'others' from the cause of Allah. So they will suffer a humiliating punishment.

- a. They take the oaths they swear as protection against being killed due to disbelief, by outwardly showing Islam to protect their lives and wealth. So they turn the people away from the truth by belittling and hindering the Muslims [al-Mukhtasar fee al-Tafseer]
 - i. Their treacherous activities were being done under the false guise of Islam
 - ii. They used to try to prevent the people from entering into Islam by casting doubts in the hearts of weak believers, plotting, and deceiving against the believers

[Sabuni]

- b. A humiliating punishment awaits them in the fire, due to their arrogance in rejecting faith in Allah and His Messenger and obstructing others from His path [*al-Tafseer al-Muyassar*]
 - i. They will be humiliated with an eternal punishment that will not be alleviated for even a short while, and they will not be given respite [Sa'di]

17. Neither their wealth nor children will be of any help to them against Allah whatsoever. It is they who will be the residents of the Fire. They will be there forever.

- a. The wealth and children of the hypocrites will not be able to avert the punishment of Allah from them in any capacity, they will remain in the Fire for eternity never coming out. This recompense is generic for anyone who keeps [others] away from the religion of Allah whether through their words or deeds [*al-Tafseer al-Muyassar*]

18. On the Day Allah resurrects them all, they will 'falsely' swear to Him as they swear to you, thinking they have something to stand on. Indeed, it is they who are the 'total' liars.

- a. Meaning these hypocrites will try to do the same thing on the Day of Judgment by making false oaths and swearing that they were true believers, but their performance will not be accepted because they are liars
 - i. They will swear in front of Allah that they were not upon disbelief nor hypocrisy; rather they were only believers who acted in accordance to the pleasure of Allah. They will take oaths in front of Him in the afterlife just as they would take oaths in front of you, O believers, in the world that they were believers. They will think that by taking these oaths in front of Allah they will be in a position to bring some benefit to themselves or prevent some harm falling upon themselves [*al-Mukhtasar fee Al-Tafseer*]
 1. They will [erroneously] believe that this [false oaths] will benefit them with Allah, just as it benefited them among the Muslims in the world [*al-Tafseer al-Muyassar*]

19. Satan has taken hold of them, causing them to forget the remembrance of Allah. They are the party of Satan. Surely Satan's party is bound to lose.

- a. The verb used in Arabic for 'taken hold' implies that Satan has complete control over them and does not need to work very hard to do his bidding. They immediately act on his slightest indications. These people who are on auto-pilot with Satan are being called his party because they fully comply with his commands and help him with spreading disobedience to Allah
- b. The party of Satan and his followers are the losers in the world and the afterlife, because they have sold guidance in exchange for deviance, and Paradise for the hellfire [*al-Mukhtasar fee al-Tafseer*]
- c. A sign of Satan taking hold of a person is when he busies the person with the outer [beauty] of this world, from food, drink, clothes, etc., which distract the person from obedience of Allah. The person also begins to only care about accumulating wealth without any regard for what is permissible or forbidden [Sabuni]

20. 'As for' those who defy Allah and His Messenger, they will definitely be among the most debased.

- a. This is a promise and a warning, a warning for those who oppose Allah and His Messenger through disbelief and disobedience, that they are doomed and disgraced, with no honorable outcome for them and no victorious banner to support them [Sa'di]

21. Allah has decreed, "I and My messengers will certainly prevail." Surely Allah is All-Powerful, Almighty.

- a. The prevailing is in reference to this world
- b. There are a number of interpretations offered as to what it means for the messengers to prevail:
 - i. It means that Allah does not allow His Messengers to be killed
 1. Messengers are different from prophets. The latter may be killed
 - ii. The Messengers only die after the mission is accomplished
 - iii. If the Messengers leave, they are not destroyed but the nation may be destroyed
- c. Whoever was sent among the messengers with war, the consequence of the matter was in his favor. And whoever was not sent with war, then he prevailed with evidence [Ibn Jawzi]
 - i. Allah has decreed in His prior knowledge that He and His messengers will definitely be victorious over His enemies with strength and evidence [al-Mukhtasar fee al-Tafseer]
- d. Allah, exalted is He, is Powerful, nothing can incapacitate Him; Mighty over His creation [al-Tafseer al-Muyassar]
- e. According to some scholars, this verse was revealed during the middle of the Medinan period. A few years later, it came true even though at the time no such sign was visible. This is proof of the revelatory nature of the Qur'an [Zaheer]

22. You will never find a people who 'truly' believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family. For those 'believers', Allah has instilled faith in their hearts and strengthened them with a spirit from Him. He will admit them into Gardens under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah. Indeed, Allah's party is bound to succeed.

- a. A person cannot be a true believer in Allah and the Last Day unless he acts in accordance with faith and its necessary consequences [Sa'di]
 - i. It is not possible to combine in the heart the love of Allah and His enemies just as it is not possible to combine light and darkness. The one who loves someone, it prevents him from loving his beloved's enemy. It is impossible that a believer could love those who oppose Allah and His messenger [Sabuni]
 1. Some said this verse came down because some of the companions fought against their own family members (fathers, sons, uncles, etc.) in the Battle of Badr, showing their true loyalty to Allah and His Messenger over their own family members who had become enemies of Islam [Sabuni and Zaheer]

- b. You will not find a people believing in Allah and in the Day of Judgment, who love and befriend those who regard Allah and His Messenger as enemies, even though these enemies of Allah and His messengers happen to be their fathers, sons, brothers, or tribe members they affiliate themselves to. This is because faith prevents them from befriendng the enemies of Allah and His Messenger, and because the connection of faith is greater than all connections, so it is to be given priority at times of conflict. Those who do not befriend the enemies of Allah and His Messenger - even if they are their own relatives - are the ones in whose hearts Allah has established faith such that they do not waver, and has strengthened with His proof and light [*al-Mukhtasar fee al-Tafseer*]
- i. They are the party of Allah that fulfills whatever He commands and refrain from the things He does not allow [*al-Mukhtasar fee al-Tafseer*]
 - ii. This verse does not prevent Muslims from being good to the unbelievers, helping them out when the need arises, treating them well at the social level, or doing business with them. We have several examples of the Prophet ﷺ and his Companions in evidence [Zaheer]
- c. The phrase '*instilled faith in their hearts*' means He has marked it, established it, and deeply rooted it so that it remains steadfast, unaffected by doubts and suspicions and '*spirit from Him*' means His guidance, assistance, Divine support, and benevolence [Sa'di]
- d. The phrase '*Allah is pleased with them and they are pleased with Him*' means Allah accepted their deeds from them so is Pleased with them and they obtained His great reward [as a result]. They are also pleased with their Lord for what He gave them [Sabuni]