

التفسير المحرر 2

The ignorant and those of weak intellect among the people—the Jews, the hypocrites, and the polytheists—will ask, “What has turned the Muslims away from the direction of Bayt Al-Maqdis (the Sacred House in Jerusalem), to which they once faced in prayer?” Say, O Muhammad, “To Allah alone, and to none besides Him, belongs the dominion of the east and the west and all that is between them. For all directions are created and owned by Him; thus it is His prerogative to command turning toward whichever direction He wills, exalted is He. And indeed, Allah Almighty in His wisdom, guides and grants success to whom He wills among His creation toward the straight path, and He Almighty has guided the believers to the Qiblah of Abraham (peace be upon him), which others have strayed from.”

In the same manner as We have guided you to the best direction of prayer, We have also made you the best and most just of nations, so that you may bear witness over other nations that their messengers and prophets (peace be upon them) have conveyed the message of their Lord Almighty. And Muhammad (peace and blessings of Allah be upon him) will bear witness to the truthfulness of the nation in what they have reported about the messengers of Allah conveying His message to their peoples. It is also said that Muhammad (peace and blessings of Allah be upon him) will testify that he

has conveyed the message of his Lord to his nation. We initially directed you, O Muhammad, towards Jerusalem, and then redirected you to the Ka'bah as a test, to distinguish those who would follow you and face the direction you face, from those who would turn back on their heels. Indeed, the matter of redirecting you from Jerusalem to the Ka'bah was a significant and burdensome affair, except for those whom Allah guided to the truth and enabled to act upon it. Allah would never let the reward of your prayers towards Jerusalem be lost; rather, it is preserved with Him. Indeed, Allah is Most Compassionate and Most Merciful to the people, and thus He would never let the reward of the acts of obedience of His believing servants go to waste.

We have certainly seen the turning of your face, [O Muhammad], towards the heavens, eagerly awaiting the revelation concerning the change of the qiblah to the Ka'bah. We shall indeed direct you to a noble qiblah that you will be content with and love. So turn your face towards the Ka'bah for prayer. And wherever you [believers] are, you must turn your faces towards it when intending to pray. Indeed, the Jews and the Christians know from their Scriptures that the Prophet's (peace and blessings of Allah be upon him) and the believers' turning towards the Ka'bah is a truth decreed by Allah, the Exalted. And Allah is not unaware of what those who know the truth yet deny and do not follow it

are doing; their deeds are recorded with Allah, so that He may punish them for what they have done.

By Allah, even if you, O Muhammad, were to bring every proof to the Jews and the Christians, and establish every argument to prove that the truth is what you have brought them, including the obligation to face the direction of the Sacred Mosque, they would not abandon their desires and follow you in that. Nor would you turn towards the direction of the Jews or the Christians, nor would the Jew turn towards the direction of the Christian, nor the Christian towards the direction of the Jew. And if you, O Muhammad, were to follow the desires of the Jews and the Christians regarding the direction of prayer or other matters after the truth has come to you to face the Ka'bah, you would be counted among the wrongdoers for abandoning the truth and following falsehood. This address is to the Prophet and, by extension, to his nation.

The Jews and the Christians who were given the Scripture recognize that Muhammad (peace and blessings of Allah be upon him) is indeed the truth, and that what he brought—such as the correctness of facing the Ka'bah in prayer—is the truth; they know this with absolute certainty, akin to their certainty about their own children, as they do not confuse them with others. Yet, despite the clarity of the truth and their certain knowledge of it, a group among them conceals what is in their books

regarding the description of the Prophet (peace and blessings of Allah be upon him) and what he brought concerning the direction towards the Ka'bah, while they know your truthfulness and that what you have brought is the truth.

Know, O Muhammad, that the only truth is what has come to you from your Lord, not what the Jews or the Christians, or others say; so let there be no doubt or hesitation in you regarding it.

Each community of faith has a direction of prayer they turn to. So hasten to seize the acts of obedience, including facing the Qiblah as Allah has commanded. Wherever you may be, on land, sea, or air, Allah will gather you all on the Day of Judgment to recompense you. Indeed, He is the All-Powerful, and nothing can hinder Him.

From wherever you set out, O Muhammad, whether on a journey or otherwise, turn your face towards the Ka'bah for prayer. Indeed, your turning towards the Ka'bah, O Muhammad, is a certain truth from your Lord. And Allah is never unaware of anyone's deeds; rather, He is fully aware of all actions and will recompense you all for them.

From wherever you set out, O Muhammad, whether on a journey or otherwise, turn your face towards the Ka'bah for prayer. And wherever you [believers] are, you must also turn towards it when intending to pray. We have changed your Qiblah to the Ka'bah so that the Jews may not argue against

you, saying: "Since you have agreed with us in our Qiblah towards Bayt al-Maqdis (Jerusalem), why do you criticize our religion, and why do you not follow our faith?" However, the argument of the wrongdoers—those who are the polytheists of Quraysh—will persist, as they falsely claim: "Since you have returned to our Qiblah, you must follow our religion." Do not fear these obstinate wrongdoers, but fear Me alone. I have ordained the facing of the Ka'bah for you to complete the rites of your upright religion, and so that you may be rightly guided, knowing the truth and acting upon it.

We have commanded you to face the Ka'bah as a blessing from Us upon you, just as We bestowed upon you the first blessing by sending Muhammad (peace and blessings of Allah be upon him) from among you, O Arabs—speaking your language, whose lineage and character you know. This messenger, whom We have blessed you by sending among you, has come to recite to you the Qur'an, purify you from the filth of polytheism and disbelief, and the vices of morals and disobedience, and to teach you the Book and the Sunnah, and to teach you what you were ignorant of, including the stories of those who passed and the news of what is to come from the unseen.

Remember Me with your hearts, tongues, and limbs in return for the blessings previously

mentioned. I will remember you. Be grateful to Me for the favors I have bestowed upon you with your tongues, hearts, and limbs, and do not deny My benevolence towards you.

O assembly of believers, adhere to patience and the performance of prayer; for they are assistance for you in great deeds. Indeed, Allah is with those who are patient, granting them His victory, support, and assistance.

And do not say about those who are killed fighting and striving for the cause of Allah: "They are dead," for the matter is not as you suppose. Rather, the truth is that the martyrs, after being killed until the Day of Resurrection, are alive with Allah in an intermediate state (Barzakh), wherein they find delight in the bounties of Paradise, but people are unaware of this matter in worldly life.

We will surely test you with a slight touch of fear, hunger, loss of some of your wealth, and the death of some among you, such as your children, family, and relatives, and a decrease in your fruits. And give glad tidings, O Muhammad, to the patient with news that will delight them, news that no one has informed them of before.

The patient ones are those who, when afflicted with calamity, say with conviction and certainty: "Indeed, we are servants owned by Allah, who has absolute authority over us with His wisdom and mercy, and indeed, we are transitioning from this

transient world and its calamities, and to Him alone we shall return on the Day of Resurrection, where He will recompense every doer for their deeds.

Those patient ones who are given glad tidings, who say, "Indeed we belong to Allah, and indeed to Him we will return," are praised by Allah Almighty and their status is elevated. Upon them descend His mercies, and they are those whom Allah Almighty has guided to the truth and granted them success in acting upon it.

Indeed, the Sa'i (ritual walking or running) between Safa and Marwah is among the manifest symbols of the religion. So whoever intends the Sacred House for the performance of the rites of Hajj or 'Umrah, let him find no blame in walking between them, thinking it a remnant of the practices of the [pre-Islamic] age of ignorance. And whoever performs the obligatory and recommended acts of worship and increases in them, let him know that Allah Almighty will reward him for his good deeds; for Allah is Appreciative; He does not let the reward of the doer of good be lost, and He is All-Knowing, nothing of their goodness is hidden from Him.

Indeed, the scholars of the Jews and Christians who concealed from the people the evidence proving the mission of the Prophet (peace and blessings of Allah be upon him) and the explanation of his attributes and the guidance, which is the

beneficial knowledge guiding to the path of truth, after We had made it clear in the Torah and the Gospel with complete clarity. Those are the ones whom Allah Almighty expels from His mercy, and the cursers ask Allah Almighty to curse them.

Except for those who repent from their concealment, acknowledging their sin, reforming their condition, and clarifying to the people what they had concealed, these are the ones whose repentance I accept; for I am oft-returning, guiding the servants to repentance first, and accepting it from them secondly, and I am the Most Merciful, vast in mercy, and from My mercy is that I guided them to repentance, so they repented, and then I accepted it from them.

Indeed, the disbelievers who persist in their disbelief until their death, without repenting, upon them is the curse of Allah, banishing them from His mercy, and upon them is the curse of the angels and all people, who implore Allah Almighty to distance and expel them from His mercy.

They will abide eternally in this curse, which entails eternal dwelling in the Fire of Hell, where their punishment is neither reduced in time nor in severity; they are in constant and severe torment, and they are not given respite, so the punishment is not delayed from them.

Indeed, the One you worship is but a single deity—unique in His essence, names, attributes,

and actions; none is worthy of worship in truth but Him. He is the Most Compassionate, whose mercy encompasses all things, and the Most Merciful, who bestows His mercy upon His servants.

Indeed, in the creation of the heavens and the earth, and in the perpetual alternation of the night and the day, and their differences in light and darkness, heat and cold, length and shortness, and in the ships that sail in the sea, benefiting people by transporting them from one place to another, bringing goods, fishing, and other such activities, and the rain that Allah Almighty sends down from the clouds, causing the earth to sprout after it was barren and desolate, and spreading across all regions of the earth all that walks upon it from various kinds of animals, and the variation of the winds in calmness and blowing, in direction, strength, and benefit, blowing from several directions, differing in strength and weakness, benefit to people, or destruction and harm, and the clouds in the sky, subjugated by the command of Allah Almighty for the benefit of creation, in these mentioned matters, there are clear signs and indications of the oneness of Allah Almighty, and the perfection of His attributes, and the greatness of His actions, but for those who have a sound mind, who reflect and understand Allah Almighty's intent.

Indeed, some people set up equals to Allah from among His creation, loving them as they love Allah.

But the believers are stronger in their love for Allah than those idolaters are in their love for Allah and for the rivals they set up beside Him. If only those who wronged themselves by associating partners could witness their state when they see the punishment of Allah on the Day of Judgment, they would then know with certainty that all power and might belong solely to Allah, and that the equals they took can neither avert harm from them nor bring them any benefit. And they would know that Allah is severe in punishment for those who disbelieve or associate partners with Him.

When those who were followed in disbelief, polytheism, and misguidance disown those who followed them, and they all witness the torment of Hell, and they are certain that they will enter it, and every means and cause for salvation and deliverance is cut off.

The followers will lament, "If only we had another chance to return to the world of deeds, we would disown those we followed, abandoning idolatry and turning to the Oneness of Allah with sincere devotion." Just as He showed them the torment, Allah will make them see their deeds as a source of regret. And they will never leave the Fire but will remain therein.

O mankind, eat from all that is on the earth of plants and animals, provided it is lawful and pure, not harmful. Do not follow the path of Satan, nor

pursue his footsteps in which he led his followers astray, which is contrary to the obedience of Allah Almighty. This includes forbidding what Allah has permitted of foods and permitting what He has forbidden, and calling to consume the impure and abandon the good. Do not obey him, for he is to you a clear enemy.

The devil commands you to engage in evil and sinful deeds whose consequences are dire and harmful to the doer. He also commands what is even more grievous, exceeding all bounds in its repulsiveness, such as fornication. Furthermore, he commands you to speak about Allah without knowledge, including forbidding what Allah has permitted or permitting what He has forbidden.

When it is said to the polytheists, "Adhere to following only what Allah has revealed to His Messenger," they say, "Rather, we follow what we found our forefathers practicing." Would they still follow their forefathers even if they were in a state not worthy of being followed, as they do not possess a sound intellect to guide them to follow the truth and deter them from following falsehood, nor do they possess any beneficial knowledge to act upon it in doing righteous deeds"?

The description of the disbelievers when the caller invites them to faith is like the cattle that hear the voice of their shepherd but do not understand the meaning. Similarly, the state of the disbelievers

is such that they do not benefit from that call in any way, but they hear what establishes the proof against them. Since their hearts do not believe, their true benefit from their senses is disabled accordingly. They do not hear the truth with understanding and acceptance, nor do they speak it, nor do they see its path, for their hearts do not comprehend anything of the truth.

O you who believe, eat of what Allah Almighty has made lawful for you; from the pure and beneficial types of food that He has provided for you, and be grateful to Allah with your hearts, tongues, and limbs. If you truly obey Allah Almighty and humble yourselves before Him in full compliance with His commands and avoidance of His prohibitions, then thank Him for the blessings He has bestowed upon you.

Indeed, Allah has only forbidden to you, O believers, the dead animal that died naturally without lawful slaughter, the blood that is spilled, and the flesh of swine—which includes its fat—and what has been slaughtered in the name of other than Allah, such as what is sacrificed for idols, and other than His name is mentioned upon it with a raised voice. But whoever is compelled by necessity to eat from these prohibitions, without desiring to consume them while having the ability to access the lawful, or without being hungry, and without exceeding the limit of necessity, should only

consume what suffices to alleviate his hunger. Whoever is in such a state, there is no sin upon him for consuming these prohibitions. Indeed, Allah is Forgiving; He forgives the sins of His servants, conceals them, and overlooks holding them accountable, and He is Merciful to His servants.

Indeed, the Jews who concealed the matter of Muhammad's prophethood (peace and blessings of Allah be upon him) as affirmed in their Torah and hid some of Allah's decrees therein, seeking through this concealment to gain a fleeting portion of the worldly life, such as wealth, leadership, and other things—just as they consumed into their bellies what Allah had forbidden by acquiring unlawful wealth through their concealment of knowledge, so too will they be fed fire into their bellies on the Day of Judgment as a fitting recompense. Allah Almighty will not speak to them with words of honor and pleasure that would delight them, for He is angry with them, nor will He purify them from their sins, nor will He praise them with anything good. And for them, in addition to all of this, is a painful punishment.

Those whom Allah has described as concealing knowledge have, by this very deed, exchanged the path of guidance that would lead them to Allah's good pleasure and the bliss of the Hereafter; they have traded it for the paths of vain desire that have led them astray from the straight path. By this same

deed, they have also exchanged the attainment of Allah's forgiveness for deserving His punishment. So how, then, could they confine themselves and set their resolve to commit this deed, one that leads them to a grievous punishment? And how could they even dare commit such an act when they know how dire its consequences are?

They deserved the punishment for their concealment because Allah Almighty revealed His Book to them in truth, and it is their duty not to conceal it but to clarify it. Concealing any part of it is concealing the truth, which is contrary to the will of Allah Almighty. Thus, the punishment befell them. And those who believed in part of the Book and disbelieved in part, concealing some things and revealing others, have departed from the truth and strayed from the path of righteousness.

The matter is not about achieving goodness by facing this direction or that in prayer, but rather, the one who has grasped all goodness is the one who believes in Allah, the Last Day, the angels, the books, and the prophets (peace be upon them). And the one who gives wealth, despite loving it and desiring it, gives it as charity to his relatives, to the young who have lost their fathers before reaching maturity and have no provider, to the needy who cannot find what suffices them, to the traveler seeking sustenance to reach his homeland, to those who seek aid due to misfortune, and for freeing

captives and similar causes. They establish prayer in its complete and correct form, and they give zakah that Allah has ordained upon them to its rightful recipients. They fulfill their commitments to Allah Almighty and to people, not breaking them after confirming them. They restrain themselves from despair, impatience, and discontent, and from what Allah dislikes, in times of poverty, illness, and during the intensity of battle against enemies. Those who possess these qualities are the ones who are truthful in their faith, for their deeds have confirmed their belief, and they are the pious, for they have done what they were commanded and avoided what they were forbidden.

O believers! Justice and equality in retribution have been prescribed for you: a free man for a free man, a slave for a slave, a male for a male, and a female for a female. Do not exceed the limits of retribution to include anyone other than the murderer and the offender. If the heirs of the murdered forgive and do not demand his blood, then retribution is waived for the killer, and blood money becomes obligatory. The one who forgives must not impose upon the killer anything beyond what Allah has decreed, nor burden him with what he cannot bear. The killer must fulfill his obligation to the heirs of the murdered without delay or reduction of the blood money and without any act or word of offense towards them. The heirs must

seek their due with fairness, and the killer must fulfill his obligation with good conduct. What Allah Almighty has legislated in allowing forgiveness of the killer and accepting blood money in place of retribution is a decree that is an alleviation from Allah for this nation and a mercy to His servants. But whoever transgresses the limits set by Allah in the aforementioned rulings of retribution—such as if the heir of the murdered kills the killer after forgiving him, or if the killer returns to his crime once again—then he shall have a painful punishment.

Indeed, in the legitimacy of "qisās" (legal retribution), there is life for those who use their intellect to reflect and understand Allah's intention from this ruling, so they refrain and avoid killing. For whoever intends to kill, if he knows that he will be killed in retribution for whom he killed, he refrains from killing; thus, there is life for him and for the one he intended to kill. And when the killer is seen killed, others are deterred by that.

It has been prescribed upon you, O believers, that when the causes and preludes of death come upon you, and you have wealth, you are to make a bequest of part of that wealth to your parents if, owing to a [legal] impediment, they do not inherit, and to those relatives who have no share in his inheritance. This is to be done without extravagance or miserliness, and without

restricting it to the more distant [relatives] while neglecting the nearer ones. Rather, they are to be ordered according to closeness of kin and degree of need, and without wronging the heirs, so that the bequest to those [non-heirs] does not exceed one-third of the estate. This is a fixed and firmly confirmed duty upon those who are mindful of Allah.

Whoever changes the will after hearing it from the testator, the sin is upon him. As for the testator, if he has not acted unjustly or sinfully, he is free from blame. And Allah Almighty is All-Hearing, All-Knowing of the condition of both the testator and the one who alters the will, and He will recompense each according to what they deserve.

Whoever fears that the testator may deviate from the truth in his will, whether unintentionally or deliberately, there shall be no sin upon him if he advises the testator during his lifetime to amend the will, and he amends it, or if he amends it after his death, rectifying it in accordance with the Shariah. Thus, the corruption of the will is removed, along with any discord that may have arisen between the testator and the heirs or between the heirs and the beneficiaries. Indeed, Allah is Most Forgiving, Most Merciful to His servants.

O you who have believed, fasting is ordained upon you as it was ordained upon the previous nations, so that through your fasting you may attain

the rank of mindfulness of Allah, the Mighty and Majestic.

This fasting is prescribed for you during a limited number of days, specifically the days of the month of Ramadan. So whoever among the believers is ill or on a journey and breaks the fast, they must make up the fast of the days they missed on other days. Whoever can fast and does not fast must provide food for a needy person for each day he breaks the fast. And whoever feeds more than one needy person, it is better than feeding just one for each day he broke the fast. Fasting, as it has been prescribed for you, is better for you than breaking the fast and feeding, and if you knew the benefits of fasting for you, you would never neglect it.

"The limited days" are the month of Ramadan, in which the Qur'an was revealed. It is said that it was sent down in its entirety from the Preserved Tablet to the lowest heaven on the Night of Decree, and it is also said that its revelation began in Ramadan on the Night of Decree. The Qur'an was sent as a guide for humanity, a clear path to the truth, containing clear signs, which are evident proofs and manifest evidences that clarify the truth, guide to it, affirm the truthfulness of the reports within the Qur'an, the justice of its rulings, and distinguish between right and wrong. So whoever is present and residing in their homeland, it is obligatory upon them to fast the days of the month they witness. But

whoever is ill or on a journey and breaks the fast, they must make up the fast on other days equal to the number of days they missed. Allah Almighty desires to lighten your burdens, O believers, and to ease His commands for you. He desires that you complete the prescribed number of days of Ramadan by making up the days you missed, and He desires that you magnify Him by saying: Allahu Akbar, after the conclusion of Ramadan for what He has bestowed upon you by guiding you to this month, legislating its fast and its rulings, and enabling you to fast it so that you may be among the grateful for Allah's blessings upon you.

When the believers ask you, O Muhammad, about My nearness, indeed I am near to them. I respond to the supplication of whoever calls upon Me from among them. So let them comply with Me, obeying My commands and avoiding My prohibitions, and let them believe that I reward them for their compliance with Me, and I respond to their supplications and pleas to Me, so that they may attain guidance, which is the attainment of truth and success in beneficial knowledge and righteous deeds.

It has been made permissible for you to be intimate with your wives during the nights of fasting. Each husband and wife is like a garment for the other due to the closeness and intimacy they share. Allah Almighty knew that you, O believers,

were deceiving yourselves by disobeying Allah Almighty by not adhering to His command to abstain from intimacy during the nights of fasting. So Allah accepted your repentance by making lawful for you what was previously forbidden, and He pardoned what had passed of your deceit. Now, with this allowance to be intimate with your wives, you may be intimate with them and seek what Allah has decreed for you of the offspring and also what Allah has ordained for you on the Night of Decree, during the nights of Ramadan. You should not be so preoccupied with the pleasure of intimacy to the extent that you miss its reward. Eat and drink at any time during the night until the white thread of dawn becomes distinct from the black thread of night. Then you must abstain from eating, drinking, and intimacy until sunset. Do not be intimate with your wives while you are in I'tikāf (retreat) in the mosques. These rulings that Allah Almighty has clarified in this verse—such as the prohibition of eating, drinking, and intimacy during the day of fasting, and other prohibitions—Allah has made known to you and explained them, so you must remain distant from them. Just as Allah Almighty has clearly explained the rulings of fasting to His servants, He also clarifies other rulings in His Book or through the words of His Messenger (peace and blessings of Allah be upon him) and elucidates them completely so that they may fulfill His commands

by doing what He has ordered and avoiding what He has forbidden.

Do not take each other's wealth through means that Allah Almighty has not permitted, and do not seek to consume wealth unjustly through the judgment of a ruler, such as bribing the ruler with money to judge in your favor unjustly. In doing so, you would be consuming a portion of people's wealth unlawfully, while you know that you are engaging in what is forbidden.

Your companions ask you, O Muhammad, about the moon when it appears as a crescent at the beginning and end of the month: what is the wisdom behind this change, unlike the sun, which remains in a fixed state? Say, O Muhammad: It was created so that people may know the times of their pilgrimage, the month of their fasting, the day of breaking their fast, the waiting periods of their women, and other rulings. It is not righteousness in anything you were accustomed to in the pre-Islamic period of ignorance, such as entering houses from the back when you assume Ihram for Hajj or 'Umrah, thinking that this is a means of drawing closer to Allah. Rather, true righteousness is for a servant to fear his Lord Almighty by obeying His commands and avoiding His prohibitions, not by worshiping in ways not prescribed by Allah, the Exalted. And you should enter houses through their doors, as there is no evidence prohibiting this

during Ihram. And fear Allah by doing what He has commanded you and by avoiding what He has forbidden you, so that you may attain what you seek and be saved from what you fear.

Fight, O believers, for the sake of Allah alone, to elevate His religion, and in the manner He has prescribed, against those who fight you from among the disbelievers, and not others. Do not transgress the limits set by Allah, for Allah does not love those who exceed the bounds of what He has ordained and fall into what He has forbidden, whether in combat or otherwise.

And kill the disbelievers who fight you, in any place where you overpower them, and drive them out of the homes from which they drove you out. And their persistent state of associating partners with Allah and disbelieving in Him, as well as their attempts to turn believers away from their religion, are a greater wrong than killing itself. And do not fight them at the Sacred Mosque unless they initiate fighting you there; but if they fight you, then kill them as a response to their aggression against you. As we have decreed killing as a recompense for those who fight or kill you, the recompense for the disbelievers (who are aggressors) is also killing.

But if they cease fighting and embrace Islam, then surely Allah Almighty is All-Forgiving and will pardon all their past misdeeds. He is also merciful;

He guides them to the good for which He rewards them with righteous deeds by His mercy.

Fight against the disbelievers who fight you until there is no more association of partners with Allah, so that worship and obedience are dedicated to Allah Almighty alone. This is the purpose of fighting. If they cease fighting you and embrace Islam, dedicating their worship solely to Allah, then refrain from fighting them. It is not permissible to punish anyone by fighting or killing them except for what they have committed of injustice through associating partners, disbelief, killing, or fighting.

If they fight you in one of the sacred months, then fight them therein, and likewise everything that is respected like the Sacred City and other things that the Shariah commands to be respected. Whoever dares to violate it and breaches its sanctity, then retribution is taken from him in its like. So whoever transgresses against you, retaliate against the aggressor with the like of his aggression, without excess. And fear Allah, and do not exceed what is due to you in retribution, and know that Allah, the Mighty and Majestic, is with His pious servants who comply with His commands and avoid His prohibitions, so He supports them, aids them, and grants them success.

And spend, as a means of drawing near to Allah Almighty, in the various forms of obedience, including spending in Jihad against the enemies of

the religion to elevate the Word of Allah, the Exalted. Avoid casting yourselves into that which leads to your destruction and punishment by neglecting what Allah Almighty has commanded or by committing what He has forbidden, such as refraining from spending in Jihad. Allah Almighty commands His servants to excel in all matters, in their dealings with the Creator and in their dealings with the creation, for Allah Almighty loves those who act with excellence.

O you who have embarked on the rites of Hajj and 'Umrah, you must complete them with their pillars and obligations, sincerely for Allah, Blessed and Exalted. If you are prevented and detained by fear of an enemy, or afflicted by illness, or similar hindrances from reaching the Sacred House, then offer whatever sacrificial animals you can afford from camels, cows, or sheep. Do not get out of your state of Ihram if you are prevented from Hajj or 'Umrah until the sacrificial animal, which I have enjoined upon you, reaches its place of slaughter, which is the place of prevention. Whoever among you is ill and needs to shave his head, or has an ailment on his head like lice and shaves his head, he must compensate for this act by fasting three days, feeding six needy people, giving each half a Sa', or sacrificing a sheep. He is given the choice among these three. When the obstacles are removed and you can reach the Sacred House, whoever among

you performs 'Umrah, enjoying what Allah has permitted him from the prohibitions of Ihram until he begins the rites of Hajj—and likewise, whoever combines Hajj and 'Umrah—must offer whatever sacrificial animals he can afford. If the one performing Hajj of Tamattu' cannot find a sacrificial animal or cannot afford its price, he must fast in place of that three days during Hajj and seven days when he has completed the rites of Hajj and has returned to his family and home. Those are ten complete days that must be fasted. The obligation of the sacrificial animal and its substitute of fasting is only for the one performing the Hajj of Tamattu' if his family is not among the residents of the Sacred Mosque. Some scholars say that this refers to those around the Sacred Mosque whose distance from it does not permit the shortening of prayers, while others say that it only refers to the inhabitants of the vicinity of the Sacred Mosque itself. And obey the commands of Allah Almighty, and avoid His prohibitions, and firmly believe that He Almighty is severe in punishment for whoever disobeys His commands and commits His prohibitions.

The pilgrimage is in known months: Shawwal, Dhul-Qi'dah, and the first ten days of Dhul-Hijjah. Whoever assumes Ihram for Hajj must abstain from sexual relations and their preliminaries and should not speak of such matters in the presence of women. He must avoid all sins, including the

prohibited acts of Ihram, and refrain from false arguments, disputes, and quarrels. Whatever good deeds the servants perform, whether great or small, Allah, the Mighty and Majestic, is aware of them and will record them and reward them with abundant recompense. Take provisions from your sustenance to aid you in reaching the Sacred House and performing the rites of Hajj. The best provision is the provision for the Hereafter leading to the abode of eternal bliss, which is the adherence to piety by fulfilling Allah's commands and avoiding His prohibitions. So fear Me, O people of sound intellect and clear understanding.

There is no blame on you, O believers, for earning through trade during the seasons of Hajj. When you depart from 'Arafat to Muzdalifah, remember Allah at Muzdalifah, which includes prayer and supplication there. And remember Allah Almighty in gratitude for His guidance to you, for indeed, before this guidance, you were astray from the straight path.

Then depart from 'Arafat as all the Arabs used to depart from it, unlike the Quraysh, and ask Allah to cover your sins and overlook them; for He, Glorified and Exalted, is worthy of being asked for that, as He is All-Forgiving to His believing servants and Most Merciful towards them.

When you have completed the Hajj rites and have gone out of the state of Ihram, increase in the

remembrance of Allah, the Mighty and Majestic. Let your remembrance of Allah not be less than your remembrance of your forefathers and their virtues, but rather, remember Him even more intensely. Among the people are those who ask Allah only for the benefits of this worldly life, and they will have no share in the reward of the Hereafter.

And among the people are believers who say, Our Lord, grant us in this world good in the form of beneficial knowledge, righteous deeds, good provision, well-being, and other such blessings, and in the Hereafter, good in the form of the bliss of Paradise and the pleasure of Allah, and other such rewards, and avert from us the punishment of the Fire.

Those who say: "Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire"—they will have a great reward for their pilgrimage, whose hardships they themselves bore, both in body and in wealth, and Allah Almighty will grant them a share of what they asked for of the good of this world and the Hereafter, to their conditions and in accordance with what the wisdom of Allah Almighty determines. Indeed, He, Glorified be He, quickly accounts for the deeds of the servants, and He is swift in reckoning the creation on the Day of Judgment.

Allah Almighty commanded His servants—both the pilgrims to His Sacred House and others—to proclaim His praises, saying: "And proclaim the praises of Allah during the three Days of Tashrīq (the 11th, 12th, and 13th of Dhul-Hijjah) by making Takbīr after the five daily prayers and at other times, including during Rami Al-Jamarat (the ritual stoning of the Jamarāt in Mina), among other occasions. And there is no blame on the pilgrim whether he leaves Mina before the sun sets on the second day of the days of Tashrīq or remains there until the third day to stone the Jamarāt. He may choose as he wishes, as long as he complies with what Allah Almighty has commanded and avoids what He has prohibited, especially concerning the obligations and prohibitions related to Hajj. And know that you will be gathered unto Allah Almighty on the Day of Resurrection, and you will be recompensed for your deeds; if good, then good, and if evil, then evil.

And among the people of the hypocrites are those whose speech and outward words you find pleasing, O Muhammad, so you are impressed by his eloquence. Yet he speaks about worldly matters, far from anything that concerns the Hereafter. Or the way they speak about religious matters also impresses you—such as speaking of supporting Islam and the Muslims and loving the Messenger (peace and blessings of Allah be upon him) and

other things, but it is speech that benefits them only in this worldly life; as for the Hereafter, they will not benefit from it at all. And they claim that Allah Almighty knows that what is in their hearts aligns with what they have spoken, but they are lying—for in reality, they defy Allah, exalted is He, with the disbelief their hearts conceal. And you find them—because of their reliance on their eloquence—arguing with falsehood, speaking brazen falsehood, lying in what they say, and acting shamelessly and unjustly in their disputes.

And when these people—whose speech you find impressive—turn away and leave you, they go about the land striving hard to spread corruption in it through disbelief, injustice, and sinful deeds, such as highway robbery, spreading fear among travelers, and other such acts. Their intent is to destroy the crops (al-harth), the place where plants and fruits grow) and to destroy the livestock's young (al-nasl, the offspring produced by animals). And just as they spread corruption in the land through disbelief, injustice, and sins, Allah Most High, as a punishment, withholds the rain from the sky, so the crops are ruined and the animals die. Indeed, Allah does not love these actions, nor those who carry them out, even if such people speak words that others find impressive.

And when it is said to such hypocrites, "Fear Allah"—by complying with what He has

commanded and avoiding what He has forbidden, including refraining from spreading corruption and from destroying crops and animals—they become arrogant. A stubborn, prideful zeal seizes them because of the sins they are steeped in, and this haughty pride drives them to commit even more evil deeds. The very fact that they will be made to burn in the Fire of Hell is punishment enough for their misguidance and deviance—and what a wretched bed and resting place Hell is, which they have laid out for themselves through their hypocrisy and wickedness.

There is a type of people who sell themselves, offering their lives as a price to attain the pleasure of Allah Almighty, and Allah is Ever Merciful to His servants.

O assembly of believers! Act upon all the laws of Islam, and do not obey the devil (Satan); lest you follow his paths, leading you gradually to destruction; for he is a manifest enemy to you.

If you err and deliberately contravene the laws of Islam and stray from the truth knowingly, after the proofs and clear evidence have been established, then know that Allah, the Exalted, is All-Mighty, All-Wise. Nothing can hinder Him from exacting retribution upon you, for He subdues whom He wills with His power, and punishes whom He wills according to His wisdom. Indeed, it is from His wisdom to punish the disobedient in a manner

befitting their disobedience to Him, the Glorified and Exalted.

Nothing awaits those who went astray after clear proofs came to them, and denied Muhammad (peace and blessings of Allah be upon him) and what he brought, except that their Lord Almighty will come to them on the Day of Resurrection in canopies of cloud, and that the angels will come. Then Allah will judge between His servants and repay every doer according to what they have done, for all matters of this world and the Hereafter return to Allah Almighty alone.

Ask, O Muhammad, the Jews about what I gave them before your coming, of signs and miracles and clear proofs, which they witnessed at the hands of My prophets and messengers, indicating their truthfulness and the truth of what they brought to them, including belief in Muhammad (peace and blessings of Allah be upon him) and the obligation to follow him. Yet, despite all of this, they turned away, disbelieved, and denied. And whoever abandons the blessing of Islam, refrains from embracing it and acting upon all its laws, and chooses disbelief in its place, then Allah Almighty will punish him with severe punishment.

The world has been adorned with its embellishments and delights for the disbelievers, and the love for it has deeply penetrated their hearts, causing them to focus solely on it and prefer

it over the bliss of the Hereafter. Meanwhile, they mock the believers. Indeed, those who comply with what Allah Almighty has commanded and avoid what He has forbidden are the ones who will be superior in the abode of eternity. They will be above the disbelievers on the Day of Resurrection by entering Paradise. And Allah Almighty bestows upon the pious in Paradise His endless bounties and gifts, without fearing the depletion of His treasures or any diminution of His dominion. Rather, He grants them whatever they desire without limit or enumeration.

Mankind was united from the time of Adam (peace be upon him) on one religion, the religion of Islam. Then they differed in their religion until they worshipped idols. So Allah sent the prophets as bringers of glad tidings to those who obeyed them with Paradise and as warners to those who disobeyed them with the Fire. Allah sent down with them Scriptures containing truthful reports and just commands to judge between people in all that they differed in. Yet, they disputed those revealed Scriptures after they had received clear evidence and manifest proofs that what they contained was the truth. They were driven by transgression against one another in falsehood, and disputes and conflicts arose among them. Allah Almighty guided the believers to the truth brought by the Scriptures of those prophets (peace be upon them), which

others had disputed. He also enabled them to submit to this truth and adhere to it by His knowledge, will, and facilitation. Among these believers is certainly the Ummah of Muhammad (peace and blessings of Allah be upon him), as well as all who believed from previous nations, such as those who believed from the people of Noah (peace be upon him). Allah, Blessed and Exalted, guides to the clear path of truth, which has no crookedness, and grants success in following it to whom He wills from His creation.

Did you think—O believers—that you would enter Paradise without experiencing what those who passed before you from the prophets and the believers endured, and after being patient as they were patient? They were afflicted with poverty and severe need, as well as diseases and pains, and they were intimidated and terrorized by their enemies with various kinds of threats and terrors. So they were afflicted in their wealth with hardship, in their bodies with harm, and in their hearts with fear, until the situation reached the point where the messengers of Allah and those who believed with them would ask: "When will the help of Allah come?"—seeking relief from the distress, anguish, and hardship they were in. Verily, the help of Allah is near, and His relief is imminent.

Your companions ask you, O Muhammad, what they should give in charity—what kind, how much,

and in what manner they should spend. Say, O Muhammad: Whatever you spend of wealth, whether little or much, the most deserving and rightful recipients of your spending are your parents, followed by other relatives in order of closeness, to the young minors (those below the age of maturity) who have lost their fathers before reaching maturity and have no provider; to the needy who do not have enough to meet their needs or make them self-sufficient; to the wayfarer passing through who seeks means to reach his homeland. Indeed, whatever good, benevolence, kindness, obedience, and nearness to Allah Almighty you offer is not hidden from Him. Rather, He is closely aware of your deeds—He records them for you, and rewards you for them.

Fighting is prescribed for you, O believers, against the enemies from among the disbelievers and polytheists, even though it is disliked by you because of the severity, hardship, and exposure to death and injury. that it involves. Yet, it may be that you dislike something, like fighting in the cause of Allah, yet it is good for you, as it may lead to either victory and spoils in this world—with great reward in the Hereafter—or martyrdom and Paradise. And perhaps you love something, like refraining from jihad, yet it is bad for you due to the humiliation it comes with, as well as its enabling of your enemies to overpower you, and how it deprives you of great

rewards. And Allah knows what is good for you and what is truly bad, and He is more aware of what benefits you and what harms you than your very selves, so respond to Him in all circumstances.

They ask you, O Muhammad, about the ruling on fighting in the sacred month. It is said that the question came from the believers, and it is also said that it came from the disbelievers to the Prophet (peace and blessings of Allah be upon him) as a reproach and denunciation of the believers who killed one of the disbelievers in a sacred month. Allah commanded His Prophet to respond by saying: "Fighting therein is a great sin due to the sanctity and sacredness of the sacred months. However, what they do by preventing people from following the path of truth, turning them away from their religion, their disbelief in Allah, preventing people from reaching the Sacred House for pilgrimage or 'Umrah, and expelling its rightful inhabitants, the believers, who are its true custodians, is a greater sin and crime in the sight of Allah. Each of these acts is a Fitnah (persecution), and Fitnah is worse than the killing that occurred by the Muslims in a sacred month. The disbelievers and polytheists will continue to fight you to turn you away from your religion so that you become disbelievers like them, if they are able. But they will never succeed. Whoever among you turns back from the religion of Islam, choosing disbelief and

persisting in it until death, their deeds will become void in this world and the Hereafter, and they will be among the companions of the Fire, abiding therein forever.

Indeed, those who have believed, those who have emigrated to avoid associating with the polytheists and living among them, preserving their faith, and those who have exerted their efforts in fighting the enemies in support of the religion of Allah and to elevate His word, they are truly deserving to hope for Allah's mercy and to be admitted into His abode of honor. They will attain what they hoped and aspired for, for Allah is All-Forgiving, Most Merciful. By His forgiveness, He has concealed their sins and overlooked them, removing their traces and punishments in this world and the Hereafter. By His mercy, He guided them to these noble deeds and grants them in both worlds the blessings and honorable ranks.

The believers ask you, O Muhammad, about the ruling on intoxicants and gambling. Say to them, O Muhammad, that in consuming intoxicants and engaging in gambling there is a great sin, as they cause enmity and hatred and hinder the remembrance of Allah and prayer, and other sins and evils that are greater than any benefits they may bring to the soul, body, and wealth, such as the excitement, pleasure, and euphoria found by the drinker, and the wealth that gambling may bring to

its participant. The believers also ask you, O Muhammad, what they should spend from their wealth in charity. Say to them: Whoever among you wishes to spend in the way of Allah, let him give in charity from what is beyond his essential needs. And just as Allah has detailed these rulings, such as the ruling on intoxicants and other matters, and clarified them with utmost clarity, so too does Allah Almighty detail for us, with such clarity, all His verses and legal rulings so that we may reflect on the world and its fleeting nature, and on the approach of the Hereafter and its permanence, so that we may renounce the former and desire the latter, and work of it by obeying Allah, the Exalted.

The believers ask you, O Muhammad, about the orphans, and they used to separate their food for them, fearing that they would consume it with them. If something was left over, they would keep it for them until they ate it or it spoiled. Say to them, O Muhammad, that the intention is to improve the wealth of the orphans by preserving it, investing it, and trading with it for them. If you do not take a fee for doing so, it is better for you and a greater reward. If you gain something from their wealth in return for managing their affairs, such as mixing with them in food or other wealth, it is permissible—as long as it does not harm the orphans—because they are your brothers in religion, and it is natural for a brother to mix with

his brother. Whoever mixes the orphan's wealth with his own, intending their benefit, Allah knows his intention and will reward him for it. If something from his wealth enters unintentionally and without greed, there is no blame on him, for Allah knows his intention. But whoever's aim in that mixing is to use it as a means to consume the orphan's wealth deceitfully, Allah Almighty knows his intention and will punish him for that. And Allah, exalted is He, is fully able to burden you by forbidding you to mix your wealth with that of the orphans, and by commanding you to measure out their food with exact precision—so that it neither exceeds their need nor falls short of it—placing you thereby in hardship and constraint, and then punishing you if you abandoned His command or committed His prohibition. Indeed, Allah is Almighty; nothing renders Him incapable, and He subdues all things. And He is All-Wise, placing everything in its proper place, and so He legislates for His servants that which contains good and mercy for them.

Do not marry polytheist women, O believers, unless they believe and affirm that Allah alone is worthy of worship. A believing slave woman is better for a believer to marry than a free polytheist woman, even if her beauty, status, lineage, or wealth may attract you. And do not give your believing women in marriage to polytheist men

unless they believe and affirm that Allah alone is worthy of worship. Indeed, marrying them to a believing slave is better than marrying them to a free polytheist man, even if his appearance, status, lineage, or wealth may attract you. Those polytheist men and women lead you—through living with them and mixing with them, and through hearing their words and seeing their actions—toward loving this worldly life and preferring it over the Hereafter, and toward doing the deeds that would lead you into the Fire. But Allah invites you to deeds that lead to Paradise and forgiveness by His permission. And He clarifies His proofs and arguments and reveals His ordinances and the wisdom behind them to the people, which leads them to remember what they have forgotten of the truth, reflect, take heed, and distinguish between the call to the Fire and the call to Paradise and the attainment of forgiveness.

The believers ask you, O Muhammad, about their conduct with their wives during menstruation. Should they completely avoid them as the Jews do, or have intercourse with them? Allah Almighty has answered them that menstruation is impure and unclean, so avoid having intercourse with your wives during their menstruation until the menstrual blood ceases and they have purified themselves with a bath. When they have done so, then you may approach them in the manner Allah

has permitted, which is through the vagina. Allah commands you to do this and encourages it, for He loves those who purify their inner selves by frequently repenting from all sins, even if they repeatedly fall into them, and He loves those who purify their outer selves with water from impurities and ritual impurities.

Your wives are a place of cultivation for your offspring, just as the earth is a tillage for the farmer where he sows seeds, which then grow and produce plants. O men, you may approach your wives from any direction and in any manner you please, provided that the intimacy is in the place of cultivation, which is the front. And prepare good deeds and righteousness for the benefit of yourselves in the Hereafter, and place a barrier between yourselves and the wrath and punishment of Allah. Be certain that you will meet Allah on the Day of Judgment, and He will recompense each of you for your deeds, if they are good, then with good, and if they are evil, then with evil. And give glad tidings, O Muhammad, to the believers of what will please them in this world and the Hereafter.

Do not use swearing by Allah Almighty as an excuse to refrain from doing good deeds, achieving piety, or striving to make peace among people in a righteous manner. For instance, if someone swears by Allah not to maintain ties of kinship, they should not abstain from doing so by using the oath as an

excuse. Instead, they should break the oath, offer expiation for it, and do what is better. Indeed, Allah Almighty hears all voices, including the words of those who swear, and He Almighty knows all intentions and purposes, including the intentions of those who swear, whether they intend good or evil. Nothing is hidden from Him, Glorified be He.

Allah Almighty does not punish His servants for what they utter in oaths concerning matters customary to them, without the intention of binding themselves to those oaths. Similarly, if they swear with certainty about something they believe to be true or certain to occur, but it turns out otherwise, they are not required to offer expiation, nor are they punished. The punishment is reserved for those who deliberately intend in their hearts to swear falsely by Allah Almighty. And Allah is All-Forgiving, covering the faults of His servants and pardoning them, Most Forbearing, as He does not hasten to punish them when they disobey Him.

If a man swears not to have intercourse with his wife for more than four months, the maximum period he can wait without having intercourse with her is four months. If the husband returns to his wife and has intercourse with her before the end of the four months or immediately upon their completion, then Allah is All-Forgiving—He forgives what occurred from him—and Most Merciful, and His mercy grants that his wife remain

with him and that expiation be imposed upon him for his oath.

And if the husband intends to divorce her with firm resolve, after careful consideration and settling his mind on parting with his wife, then he must proceed with the divorce directly. Let him be aware that Allah is All-Hearing, hears the words, including his pronouncement of divorce, and All-Knowing, aware of what is in his heart. So let him beware of deceit and manipulation in the command of Allah, such as keeping her suspended (i.e., neither properly married nor divorced) and causing her harm, for nothing is hidden from Allah, and He will recompense His servants for their deeds.

Divorced women must refrain from remarrying for a period of three menstrual cycles. The term "cycle" is interpreted as either purity or menstruation. It is forbidden for them to conceal what Allah has created in their wombs, whether it be menstruation or pregnancy, if they truly believe in Allah and the Last Day. The husband of a revocable divorcee has the better right to take her back into his care as long as she is in her waiting period, meaning: whether she is observing the three cycles or is pregnant, provided his intention in taking her back is to foster harmony and reconciliation between them. Wives, whether retained or divorced, have rights, and their

husbands are obliged to fulfill these rights towards them, just as they have obligations towards their husbands. This mutual fulfillment should be in accordance with customary practice, without injustice or contravention of Allah's commands. However, men have a greater measure of rights over them, because they have a standing over women (due to their duty to support their wives financially and other matters). And Allah is Almighty, His supremacy is absolute, and His power to subdue is complete, and part of that is His taking retribution against those who oppose these rulings in practice. He is All-Wise in what He legislates and decrees, placing everything in its appropriate position.

The number of divorces after which a husband may lawfully take back his wife is two. If a man divorces his wife, he may either retain her and live with her according to the customary practices of people without wronging her, or he may release her until her waiting period concludes, treating her with kindness. It is not lawful for you, O men, when you wish to divorce your wives, to take anything of what you had given them, whether it be the dowry or otherwise, except in one case: if the couple, or their guardians, fear that they will not be able to uphold the rights each owes the other. This may occur if the wife harbors an aversion towards her husband and cannot live with him. In such a case,

she may seek a divorce by offering compensation to him, and there is no blame upon her for giving it, nor upon him for accepting it. The aforementioned rulings ordained by Allah for His servants are the limits set by Allah, which you are commanded to observe and not transgress. Indeed, those who transgress the limits of Allah are the true wrongdoers.

If a man divorces his wife for the third time, she becomes unlawful for him, and he cannot take her back unless she marries another man with a valid marriage contract, without the intention of making her permissible for her first husband, and the second husband consummates the marriage with her. If the second husband divorces her and her waiting period concludes, then there is no blame upon the first husband and the woman to reunite with a new marriage contract and dowry, provided they believe they can live together honorably and fulfill each other's rights as they should. These profound rulings are fully clarified by Allah Almighty for those whose nature is to seek and possess knowledge; they are the ones who benefit from them and benefit others.

When you divorce your wives—O men—with a divorce in which you still have the right to take them back, and they are nearing the end of their waiting period, then either take them back with witnesses to that return, and with the intention of

good companionship and decent living according to what people customarily recognize as proper; or allow them to complete their waiting period fully, and then separate from them and give them all their due rights: their dower, their parting gift (mutàh), their maintenance, and all other obligations—without dispute, conflict, or harm. Do not take them back for the purpose of harming them, so that you may transgress against them. Whoever engages in such transgressions has wronged himself by exposing it to Allah's wrath and punishment. And do not make what Allah has revealed to you in His Book of these great rulings into something to be mocked, ridiculed, or treated as a game—such that you abandon acting upon them out of audacity and disdain. Remember Allah's favors upon you, including the blessing of Islam, and among these favors is what He has revealed to His Prophet Muhammad (peace and blessings of Allah be upon him). This includes the Book of Allah Almighty and the Sunnah of His Messenger (peace and blessings of Allah be upon him), which contains wisdom. Allah reminds and advises you with what He has revealed, either by encouraging you towards what softens your hearts to goodness or by warning you against evil. Be mindful of Allah Almighty in all your affairs by fulfilling His commands and avoiding His prohibitions. And know with certainty that Allah is

All-Knowing of everything; nothing is hidden from Him.

When men divorce their wives with less than three divorces, and they have completed their waiting period, do not prevent them, O guardians, from remarrying their former husbands if they have come to a mutual agreement for good companionship, without any objectionable conduct according to Shariah and custom. The prohibition against preventing them is directed at those whose hearts are softened by remembrance and who fear falling into the forbidden, those who believe in Allah and the Last Day; they are the ones who truly benefit from this admonition. Following the law of Allah, O guardians of women, in returning them to their husbands and not preventing them is better for you and more virtuous in the sight of Allah, and purer for your souls and hearts. Allah knows what is in your best interest and what is good and pure for you in this world and the Hereafter, while you, O servants, do not know where the best choice lies in what you do and leave, except what Allah has taught you.

Divorced mothers should breastfeed their children, whether male or female, for a full two years if both the father and mother, or one of them, seek to complete the nursing period. The father must provide the mother of his children with food and clothing according to what is customary for

someone of her status, without extravagance or stinginess. Allah does not impose on men more than they can bear in terms of expenses.

It is not permissible for the father to harm the mother, such as by taking the child away from her when she wishes to breastfeed him. Similarly, it is not permissible for the mother to harm the father, such as by refusing to breastfeed her child or demanding more than the usual compensation. The guardian of a child whose father has died is responsible for the same expenses and clothing for the mother, without harming her.

If the father and mother wish to wean the child before the end of the two-year nursing period, after mutual consent and consultation, considering whether it is in the child's best interest, there is no sin in doing so. If you wish to hire wet nurses for your children other than their mothers, without intending harm, but for valid reasons, there is no sin on the parents if the father pays the agreed-upon nursing fee to the wet nurse, fulfilling her rights without deficiency or delay.

Adhere to what Allah has commanded you and avoid what He has forbidden, including the rights mentioned in the previous verses concerning spouses and their children. Be certain that nothing is hidden from Allah; He sees you and observes your actions, preserving them and rewarding you accordingly.

Those among you who pass away and leave behind wives, they should wait for four months and ten days during their waiting period. When this period has concluded, there is no blame upon their guardians for what they do with themselves in terms of adornment, fragrance, lawful marriage, and other matters that Allah has permitted for them. And Allah Almighty is fully aware of the realities of your deeds; He knows their outward and inward aspects. Therefore, uphold His commandments and do not contravene them, for He will recompense you for them.

There is no blame upon you, O men, for subtly indicating your interest to the women observing the waiting period due to the death of their husbands, or for hinting at your desire to marry them without explicit declaration. Nor is there any blame upon you for what you conceal in your hearts during their waiting period, regarding your intention to marry them. Allah knows that you will mention your desire to marry the women observing the waiting period, either by your tongues or by concealing it within yourselves. So mention them, but do not make a secret commitment to them during the waiting period by explicitly stating that you will marry them after the waiting period, except that you speak an honourable saying by hinting and subtly indicating.

And do not undertake the marriage contract with the women observing the waiting period until their waiting period is completed.

And let it be known to you that Allah Almighty knows what is within yourselves and is aware of your innermost thoughts, so be cautious not to contravene His rulings in this matter; for He is aware of what is in your hearts, so do not harbor intentions contrary to His command, fearing His punishment and hoping for His reward.

And let it be known to you as well that Allah is All-Forgiving, covering the sins of His servants and pardoning them, Most Forbearing, not hastening to punish His servants for their sins despite His ability to do so, but granting them respite, Exalted and Glorious is He.

There is no blame upon you if you divorce women after the marriage contract but before consummation and before specifying a dowry. But give them a suitable compensation from your wealth, each according to his means, whether rich or poor, and according to what is customary, without wronging them. This is a duty upon those who are characterized by kindness to themselves and to others.

There is no blame or sin upon you, O people, if you divorce women before consummating the

marriage and after you have determined a dowry for them. In this case, they are entitled to half of the dowry, unless they graciously waive it and do not demand it from their husbands, or the husbands graciously forgo the other half, granting them the full dowry. Forgiveness is closer to piety, for whoever forgives has preferred what Allah Almighty has encouraged over his own desires and is more compliant with what Allah has obligated and more averse to what He has prohibited. The spouses should not neglect kindness towards one another by giving more than what is rightfully due, through forgiveness and graciousness regarding the remainder of the dowry. Indeed, Allah sees every deed that people do, preserves it, and will recompense them for it.

Be diligent in observing the obligatory prayers in general by consistently performing them at their appointed times, safeguarding their boundaries, and attending to their fulfillment with their conditions and pillars. Pay particular attention to the 'Asr (afternoon) prayer and observe it diligently. Establish the prayer, consistently adhering to it, and maintain Khushū' (focus and humility) and tranquility, refraining from speech except for remembrance and recitation of the Qur'an.

If you are in fear of an enemy or similar threat and cannot perform the prayer with full devotion

and fulfilment of the rights of the prayer, then pray in whatever state you are—whether walking on foot or riding on your mounts, facing the Qiblah or not. But when the fear has passed, establish your prayers in their complete form as Allah has taught you what you did not know before His teaching. His teaching you what benefits you in this world and the Hereafter—including the complete establishment of prayer—is a great blessing that requires gratitude by remembering Him in prayer and beyond.

And those of you who die leaving behind wives should bequeath for their wives a year's maintenance and residence without turning them out. There is no blame on the guardians of the deceased if the widows choose to leave and cease their mourning by adorning themselves, using perfume, seeking marriage, and other actions that remain within the bounds of the law and custom. And Allah is Dominant over His affairs; nothing can prevent His retribution against those who defy His command. He is Wise, for what He has legislated is of utmost precision and perfection, considering the welfare of His servants. This verse is abrogated.

For every divorced woman, there is a provision she can enjoy, such as clothing or otherwise, according to what is customary among people, without violating the limits set by Allah, the Exalted. This matter is a confirmed and established right for

them, and it is incumbent upon every person who is mindful of Allah to fulfill what is commanded and avoid what is prohibited.

Just as Allah Almighty has made clear the previous commandments and elucidated them most perfectly, He also makes all His verses and commandments clear to you with complete clarity, leaving no ambiguity or confusion, so that you may understand, comprehend, and act upon them.

Did you not know, O Muhammad, the story of those multitudes composed of thousands of people who fled from their homes and homeland seeking safety from death, either due to a plague or an enemy that attacked them?

Then Allah said to them: "Die," so they died, then Allah brought them back to life after a period, and they arose. Indeed, Allah is the possessor of bounty and grace upon all people, so it was incumbent upon them to be grateful, but most of them do not give thanks.

Fight, O believers, against the enemies of your faith to elevate the religion of your Lord, and know that Allah Almighty is All-Hearing of your words and All-Knowing of your conditions and intentions, and He will recompense each according to their deeds; if good, then good, and if evil, then evil.

Is there anyone who spends a portion of their lawful wealth in good causes, such as jihad and others, seeking reward with a content heart,

without following their spending with reminders of favor or harm? Surely, Allah will multiply it for them many times over. And Allah restricts provision for whom He wills among His servants and grants abundance to whom He wills. All matters are in His Hands, and to Him is your return, whereupon He will recompense you for your deeds.

Have you not considered, O Muhammad, the matter of the chiefs and nobles of the Children of Israel after the death of Moses (peace be upon him) when they said to one of their prophets, "Appoint for us a king so that we may fight alongside him and unify our efforts for striving in the cause of Allah to elevate His religion"? He said to them, "Perhaps you will refuse to fight out of cowardice when it is prescribed upon you." They replied, "What would prevent us from striving in the cause of Allah, and what excuse do we have to abandon it, and we are compelled to fight back? Our lands have been taken, and our children have been captured." Yet when fighting their enemy was prescribed for them, they did not fulfill what they had promised; rather, most of them turned away, retreating from battle and neglecting the obligation of fighting and striving they had sought. Only a few remained whom Allah protected and made steadfast, so they adhered to the command of Allah Almighty. And Allah Almighty knows who wronged themselves, who broke their promise, and who turned away from the

command of their Lord, and He will recompense them for their wrongdoing.

Their prophet said to them, "Indeed, Allah has sent to you Talut (Saul) as a king, as you requested." He was a man from among their common people, and they objected and viewed the idea of him ruling over them as far-fetched and improper. They said, "How can he be a king who rules over us when he is beneath us in honor and lineage? Why did the king not come from among us, as we are from the lineage of kings and thus more deserving than he? Moreover, he is a man who does not possess much wealth, unlike other kings." Their prophet replied, "Indeed, Allah has chosen him for you and has singled him out from among you. Allah knows him better than you do, and it is not I who appointed him of my own accord, but Allah Almighty appointed him for me when you requested it. Therefore, it is incumbent upon you to follow him. Nonetheless, Allah has granted him an increase in knowledge, which provides him with insight and the ability to manage affairs, and He has given him height and physical strength, which bestow upon him awe and courage. Thus, he possesses the true qualifications for kingship over others. And indeed, sovereignty belongs to Allah alone; it is in His hand exclusively. He grants it to whom He wills according to His wisdom, and He bestows it upon whom He chooses. So do not be surprised, O assembly of the

leaders of the Children of Israel, that Allah has appointed Saul as a king over you. Allah is All-Encompassing in all His attributes; among them is that He is Vast in Knowledge, and Vast in Bounty and Generosity. From His vast bounty, He grants kingship even to one who is not from a royal house. He is vast in knowledge, All-Knowing of everything, including who is fit for kingship and who is not.

Their prophet said to them, "Indeed, the sign of the rightful appointment of Saul as your king is that the chest, which was taken from you, will be returned to you, bringing tranquility to your hearts and containing that which calms your souls. Among its contents are remnants from the legacy of Moses and Aaron (peace be upon them), including, it is said, a remnant of the tablets of the Torah, containing knowledge and wisdom, and the inheritance of the prophets (peace be upon them). This chest will be carried to you by the angels of the Lord Almighty. Indeed, in the return of the Ark to you, as I have described, is a sign of Allah's choice of Saul as your king, if you truly believe in Allah, the Exalted.

When Tālūt (Saul) marched with the troops, surpassing their homeland and heading towards another place, after they had submitted to his leadership and joined him to fight their enemy, he said, "Indeed, Allah will test you with a river. Whoever drinks from this water, I am free from

him, and he is not among those who obey me and follow my leadership, and thus he is disobedient, so let him not follow us. But whoever does not taste it except for a handful with his hand once, let him accompany us, for he is among those who obey me and follow my leadership." The result of this test was that most of them drank from it and turned back from fighting their enemy, and only a few remained with Tālūt, who adhered to what he commanded them. When Talut crossed the river, along with those believers who obeyed him and did not drink anything from its water, or drank only a handful with the hand, some of them said when they saw their small number and the large number of their enemy, "We have no power today to fight Jālūt and his troops due to their large numbers and equipment." Those who were certain that they would return to Allah and meet Him, who were the people of firm faith and steadfast certainty among them, said, "How often has a small group overcome a large group by the decree of Allah and His will! For Allah Almighty is with those who restrain themselves for His pleasure and obedience, avoiding His disobedience, and enduring His decrees, so He aids them, supports them, and grants them victory."

And when the party of faith—Tālūt (Saul) and his soldiers—appeared before Jālūt (Goliath) and his forces, they said: "Our Lord, bestow upon us

patience, fill our hearts with it, strengthen us in striving against them; and set firm our feet so that we do not falter, become cowardly, or flee, and grant us victory over these people who have disbelieved in You.

By the decree and guidance of Allah, Tālūt (Saul) and his soldiers overcame their enemy, and Dāwūd (David) (peace be upon him) personally slew Jālūt (Goliath) due to his bravery, strength, and patience. Allah granted him sovereignty and prophethood and taught him of what He willed, including the craft of armor-making. Were it not for Allah repelling the schemes of the disbelievers and the wicked through those who strive in His cause, the earth would indeed be corrupted by their dominance, as they would establish the rites of disbelief and the manifestations of immorality, preventing the worship of Allah alone. Consequently, the earth and its inhabitants would face punishment, and the crops and progeny would perish. But Allah Almighty is the possessor of vast bounty upon all His creation, and among His favors is the ordainment of Jihad for His servants.

These verses that I have informed you about, O Muhammad, from the stories and accounts mentioned, are signs of Allah Almighty and His Oneness and proofs and evidences of His power and wisdom. We recite them to you with certainty and truth corresponding to what is in the hands of the

People of the Book from the truth that their scholars know. And indeed, you, O Muhammad, are truly the Messenger of Allah and His Prophet, truthfully among the messengers whom He sent, for you convey these stories and accounts about the predecessors, and were it not for Allah informing you about them, you would not have known of them.

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