

التفسير المحرر 5

Also forbidden to you, O men, is marriage to married women, that is, as long as they are under the marriage of their husbands, except for those whom you possess through captivity in fighting the disbelievers, for it is permissible for you to have intercourse with them, but after ascertaining they are not pregnant. This prohibition is an obligation that Allah Almighty has ordained for you, so adhere to it and do not transgress its limits. And Allah Almighty has permitted for you marriage to women other than those He has forbidden to you, whether by contract or by right hand possession, provided that you seek to keep yourselves and your wives chaste from the unlawful, not intending to commit fornication. So for those whom you have married in a lawful, permanent marriage and have consummated it with them, give them their dowries. This is an obligation ordained by Allah Almighty upon you. There is no blame upon you—O husbands and wives—regarding whatever you mutually agree upon after the prescribed dowry: an increase or a reduction, a waiver or a deferment. Indeed, Allah Almighty is All-Knowing, Who knows everything, and He is the All-Wise, Who places everything in its proper place, without any error or fault.

But if any of you does not have the means to offer a sufficient dowry to marry free, believing women, then let him marry believing bondwomen owned

by other believers. Allah Almighty knows best the faith of those among you who believe, so He knows whether those female slaves whom you want to marry are truly believers or not. You are responsible only for what is outward, so entrust their inner states to Allah. All are equal in humanity; all are the children of Adam—free women and bondwomen alike—so do not disdain, in necessity, to marry bondwomen. Marry them with the permission of their owners, and give them their dowries in fairness, neither diminishing them nor delaying payment. Marry them if they are chaste: neither promiscuous nor having secret lovers. But once they are sheltered in marriage, if they commit adultery, then for them is half the punishment of free unmarried women—fifty lashes. This allowance is for those of you who fear falling into sin; but to be patient is better for you until marrying a free woman becomes possible. And Allah is All-Forgiving, Most Merciful—thus He made marrying bondwomen lawful in such circumstances and did not constrain His servants, but granted them ease and pardon.

Allah Almighty wants to make clear to you what He has made lawful for you and what He has forbidden for you, from what has been mentioned before in this Surah and others. And Allah Almighty wants to guide you to the ways of those before you, from those upon whom Allah has bestowed His

favor, from the Prophets and their followers, to grant you success in following their praiseworthy paths, and to follow His laws which He, Glory be to Him, loves and is pleased with. And Allah, the Mighty and Majestic, wants to grant you success in repenting to Him and to accept it from you. Indeed, Allah Almighty is All-Knowing of everything, and He is All-Wise, from whose wisdom are these rulings which He has legislated for His servants.

And Allah wants to enable you to repent to Him and to accept your repentance, but those who seek the pleasures of this world and follow their lusts—among the people of disbelief, immorality, and disobedience—want you to deviate a great deviation: from the truth to falsehood, and from what Allah has made lawful for you to what He has forbidden you, so that you become like them.

It is Allah's Will to make things easy for you in His commands and prohibitions—among them is His allowing marriage to bondwomen with conditions—for He knows the weakness of humankind, inwardly and physically, and in resolve, aspiration, and patience.

O you who believe, do not consume one another's wealth unjustly—through forbidden means of gain such as usury and gambling, and other matters from which Allah has forbidden you—but only in trade by mutual consent between the two contracting parties; that is lawful for you.

And let none of you kill himself, nor cast himself into destruction by doing what leads to ruin. And let none of you kill his brother in faith—for whoever kills another of his brothers in religion, it is as though he has killed himself, for they are people of one religion. Indeed, Allah is ever Merciful to you, O servants.

Indeed, whoever consumes the wealth of people unjustly, and kills the souls which Allah Almighty has forbidden to be killed without right, thereby transgressing the limits of Allah Almighty to what He has forbidden, intentionally and knowing of its prohibition, not out of ignorance or forgetfulness—We will cast him into a great fire that will burn him. Indeed, that is an easy matter for Allah Almighty; nothing is impossible for Him.

If you avoid the major sins which are forbidden to you, Allah, the Exalted, will absolve you of your [minor] sins and admit you into Paradise.

And do not covet that with which Allah has favored some of you over others, such as jihad, knowledge, wealth, children, and other matters of religion or worldly life. Everyone has a reward for their deeds accordingly; if good, then good, and if evil, then evil. But ask Allah Almighty to give you of His bounty, for He is the Most Generous, the Bestower, Glorified be His majesty. Indeed, Allah Almighty knows all things, and of that is His

knowledge of who deserves to be given from His bounty and who deserves deprivation.

Allah Almighty has appointed for each one of you, O people, male relatives (heirs), like his brothers and paternal cousins, who inherit from him what he inherited from his father, his mother, and the rest of his relatives. And as for those between whom and you there is a bond of alliance contracted by confirmed oaths, give them their share of the inheritance (and this has been abrogated). Indeed, Allah, the Mighty and Majestic, is Ever-Watchful, a Witness from whom nothing is hidden, and is All-Aware of all things; and that is through His knowledge of all matters, His seeing of the movements of His servants, and His hearing of all their voices.

Men are in charge of their women; they are their heads and governors over them—enjoining upon them the rights of Allah and the performance of His obligations, disciplining them, and restraining them from evils and corruption—because Allah has made men excel women, granting them qualities surpassing those of women, such as bodily strength, sound judgment, and the like, and because they spend of their wealth on their women, including giving them their dowries and providing for them. So righteous women are devoutly obedient to Allah and to their husbands, guarding in their husbands' absence what Allah has

entrusted them with—their chastity, their husbands' property, and the like, by Allah's protection and His enabling them, not from themselves; for the soul is ever inclined to evil. As for those wives from whom you fear rebellion, O husbands—by their opposing your commands and abandoning your obedience out of aversion and turning away—then when you fear its occurrence due to the appearance of its signs, remind them of Allah, warn them of His threat and punishment for disobeying their husbands, and encourage them toward obedience by mentioning the reward they have with Allah. If admonition does not avail, then forsake them in bed: keep away from their place of lying and do not have intercourse with them. If forsaking them in bed does not avail, then hit them [gently], with a strike that is not severe, for the purpose of discipline. But if the aim is achieved by any one of these measures and they obey you, then you have attained what you desire; so leave off reproaching them for what is past and probing for faults whose mention would cause harm; seek no means against them thereafter, and you have no right to strike them. Indeed, Allah is Most High, All-Great—of absolute exaltedness in His Essence and Attributes; none is greater, more majestic, or more exalted than He. So do not exalt yourselves over your wives, O husbands, nor act arrogantly toward them.

And if you fear—O judges—that the aversion and discord between the spouses will reach the point of estrangement and enmity between them, then send an arbitrator from his family and an arbitrator from her family. If the two arbitrators desire reconciliation, Allah will reconcile them by guiding them to the truth so that their statements agree without dispute; and Allah will also reconcile the spouses, facilitating their return to good companionship. Indeed, Allah is All-Knowing, All-Aware—encompassing the outward and the inward, the hidden and the secrets; nothing whatsoever is hidden from Him, Glorified is He.

Humble yourselves before Allah, submit to Him through obedience, and devote worship to Him alone, without equating Him with others in any of the rights He has over His servants. And be kind to parents with noble words, gentle address, obeying their commands, and avoiding what they forbid, and other forms of dutifulness. And be kind to your relatives, and to the orphans—those who have lost their fathers before reaching puberty—and also to the needy who do not find what suffices them. And be kind to your near and distant neighbours, to close friends such as the companion who accompanies and travels with you, and one's spouse, to the needy travellers who pass by in transit, and to those bondspeople in your possession, i.e., the slaves. Surely Allah does not like

whoever is arrogant, boastful, self-deluded, impressed with himself, haughty toward people, who fails to fulfill the rights Allah has made obligatory upon him—vaunting himself in speech, praising himself in vainglorious pride over Allah's servants because of the favors He has granted him.

There are people who withhold their wealth from spending in ways Allah Almighty has commanded. They also command people with stinginess by their words and deeds, and likewise conceal the knowledge they possess, not revealing it for people to be guided by it. An example of this is the Jews' concealment of the description of Muhammad and the matter of his mission. Indeed, for these disbelievers who are stingy, command people to be stingy, and conceal what Allah Almighty has given them of His bounty, Allah, the Mighty and Majestic, has prepared for them and for every disbeliever a humiliating and disgraceful punishment, as a recompense for their disbelief and their arrogance against fulfilling the rights of Allah Almighty and the rights of His servants.

There are those who spend their wealth to be seen by people, so they may praise and commend them for their generosity and giving, not seeking by that the pleasure of Allah Almighty, nor do they believe in Allah Almighty to draw near to Him, nor do they believe in the Last Day to hope for His reward. Indeed, what drove them to this is Satan,

for he enticed them and gave them false hopes. And whoever takes Satan as an intimate friend and companion, acting in his obedience and following his command—then evil is he as a companion, because he seeks to destroy whoever accompanies him, commanding what is wrong and forbidding what is right.

What harm or hardship would have come to them if they followed the praiseworthy way—believing in Allah, being sincere to Him, believing in the Last Day, hoping for His reward, and spending out of what He has given them in ways which He loves and is pleased with?! And Allah has perfect knowledge of their intentions, states, and deeds; He preserves them and will recompense them accordingly.

Indeed, Allah Almighty does not wrong any of His creation of their right, even by the weight of an atom. He neither diminishes His servant's good deeds nor increases his evil deeds. And if there is a good deed, Allah Almighty multiplies it tenfold, to seven hundredfold, to many times over, and He also gives from Himself a great reward that no human can conceive.

So how will it be on the Day of Resurrection when Allah Almighty brings a witness from every nation—the Prophets (peace be upon them)—to testify against them and about their delivery of the message of their Lord, the Mighty and Majestic?

And how will it also be when Allah brings Muhammad to testify against his nation that he has delivered the message of his Lord, Glorified be He?

At that moment, those who disbelieved in Allah and disobeyed the Messenger, not complying with His command nor avoiding His prohibition, will wish that the earth would swallow them so they would be buried therein and never appear, and that they were reduced to dust, so they would not be called to account! They will confess what they have done and admit what they have committed, and their limbs will bear witness against them for what they used to do.

O you who believe, do not approach the mosques nor pray while you are in a state of intoxication, not knowing what you are saying in prayer, until you are completely sober. And do not pray either while you are in a state of major ritual impurity (janabah), nor approach the mosques, except for merely passing through without staying in them, until you have performed a ritual bath (ghusl). And if you are ill such that using water is difficult, or you are traveling, or one of you has had a minor impurity from urination or defecation, or you have had sexual relations with women; if any of the aforementioned situations occur and you cannot find water, then you should seek clean, pure earth and wipe your faces and hands with this good earth. Indeed, Allah is Most Pardoning, Most Forgiving; He

overlooks the sins of His servants and their shortcomings in His obedience, so He does not punish them for them, and He erases and conceals them for them, Glorified and Exalted is He.

Have you not known, O Muhammad, that those among the Jews who were given a portion of the Torah, who choose misguidance over guidance, by persisting in denying you and abandoning faith, to purchase with it a paltry price from the fleeting vanities of this world? And they also wish, O believers, that you would deviate with them from the path of faith and the following of Muhammad, so that you would disbelieve as they have disbelieved, and abandon the guidance and beneficial knowledge that you possess.

Allah Almighty knows better than you of their enmity towards you, and what they conceal of deceit, plotting, and envy against you. And Allah Almighty is sufficient for you; He takes care of you with protection and care, and facilitates for you that which brings success and happiness. And Allah Almighty is sufficient for you as a helper; He defends you, grants you victory over your enemies, and makes clear to you what you should beware of from them.

Among the Jews are those who alter what is in the Torah, either by changing the wording, the meaning, or both. Those people say, "We have heard, O Muhammad, your words, and we have

disobeyed your command!" And they say to him, "Hear from us what we say"—may Allah make you deaf so you cannot hear! They are disrespectful to the Prophet (ﷺ), mocking and belittling him. They pretend that by saying "Ra'ina" to the Prophet, they mean "Listen to us," when their real intention is to curse him with foolishness. This is their distortion of the word from its meaning, by which they intended to attack the religion by finding fault with the Prophet and disparaging him. Had these Jews said to the Prophet, "We have heard your words and obeyed your command, and hear from us what we say, and wait for us so we may understand what you say," it would have been more correct and just in speech, and in other matters of their religion and worldly life. But Allah Almighty has disgraced them, and so He has cast them out, distanced them, and expelled them from His mercy because of their disbelief. Thus, they do not believe, except for a little faith that does not benefit them.

O Jews and Christians, to whom the Torah and the Gospel were revealed and were thus given knowledge, believe in what We have sent down to Muhammad of the Criterion, confirming that which is with you of the Torah and the Gospel, such as Tawhīd (monotheism), the description of Muhammad (ﷺ), the command to follow him, and some of the laws. For your denial of him is a denial of what is with you. Believe before We obliterate

faces and turn them toward the backs, i.e., from the direction of your backs, or We expel you from Our mercy, and inflict upon you a punishment like that which befell the companions of the Sabbath (Sabbath-breakers) who transgressed on their Sabbath by devising a trick to fish on it, so they were transformed into despised apes. Indeed, when Allah Almighty commands a matter, it will inevitably come to pass; for His command, the Mighty and Majestic, is not opposed and not resisted.

Indeed, Allah does not forgive associating others with Him—whether by ascribing partners to Him in His Lordship, His divinity, or His names and attributes—for anyone who meets Him upon that; but He forgives what is less than that for whom He wills among His servants—of sins, minor and major—when His wisdom so decrees. And whoever associates others with Allah has certainly fabricated a tremendous sin and a great crime.

Are you not amazed, O Muhammad, at the state of these Jews and Christians and those who follow their way in ascribing purity to themselves? They absolve themselves of sins and faults and claim for themselves characteristics they do not possess, as a fabrication and a lie. The matter is not as they claim; rather, the judgment in that belongs to Allah Almighty alone, because He is the Knower of the realities of all matters. He is the One Who purifies

and praises whomever He wills of His servants who are worthy of it. And Allah does not wrong those who ascribe purity to themselves, nor anyone else of His creation in any way. He does not leave out any part of anyone's reward, not even that which is equivalent to the thread in the slit of a date-stone.

Look, O Muhammad, how those who ascribe purity to themselves from among the People of the Book and others, fabricate a lie by their self-commendation, thereby inventing it against Allah! And sufficient is that as a manifest sin, and a clear fabrication that makes their lie evident to its hearers, rendering them deserving of grievous retribution and painful torment.

Do you not wonder, O Muhammad, at the state of those Jews to whom Allah Almighty gave a share of the Torah, and against whom the proof was established, yet they believe in everything that is worshipped and obeyed besides Allah, whatever it may be, a stone, a human, or a devil?! And those Jews say to the disbelievers that they are better guided and upon a more just way than the believers!

Those are the ones whom Allah Almighty has distanced and expelled from His mercy. And whoever Allah Almighty expels from His mercy, you will never find for him—O Muhammad—a supporter in this world or in the Hereafter to take

care of him, manage his affairs, and protect him from adversities.

They have no share in the dominion of Allah Almighty to favor whomever they wish according to their mere whims, such that they would withhold the grace of Allah, the Glorified, from His Prophet and his followers, and grant favor to these disbelievers. And if they had a share of the dominion, they would not give anyone even as much as the speck on a date-stone, out of their extreme stinginess.

Or do they envy the Prophet and his companions for the great prophethood that Allah Almighty has bestowed upon him, because he is from the Arabs and not from the Children of Israel? This is not the first favor We have bestowed upon the servants of Allah; rather, the favor was found before in your ancestors from the descendants of Abraham, as Allah Almighty gave them prophethood, sent down the Books to them, and gave them wisdom—which is what Allah Almighty revealed to them other than the divine Books—and gave them a vast and great kingdom, like the kingdom of Solomon.

Among the People of the Book are those who believed in Muhammad and the Qur'an that was revealed to him, and among them are those who turned away from that and did not believe, and sought to turn people away from that faith. Hell is sufficient for them, set ablaze for them, in which

they will be burned as a punishment for their disbelief.

Indeed, those who disbelieve in the signs of Allah, the Mighty and Majestic—whether the universal or the religious signs—Allah Almighty will cast them into the Fire to burn therein. Every time their skins are roasted through by the Fire and burned away, Allah will replace them with other skins, so they remain in this state perpetually, so that they may taste the pain, anguish, and the severity of the punishment. Indeed, Allah is the Prevailing, the Subduer, the Mighty in His retribution; no one whom He wills to harm can resist Him, nor can anyone upon whom He has inflicted a punishment overcome Him. And He is the All-Wise, who possesses wisdom in His creation, His decree, His reward, and His punishment.

And those who believed in Allah and His Messenger Muhammad and in what Allah revealed to him, and performed the acts of obedience that Allah Almighty and Majestic, commanded them, and avoided the prohibitions that Allah forbade them, being sincere to Allah Almighty and following in that His Prophet Muhammad—Allah will admit them on the Day of Resurrection into gardens beneath which rivers flow under their trees and palaces, abiding in those gardens forever, without end or interruption. For them, therein are purified spouses, physically pure from impurities such as

menstruation, feces, urine, and all that is found in the women of worldly life, and morally pure from vile morals and deficient characteristics. And We will admit them into a sheltering, pleasant, extensive, and lasting shade—never fading nor shifting.

Indeed, Allah commands you to return all that you have been entrusted with to its owners, whether it be from the rights of Allah Almighty or from the rights of His servants. So, return it completely and fully, without any deficiency, diminution, or delay. And Allah Almighty also commands you to judge with justice in all things and with everyone among the people. That is by judging according to His law, for it is justice in its entirety. Excellent is that which your Lord, Glorified is He, admonishes you with in His command to you: rendering trusts to their owners and judging with justice between people. Indeed, He Almighty is All-Hearing of your words, All-Seeing of your deeds.

O you who believe, obey Allah Almighty, and obey His Messenger, Muhammad—by complying with the command and avoiding the prohibition. And also by obeying those in authority among you; those who manage your religious and worldly affairs—the rulers and the scholars. So obey them in that which does not involve disobedience to Allah and His Messenger. But if you disagree—O believers—over anything concerning your religion,

in its fundamentals and its branches, then refer it to the Book of Allah Almighty and the Sunnah of His Messenger—if you truly believe in Allah and the Hereafter. Indeed, referring what you differ about to the Book and the Sunnah is better and more excellent for you, in your religion, your worldly life, and your Hereafter, and is better in outcome.

Do you not wonder, O Muhammad, at the condition of those who claim they believe in the Qur'an and the other divine books that preceded it, yet they still wish to seek judgment in settling their disputes from other than the Book and the Sunnah, while they have been commanded to reject and disavow any judgment by other than what Allah, the Most High, has revealed?! And Satan wishes to lead astray those who seek judgment from Tāghūt (false gods), and to distance them far from the path of truth and guidance, to a point where they can no longer return to it.

When it is said to the hypocrites: "Come and turn to the judgment of Allah Almighty, which He revealed in His Book, and to the judgment of His Messenger Muhammad (ﷺ)", you see those hypocrites turning away and refusing to come to you for judgment among them because of their hypocrisy, and they also prevent others.

How horrible will be the state of these hypocrites when the divine decrees drive them to you as calamities befall them because of their

disbelief and sins—including their seeking judgment by other than what Allah has revealed?! Then these hypocrites come to you, O Muhammad, swearing by Allah Almighty—falsely, deceitfully, and with audacity toward Allah, the Mighty and Majestic—seeking an excuse for going to seek judgment from someone other than you. They intended nothing but goodness to the disputants, to reconcile between them, and to be courteous and placate the people, not out of a belief in the validity of that judgment.

Those are the ones whom Allah knows the reality of what their hearts conceal of hypocrisy and evil intent, and He will recompense them for that. For indeed, nothing is hidden from Him, Glorified is He. So leave them and pay them no mind, and do not punish them. Encourage them to submit to Allah Almighty and to His Messenger, and warn them and caution them against abandoning it. And advise them in private, between you and them, with eloquent, impactful words that reach the depths of their souls, to restrain and deter them from what they are upon.

Allah Almighty did not send the Messengers—including Muhammad—except to be obeyed and followed, by His decree, judgment, and will. And if they, when they made a mistake or slipped, had come to you—O Muhammad—during your lifetime, confessing their sins, asking Allah Almighty to

conceal them and to overlook holding them accountable for them, and you had asked Allah Almighty to forgive them; had they done that, Allah, Glorified and Exalted, would have turned to them in forgiveness for their wrongdoing, for He is Oft-Returning in forgiveness, and He would have had mercy on them by granting them success in repentance, accepting it, and rewarding them for it, and by not holding them accountable for the sins from which they repented, for He is Most Merciful.

So by your Lord, O Muhammad, no one truly believes the required and accepted faith until they make you the judge in all matters over which they dispute. Then, this outward arbitration is not enough until they also obey you inwardly, such that they find within themselves no discomfort and inconvenience from what you have judged, and they submit to your decree in compliance and obedience, and in acknowledgment of your judgment. So they submit to it with complete submission, without any resistance, opposition, or dispute—a submission with an open heart, tranquility of the soul, and compliance both outwardly and inwardly.

And if We had decreed upon those who claim to have believed in what was revealed to you, from among those who seek judgment from the Tāghūt, that they should kill one another, or ordered them to emigrate from their homes to other lands, only a

few of them would have responded to those commands. And if those hypocrites had done what they were reminded of—of carrying out the commands and avoiding the prohibitions, including seeking judgment from the Book and the Sunnah—it would have been better for them than disobeying the command and committing the prohibition in their immediate worldly life and their eventual return. In fact, they would have been among the righteous, characterized by their qualities, and it would have been more confirming for them in their affairs and resolves, making them more upright in them, and stronger in firmness upon the truth.

And thus, We would surely have given them from Us a great recompense and reward, in this world and in the Hereafter.

And indeed, We would have guided them and enabled them to follow the Straight Path.

And whoever obeys Allah and His Messenger by complying with what Allah has commanded and what His Messenger has commanded, and avoiding what Allah has forbidden and what His Messenger has forbidden; then he is in Paradise with those whom Allah Almighty has blessed by guiding them to the straight path: the Messengers and the Prophets whom Allah Almighty favored with His revelation; the truthful ones whose truthfulness and affirmation were perfected, so they knew the truth and affirmed it with their certainty, and they

upheld it in word, deed, and state; the martyrs who were killed in the cause of Allah Almighty to make His word supreme; and the righteous whose inner and outer states were righteous. And what excellent companions these are—whom Allah, the Mighty and Majestic, has described—to be gathered with in the Gardens of Bliss, and whose proximity brings comfort in the vicinity of the Merciful Lord.

That blessing which they received is a gift and a grace from Allah Almighty upon them; for it is He Who, by His mercy, made them worthy and guided them to it, aided them in it, and gave them a reward that their deeds could not reach. And Allah is sufficient as a knower of their deeds and conditions, so He knows who among them deserves guidance, success, and the abundant reward.

O believers! Take your precautions against your enemy by taking the means that assist you in fighting them and repelling them; so go forth to fight your enemy in groups, group after group, or go forth all together.

And indeed, among you—O believers—are hypocrites, who hold back and stay behind from fighting your enemy when you march forth against them, and they discourage others so they stay behind from going out in the cause of Allah Almighty. If a defeat and death befalls you, and the enemies triumph over you in some situations—due to the wise purpose Allah Almighty has in that—

this hypocrite, who slows down and slows others down from the fight, says: "Allah has favored me by not going out and being present in the battle with them; otherwise, what befell them of death or defeat would have befallen me."

If Allah gives you victory over your enemy, and you are victorious over them and obtain spoils from them, this hypocrite who stayed behind from the struggle will surely say—as if he is not from your people of faith, O believers, and there was no affection between you and him outwardly—he will say with regret: "I wish I had been with them in this battle, so I could have obtained with them a share of the spoils they won from their enemy!"

Let the truthful believers, who trade the life of this world for the Hereafter out of a desire for what is with Allah Almighty, fight the enemies of Allah to make the word of Allah Almighty supreme. And whoever fights the enemies of Allah Almighty to make His word supreme, whether he is killed by the enemies or remains alive and is victorious over them, he is a winner in any case, for Allah Almighty will give him a great reward.

And why is it that you do not fight—O believers—in the cause of Allah to make His Word supreme, and for the deliverance of the men, women, and children who have been overpowered—coerced, harmed, humiliated, and made to taste torment—unable to find a means to

emigrate, nor can they find a path to it? They call upon their Lord, saying, "Our Lord, take us out of Makkah whose people are oppressors—having wronged themselves by disbelief and the believers by abuse—and appoint for us from Yourself a protector, and appoint for us from Yourself a helper against our enemy."

Indeed, the true believers fight only to make the word of Allah Almighty supreme, while the disbelievers fight for the sake of Satan. So fight, O believers, those who ally themselves with Satan and obey his commands, and do not fear them; for their leader is Satan, whose plot is feeble and weak, unable to resist the truth or overcome it.

Are you not amazed, O Muhammad, at those who were commanded to hold back their hands from fighting their polytheist enemies and to refrain from combatting them, and were commanded to perform the prayer with its limits and obligations, completely as Allah Almighty commanded, and to give Zakah to its deserving recipients? But when fighting was prescribed for them—which they had previously asked to be prescribed for them—a group of them feared facing the people in battle with a fear as great as their fear of Allah, or even greater. And they said, "Why have You prescribed fighting for us, O Allah? Why not delay the prescription of fighting for another period, later than the present time!" Say to them, O Muhammad,

in response: "The enjoyments of this world are few in quality, quantity, and time; they are limited and fleeting. And the bliss of the Hereafter, which Allah Almighty has prepared for the righteous, is better and more excellent than what is in this world, and is greater and more lasting. And you will find the reward of your striving for the Hereafter, complete and abundant, with nothing diminished from it.

Wherever you may be, death will surely come to you, whether you go forth to fight in the cause of Allah or stay behind. Indeed, death will inevitably reach you, even if you fortify yourselves against it in high, impregnable fortresses. Those who deny Muhammad, if they attain prosperity, fertility, provision, children, well-being, victory, conquest, spoils, and other such good things, they say: "This has come from Allah Almighty and from His decree, and you have no credit for it over us, O Muhammad." And if a hardship befalls them, such as a constraint in provision, drought, barrenness, a decrease in fruits, the death of children and loved ones, a defeat by an enemy, being afflicted with wounds and pains, and other such hardships and trials, they say: "The calamities that have befallen us are only because of what you have brought us, O Muhammad!" Say, O Muhammad, to these people: "All that befalls you, whether good or bad, is by the decree and predestination of Allah Almighty." How strange are these people! What is the matter with

them that they do not understand any speech at all, nor do they come close to understanding it?!

Whatever you are granted, O Muhammad, of the blessings of religion and the worldly life, is from the grace of Allah Almighty and His mercy. And whatever harm or adversity befalls you is because of a sin that you have committed. We have only sent you, O Muhammad, as a messenger to all people, to convey to them the laws of Allah Almighty, what He loves and is pleased with, and what He dislikes and rejects. And Allah is sufficient as a Witness—of having sent you, of your conveying His message, and a witness over those to whom you were sent.

Whoever obeys the Messenger, Muhammad, has obeyed Allah. And whoever turns away from obeying you, O Muhammad, We have not sent you as a guardian over them for what they do or to hold them to account. Rather, We have sent you as a conveyor of the message, a clarifier, and an adviser.

The hypocrites say to you, O Muhammad, "We will obey you and follow your command." But when they leave your presence and are alone in a situation where you cannot see them, a group of them conspires by night among themselves with other than what they showed you, and they alter what you say to them, so they resolve to disobey you! Indeed, Allah Almighty records this disobedience that they plotted, and He will recompense them for it with the fullest

recompense. So turn away, O Muhammad, from these hypocrites, and leave them to their misguidance. Do not hold them accountable, and you, rely on Allah Almighty, and trust in Him, for He is sufficient for you concerning their affair. And sufficient is Allah as a Guardian, a Helper, and a Supporter.

Do these hypocrites not contemplate the meanings of the Qur'an, and look into its principles, its consequences, and what it entails, so that the proofs of the truth would become apparent to them, and its evidence would shine forth, and they would know Allah's argument against them regarding obedience to the Prophet and following his command?! And if the Qur'an were fabricated and invented by someone, its rulings would have been inconsistent, and would have differed greatly, and its meanings would have contradicted each other a lot, and some of it would have exposed the falsity of other parts.

And when news concerning the security or fear of the believers comes to these hypocrites, they immediately spread and broadcast it without first verifying or confirming its authenticity. But if they had referred this matter, before spreading it, to the Messenger of Allah and to those in authority among them—their commanders and scholars—so that the Messenger of Allah or those in authority would be the ones to report the news after its truth or

falsehood had been established by them; if they saw a benefit in broadcasting it, bringing encouragement and joy to the believers and caution against their enemies, they would do so. And if they saw no benefit in it, or a benefit that was outweighed by its harm, they would not broadcast it. Then, those who seek it out and inquire about it from its proper sources would have known the reality of that news regarding the intended security or fear, extracting its hidden meanings with their sound thought, correct opinions, and wise knowledge, until they arrive at the truth of the matter by the permission of Allah Almighty. And were it not for Allah's grace upon you—O believers—His favor, guidance, mercy, benevolence, discipline, and teaching you what you did not know, you would have followed Satan, except for a few of you.

So strive, O Muhammad, with yourself against the enemies of Allah to make supreme the word of Allah, the Majestic and Exalted. You have no power over anyone but yourself; you are only responsible for what you have been charged with, not what others have been charged with. And urge the believers to fight, and encourage them in it. Perhaps Allah Almighty will prevent and repel from you the might and power of the disbelievers, and give you victory over them because of fighting in the cause of Allah Almighty and inciting to it. And Allah

Almighty is greater in might and power than those disbelievers, and He has power over them in this world and the Hereafter. And He, Glorified is He, is more severe in punishment and greater in torment and retribution against His enemy than the harm the disbelievers inflict upon the believers.

Whoever strives to help others with what brings them benefit and good, and repels from them harm and evil, will have a share of the reward from Allah Almighty. And whoever strives to help others in a matter of evil will bear a burden and sin from that matter which resulted from their effort and intention. Indeed, Allah Almighty is over all things competent, a Guardian, and a Reckoner, so He rewards each according to what they deserve.

And when you are greeted with any greeting, or peace is extended to you, or a prayer is made for you for a long life and survival, then return the greeting and the peace, and pray for the one who prayed for you with a better and more excellent greeting and prayer, in wording and cheerfulness, or return to him the like of his greeting and supplication. Indeed, Allah is over all things that people do—of obedience or disobedience—an Observer and a Reckoner, so that He may recompense them for it.

Allah Almighty alone is the One truly worthy of worship, so none deserves worship except Him, Glorified is He. And by Allah, He will surely gather

you all to the place of reckoning. He will gather the first of you and the last of you in one place, and He will reward every doer according to their deeds. There is no doubt whatsoever in the fact that Allah, the Mighty and Majestic, will gather the people on the Day of Resurrection after their death, and no one is more truthful than Him in His speech, His news, His promise, and His warning, Glorified is He; for His speech, His news, and His sayings are of the highest degrees of truthfulness.

So why are you divided—O believers—into two parties regarding the hypocrites—one declaring them disbelievers and another not?! When in fact, Allah Almighty has returned them to disbelief and cast them into it because of the sins and misdeeds they have committed. So you should not be confused about them; rather, their matter is clear and unambiguous. Do you wish—O believers—to grant success of acknowledging the religion of Allah Almighty and to enter into it one whom Allah has forsaken from it and thus did not grant him success in it?! And whoever Allah Almighty forsakes from His religion and does not grant him success in following the path of guidance, then there is no way for him to it.

Indeed, these hypocrites, about whom you—O believers—have differed into two factions, wish for you to fall into disbelief so that you become disbelievers like them, so that you and they become

equal in that! So do not take them as allies or close friends until they believe and provide proof of their faith by leaving the land of polytheism and its people for the land of Islam and its people, seeking the pleasure of Allah. But if they turn away from faith in Allah Almighty and abandon the emigration, then attack them, take them captive, and kill them wherever you find them. And do not take any of them as an ally, nor make any of them privy to your secrets or your counsel, nor the objects of your affection; and do not seek from any of them help against your enemies.

Allah Almighty exempted from fighting these hypocrites: those of the hypocrites who take refuge with a people between whom and you there is a truce, a covenant, and a pact to cease fighting, and they have joined them, so treat these hypocrites as you treat those with whom you have a pact in sparing blood and property; or those who come to you with their hearts constrained from fighting you or fighting their own people, for they detest fighting you, and it is not easy for them either to fight their own people alongside you; so they are neither for you nor against you. Therefore, refrain from fighting and killing this group as well. And if Allah, the Mighty and Majestic, had willed, He would have given these hypocrites power over you, O believers, and they would have fought you. But it is out of His kindness to you that He has restrained them from

you. So if these hypocrites, whom I have commanded you to refrain from fighting, withdraw from fighting you, and prefer peace, and make peace with you; then Allah Almighty has not made for you a lawful way over their lives, their property, their offspring, and their women to kill, capture, or take spoils.

You will find another group among the hypocrites who display Islam to the Prophet and his Companions out of fear of them, seeking thereby safety for their lives, wealth, children, and women. Yet inwardly they appease their disbelieving people, worshipping with them what they worship besides Allah Almighty, so that they may also be secure with them for their blood, their wealth, their offspring, and their women. Whenever a trial is presented to them by inviting them to disbelief and polytheism in Allah Almighty, they respond to it, and thus they sink deeper and become more engrossed in disbelief and polytheism. So these, if they do not stop fighting you, and do not submit to you and make peace with you, then seize them as captives, and put them to death wherever you find them, for their blood is lawful for you. And We have given you against these a clear authority, for they deserve killing.

It is not for a believer to kill his fellow believer, nor is it permissible for him to do so, as it is inconceivable for a believer to commit such an act

because it contradicts faith, unless he commits it unintentionally and without purpose. In that case, he must atone for it by freeing a believing male or female from the bondage of servitude, and the killer must pay full blood money—though his paternal relatives bear the cost—to the heirs of the slain, unless they remit it as charity, in which case it is not obligatory. If the person whom the believer killed by mistake was from a people at war with you, but he himself was a believer, then there is no blood money for them, and the killer must only free a believing slave. And if the slain person whom the believer killed by mistake was from a people with whom you—O believers—have a treaty, a covenant of protection, or a truce, and they are not at war with you, then the killer must pay blood money—to be given by his paternal relatives—to the heirs of the slain, and free a believing slave as an atonement for his killing. But whoever does not find a believing slave to free as an atonement for his mistake in killing, or cannot afford one, being in financial difficulty with nothing beyond his basic needs, then he must fast for two consecutive months without interruption. These are the expiations that Allah has prescribed for the believer who kills a believer by mistake, as a form of repentance from Him for His servants, a mercy upon them, and an atonement for any shortcomings or lack of precaution on their part. Indeed, Allah is All-Knowing of everything,

and He Almighty is All-Wise in everything, placing everything in its proper place.

Whoever intentionally kills a believer, deliberately taking his life, his deserved punishment is to abide forever in Hellfire, and Allah Almighty is angry with him, and has cast him out and distanced him from His mercy, and has prepared for him a great punishment, the extent of which no one knows except Him, the Mighty and Majestic. So this sin is a cause for this punishment, but on the condition that there are no impediments, for he may have of Tawhīd, righteous deeds, and repentance that averts this punishment from him.

O you who believe, when you go forth for Jihad seeking the pleasure of Allah, be deliberate regarding the killing of anyone whose status is ambiguous to you, whose true faith or disbelief is not known to you. So do not be hasty in killing him before you have verified and ascertained his status. And do not say to one who surrenders to you and does not fight you, professing to you that he is a Muslim like you: 'You are not a Muslim,' claiming, 'You are only professing Islam out of fear for your life and property,' and so you may kill him in order to take his wealth, seeking the fleeting enjoyment of this worldly life. So do not let the transient, meager gain lead you to commit what is improper, causing you to miss out on the provision and lawful spoils that are with Allah, for what is with Allah is better

for you than this person's wealth. Indeed, you—O believers—were once like that, concealing your faith from your polytheist people when you were among them, just like this person whom you killed, who kept his faith secret and hid it from his polytheist people. Then Allah favored you by strengthening His religion and allowing you to reveal what you used to conceal. Therefore, investigate until his status becomes clear to you before you kill him. Indeed, Allah Almighty is fully aware and knowledgeable of all that you do, no matter how subtle, and of all that you intend. He records it for you and will reward you accordingly.

Not equal are those who do not go out for Jihad—except for those who stay behind for a valid excuse—with those believers who strive with their lives and their wealth so that the word of Allah be supreme. Allah has favored those who fight for the sake of Allah with their wealth and their lives over those who sit behind by a high degree. Allah has promised Paradise to both the fighters for the sake of Allah with their wealth and their lives and those who stay behind. And Allah has favored the fighters for the sake of Allah with their wealth and their lives over those who stay behind with a great reward and an abundant recompense.

Indeed, this great reward includes raising their ranks in lofty gardens, the covering of sins and the pardoning of transgressions, and the bestowal of

mercies and blessings; as a kindness and honor from Him, the Glorified, and a grace and ennoblement from Him. Indeed, Allah Almighty is the All-Forgiving who conceals the sins of His servants and overlooks holding them accountable for them, and He is the One Who has mercy on them, bestowing upon them His blessings, Glorified is He.

Indeed, the angels take the souls of those who have wronged themselves by incurring the wrath of Allah Almighty because they disobeyed Him by residing among the polytheists while being unable to practice their religion, and they were able to emigrate but did not emigrate until they died. The angels said, rebuking them: "Why did you remain in this place and forsake emigration?" They said: "We were weak and oppressed." The angels said to them: "Indeed, the earth of Allah Almighty is vast. If a servant is in a place where he cannot manifest his religion, he should emigrate from it." So those who have been mentioned and whose condition has been described, their destination in the Hereafter is Hell, and it is their abode. What an evil destination and return Hell is for its inhabitants who have ended up there.

Those men, women, and children who were oppressed and subjugated by the polytheists and were unable to emigrate from among them because they lacked the means to escape from the polytheists' grasp and did not know the path they

should take to leave the land of polytheism for the land of Islam.

It is they who are promised that Allah Almighty will pardon and overlook holding them accountable for abandoning the emigration. And Allah pardons His servants, conceals their sins, and refrains from holding them accountable for them.

Whoever departs the land of polytheism, fleeing with his religion to the land of Islam to establish the religion of Allah Almighty, seeking His pleasure, Glorified is He, he will find in the earth many a place of refuge and a place to move to, in which he can protect himself and be fortified from what he dislikes, and distance himself from the people of polytheism. Furthermore, he will be able to anger them and strive against them, and find abundance in religion by manifesting his religion and worshipping his Lord, Glorified is He, and abundance in his heart, in provision, and other things. And whoever leaves his home and his homeland, fleeing with his religion to establish it, seeking the pleasure of Allah Almighty, following the Messenger of Allah, and supporting him, and then dies on the way, by being killed or otherwise, before reaching the land of Islam and the abode of migration, his reward is then confirmed with Allah Almighty, the reward of one who migrated and reached his destination of migration. Indeed, Allah Almighty is Forgiving, He conceals the sins of His

servants and overlooks holding them accountable for them and is Merciful to them. And of His mercy is that He gave them their full reward even if they did not complete the deed, and He forgave them for any shortcomings they had in the migration or otherwise.

When you travel, O believers, there is no blame or sin upon you in shortening the obligatory prayers if you fear that the disbelievers will turn you away from your religion by fighting you and by attacking you while you are in your prayer, thus preventing you from establishing and performing it, and coming between you and the worship of Allah Almighty. Indeed, the enmity of all the disbelievers towards you is clear and evident; they have made it plain to you.

And if you are among your companions, O Muhammad, and you wish to lead them in a complete prayer, establishing it with its limits, its bowing, and its prostration, and completing what is obligatory in it, then let a group of your companions stand with you in your prayer, and let them take their weapons, and let the rest of them be facing the enemy. When the group that stood with you in prayer has finished its prayer, let its members take their position behind you and behind the other group that will enter the prayer with you from among those who did not pray the first Rak'ah with you. And let the group that was facing the enemy,

from among those who did not pray the first Rak'ah with you, come and pray with you the Rak'ah that remains for you, and let them take their precautions and their weapons. Those who disbelieve in Allah wish that you would be distracted by your prayer from your weapons with which you fight them and from your belongings, which are your provisions in your travels, so that you become heedless of them, out of their eagerness to ambush you. This is so they would attack you all at once, while you are heedless of your weapons and belongings due to your prayer, thus catching you off guard and finishing you off with a single strike! And there is no blame or sin upon you—if you are harmed by rain that falls upon you, or if you are afflicted with illness—in leaving your weapons if you are too weak to carry them. But if you do put down your weapons due to the harm of rain or illness, then be vigilant and beware of your enemy attacking you while you are unaware of them. Indeed, Allah Almighty has prepared for the disbelievers a humiliating punishment in this world and the Hereafter.

So when you, O believers, have finished performing the prayer of fear, remember Allah in all your states and postures: standing, sitting, and lying on your sides. Then, when you are safe and your fear of your enemy has ceased, complete the prayer in the most perfect manner as you were

commanded, outwardly and inwardly, with its limits, its pillars, its conditions, and all its affairs. Indeed, prayer has been decreed upon the believers as an obligation at specified times.

Do not weaken or slacken in the pursuit of your enemy; rather, be diligent in your struggle against them and be vigorous in fighting them. For if you, O believers, are suffering from the wounds and harm inflicted upon you by your enemy in this world, they are just like you; they also suffer from the wounds and harm you inflict upon them. Whereas you hope for what is with Allah Almighty of reward and victory for His religion, they hope for nothing of that. Therefore, you are more entitled to fight them and to be patient in warring against them. Indeed, Allah Almighty possesses perfect knowledge, so nothing whatsoever is hidden from Him, and He, Glorified is He, possesses perfect wisdom and judgment. He is the One Who decrees and ordains all things, both His universal and legislative rulings, and He places each of them in its appropriate place.

Indeed, We have sent down to you, O Muhammad, the Qur'an in truth. It is the truth from Allah Almighty, sent down with truth and containing truth. Its accounts are true, and its commands and prohibitions are just. We have sent it down to you so that you may judge between people, not by your own desires, but by what Allah

has taught you from what He has revealed to you in His Book. And do not plead for those whom you know to be treacherous, who claim what is not theirs or deny a right they owe, and do not defend them.

And seek Allah's forgiveness, which is the covering of the sin and the pardoning of being held accountable for it, for Allah Almighty is the One Who forgives sins and has mercy on everyone who seeks His forgiveness.

And do not defend—O Muhammad—those who betray themselves, making them treacherous by their commission of treachery. So do not argue or dispute on their behalf against those who demand their rights from them and what they were betrayed in. Indeed, Allah Almighty dislikes one whose characteristics include betraying people and committing sin in that and in other matters that Allah, the Mighty and Majestic, has forbidden for him.

They are keen on hiding their evil deeds from the people, so they hide from them to avoid disgrace among them, either out of shame before them, or fear, or so that they would not be condemned by them. And they are unconcerned with Allah Almighty watching them and His awareness of their evil deeds with which they openly defy Him, and He is the One from Whom none of their deeds are hidden. For He is more worthy to be feared and held

in awe, Majestic and Exalted is He. They plot by night what He, the Glorified, does not approve of in speech, such as acquitting the guilty and accusing the innocent of the crime. Indeed, Allah Almighty has encompassed their deeds with His knowledge and has recorded them, so that He may recompense them for them.

Suppose you argued on their behalf in this worldly life, and your argument averted shame and disgrace from them before the people, then who will dispute with Allah on their behalf on the Day of Resurrection when the proof is established against them, and witnesses are brought against them such that denial is impossible?! On that day, no one will defend them before Him, the Glorified, from the punishment that befalls them, and no one will be an advocate for these treacherous ones in advancing their case before Allah Almighty on the Day of Resurrection.

Whoever does what harms others, or wrongs himself by acquiring what incurs Allah's punishment—of polytheism and sins—then asks Allah to conceal the sins he has committed and to overlook holding him to account for them, while repenting to Allah, will find Allah All-Forgiving of his sins, Most Merciful to him.

And whoever sins deliberately only earns it against himself; the burden of that sin—its disgrace and its shame—in this world and the Hereafter will

be upon himself alone, not others. Let him, then, beware of subjecting himself to punishment. And Allah is ever All-Knowing, All-Wise.

And whoever commits a sin unintentionally or intentionally, then attributes the sin he committed to another person who is innocent of this sin, has by this heinous act burdened himself with a slander and a lie against that innocent person, and a clear, manifest sin, which reveals the state of its bearer and his audacity towards his Lord, Glorified and Exalted is He.

Had it not been for the grace of Allah Almighty upon you, O Muhammad, and that He protected and preserved you by His guidance and by making clear to you the matter of this traitor, a group from among those who deceive themselves would have resolved to lead you astray from the path of truth. And their plotting and scheming returns upon themselves, for in reality, they mislead none but themselves, and they do not harm you in any way, for Allah Almighty protects you. And from the grace of Allah Almighty upon you, O Muhammad, along with all the other blessings He has bestowed upon you, is that He revealed to you the Qur'an and the Sunnah, and taught you what you did not know before the revelation was sent down to you. And indeed, what Allah Almighty has granted you of blessings and gifts is a great matter from the Almighty, the Most Generous, may He be glorified.

There is no good in much of the private conversation people have among themselves, either because it is of no benefit, like idle permissible talk, or because it is pure evil and harm, like all types of forbidden speech. This excludes enjoining charity, whether with wealth, knowledge, or any other benefit; enjoining what is right, which is all that is known to be good in religious law and reason; and enjoining reconciliation between those in dispute and conflict. And whoever does these things seeking the pleasure of Allah Almighty, sincere to Him and anticipating His reward, Allah will grant him for that an abundant and vast reward, the measure of which is known to none but Him.

And whoever opposes the Messenger and defies what he has brought, intentionally following a path other than the path of the Sharia he came with after the truth has become clear and evident to him, and follows a path other than the path of the believers in their beliefs and deeds, and adopts a methodology other than theirs, We will leave him to what he has chosen for himself, and make it seem appealing in his heart as a gradual enticement, and We will admit him into Hellfire and burn him therein—and what an evil destination and final abode it is!

Indeed, Allah Almighty does not forgive one who associates partners with Him and dies upon his

polytheism. Sins and acts of disobedience, lesser than polytheism, are subject to His will; if Allah wills, He forgives them by His mercy and wisdom, and if He wills, He punishes by His justice and wisdom. And whoever sets up a partner with Allah Almighty has indeed taken a path other than the path of truth, has deviated from the right way, and has strayed far from what is right.

Instead of Allah, they call upon none but idols and statues given female names—such as al-Lāt, al-‘Uzzā, and Manāt. And the feminine, compared to the masculine, is inferior in power, rank, and station, which indicates the deficiency of whatever bears such names and its lack of the attributes of perfection—so how can they be taken as gods to be worshiped?! And those who worship these idols besides Allah actually worship none but a rebellious Satan against Allah; he is the one who commanded them to this and made it appealing to them, so they obeyed him.

Allah has cast him far away, cursed him, and expelled him from His mercy. And Satan said to his Lord when Allah cursed him: "By Allah, I will surely take hold of a certain, appointed portion of Your servants; I will make them my allies; I will be their patron, and they will take me as their patron; thus they will be of my party, the companions of the Blaze."

Satan also said: "By Allah, I will surely lead them astray from the path of truth to the ways of misguidance, and I will surely fill their souls with false hopes that I promise them, which will divert them from Your Tawhīd (monotheism) and obedience." And I will surely command them to cut the ears of the cattle—camels, cows, and sheep—as a sign that they are forbidden, and this entails forbidding what Allah has made lawful or making lawful what He has forbidden. And I will surely command them to change their outward creation through tattooing, plucking eyebrows, and other things, and to change their innate nature upon which they were created, from monotheism to polytheism, and from certainty to doubt. And whoever takes Satan as a guardian and supporter for himself instead of Allah the Exalted and follows and obeys him has indeed perished in this world and the Hereafter with a manifest ruin, which reveals his corruption and destruction. So he will attain eternal misery, and he will miss the everlasting bliss.

Satan makes false promises to his followers to mislead them, such as promising them that he will be a supporter for them against those who intend them harm and promising them that if they spend in the cause of Allah, the Mighty and Majestic, they will become poor, and if they strive in the cause of Allah, the Exalted, they will be killed. He gives them

hope and opens before them false hopes and vain desires, such as making them wish for victory over their enemies and making them wish that they were the winners in this world and the Hereafter. And Satan does not promise his followers anything except falsehood and deceptive illusions that have no reality.

Those who have taken Satan as an ally instead of Allah, their destination and final home on the Day of Reckoning is Hell. They will find no refuge or escape from it, nor any deliverance; rather, they will stay there forever.

And those who believed in all that must be believed in, in the manner they were commanded, with knowledge, affirmation, and acknowledgment, and performed righteous deeds, sincerely for Allah, the Mighty and Majestic, and according to the guidance of His Messenger (ﷺ), Allah Almighty will admit them on the Day of Resurrection—as a reward for them—into gardens beneath whose trees and palaces flow various rivers, abiding therein forever, without cessation or departure. This is a promise from Allah Almighty that will inevitably come to pass, for no one is more truthful than Allah Almighty in word and in tidings!

Salvation and victory will not be attained by you, O Muslims, nor by the Jews and Christians, merely by wishing for it. Indeed, whoever among you—O Muslims or from the People of the Book—does an

evil, small or large, will be recompensed for it, whether the recompense is small or large, in this world or in the Hereafter. And whoever does evil will find no guardian besides Allah Almighty to manage his affairs and secure for him what he seeks, nor will he find a helper besides Allah to support him and ward off from him what he fears.

Whoever does righteous deeds, whether of the heart or of the body, from among the male and female servants, while being a believer in Me and My Messenger Muhammad—the people of this high station, who have combined faith and righteous deeds, will indeed enter Paradise by the permission of Allah Almighty and will be blessed therein. Allah Almighty will not diminish the reward of their deeds, not even by the measure of the speck on the back of a date-stone—let alone anything greater than that. Indeed, He will pay them their full rewards as He promised.

No one is better in path and more righteous in deed than one who is sincere to Allah, the Mighty and Majestic, and submits to Him in obedience. And with this sincerity in action, he follows the law of Allah Almighty and follows the religion and law of Abraham (peace be upon him), turning away from polytheism and from turning to creation, steadfast upon monotheism, turning with his entirety to the Creator, Glorified and Exalted. And Allah took

Abraham as an intimate friend, a chosen one of pure love for Him.

Indeed, Allah Almighty is the One Who alone possesses all that is in the heavens and all that is on the earth, for all are His slaves and His creation. He is the Disposer of their affairs, the Only One Who governs them. Nothing is hidden from Him, and nothing escapes His knowledge. He has encompassed everything in knowledge, power, hearing, sight, management, and otherwise.

Your companions ask you, O Muhammad, to give them a ruling concerning the regulations of women. Say to them: "Allah gives you a ruling concerning women and also gives you a ruling in what is recited to you in the Qur'an regarding the female orphans who are under your guardianship, whom you deprive of their rights and wrong them by preventing them from taking their inheritance or by preventing them from marrying so that you may benefit from their wealth, fearing that it will be taken from your hands if they marry, or by taking from the dowries with which they were married, or otherwise. And this is in the case where you have no desire for them, or you desire them for their beauty and wealth, but you give them a dowry less than what they deserve. And Allah, the Mighty and Majestic, gives you a ruling concerning the weak among the young children, and from that is the obligation to give them their right of inheritance

and other rights, and that you should not seize their wealth unjustly and aggressively. And He has obligated you to uphold complete justice with the orphans. And whatever justice you show—O believers—regarding the wealth of the orphans, which Allah Almighty has commanded you to deal with equitably, and to adhere to Allah's command in that and in other matters—then indeed Allah, the Mighty and Majestic, is All-Knowing of it, records all of it, and preserves it, and He will reward you for it with the most abundant and complete reward.

If a woman fears high-handedness from her husband, or aversion, or turning away from her, then there is no blame upon them both to reach a settlement that sets matters right between them. She may waive her right or part of it, such as maintenance, clothing, or overnight stay, or other such rights upon him to remain with her husband, and he may accept that from her. And reconciliation—to sustain the marriage contract—is better than complete separation. And souls have been created with an excessive eagerness for their possessions and rights, and this is what prevents reconciliation and agreement from occurring. And if you—O husbands—do good in your actions towards your wives if you dislike them, by enduring the hardship of being patient with them, while fulfilling their rights, living with them in kindness, and treating them justly as is their due; and you also

do good in the worship of the Creator in general, and you do good to the creation through all means of goodness; and you fear Allah Almighty regarding your wives by refraining from wronging them in what is due to them of their rights; and you fear Allah in general, by doing all that is commanded and leaving all that is forbidden; for Allah Almighty is All-Knowing of the apparent and the hidden of what you do, nothing of it is hidden from Him, and He records it and preserves it for you, until He gives you the fullest reward for it.

And you will never be able, O husbands, to establish complete justice between your wives in all aspects, even if you are keen to do so. For even if the outward division of time is achieved between them, there will inevitably be a difference in love, desire, and intercourse. So if you incline towards one of them, do not go to extremes in your inclination, such that it leads you to be unjust to the others by neglecting to fulfill their due obligations, such as their right to their share of time, maintenance, and kind treatment, leaving her like one suspended, who is neither divorced nor (fully) married. And if you, O people, reform your actions between yourselves and your wives, and also reform what is between you and other people, and also reconcile people in their disputes, and you fear Allah, the Mighty and Majestic, regarding the inclination He forbade you from, and fear Allah

Almighty in all your affairs and conditions by doing what He commanded and avoiding what He forbade and prohibited, then indeed, Allah Almighty will conceal what has passed from you and will refrain from holding you accountable for it, and He is Merciful to you, as He has accepted your repentance and pardoned you.

And if a couple separates from each other through divorce, annulment, khul', or otherwise, then Allah Almighty will compensate the husband with abundant provision or with a wife who is better for him than his wife, and He will compensate her with abundant provision or with a husband who is better for her than her husband. This is from His vast grace and benevolence, Glory be to Him. Indeed, Allah Almighty is All-Sufficient to enrich each of the spouses and others from His bounty. For He, Glory be to Him, is of immense bounty and great bestowal. And He is All-Encompassing in all His attributes, such as mercy, forgiveness, knowledge, power, and other of His sublime attributes; All-Wise in all His actions, decrees, and legislation.

To Allah Almighty alone belongs the dominion of all that the seven heavens and the seven earths contain. He is the Ruler over them and the One Who manages their affairs in every way. We have indeed enjoined the People of the Scripture before you, such as the Jews and the Christians, and you, O

Muslims, to fear Allah Almighty by obeying His commands and avoiding His prohibitions. But if you disbelieve, then know that to Allah belongs the dominion of all that the heavens and the earth contain. The dominion is His, and the creation is His, and you cannot harm Allah in the least. For He is the Self-Sufficient, to Whom belongs perfect generosity and all-encompassing goodness. He does not need anything or anyone. And He is the Praiseworthy for His self-sufficiency and all His attributes, and for all that He decrees and legislates. He has deserved praise from you, O creation, for His commendable favors to you and His beautiful blessings, which He has bestowed upon you. And He is the One Who praises those among His servants who are worthy of praise.

To Allah alone belongs the dominion of the heavens and the earth and all that is therein. And Allah is sufficient as a Trustee of Affairs, a Protector and Disposer, and a Watcher over all things, Glorified is He, by His knowledge, power, and wisdom.

If He wills, He can do away with you, O people, by destroying you and annihilating you if you disobey Him, and bring others in your place—people more pious and more obedient to Allah than you. Indeed, Allah is fully capable of destroying you and annihilating you and of replacing you with others.

Whoever's ambition and will are lowly, not extending beyond the reward of this world, and who has no will for the Hereafter, let him know that with Allah Almighty lies the good of this world and the Hereafter. For if he asks Him for both, He will give him and enrich him. So let not the one with low ambition limit himself to striving for this world alone, but rather let him ask Him for them both and seek His help for them. Indeed, Allah Almighty is All-Hearing of everything and All-Seeing, aware of everything, Glorified is He.

Let it be among your morals and attributes, O believers, to uphold justice in all your affairs; in the rights of Allah and in the rights of His servants, and let its performance be for the sake of Allah Almighty. Even if your testimony is against yourselves, or against your parents, or your relatives, then uphold justice in it, and speak the truth in it, even if its harm returns upon you; for the truth is a judge over everyone and is given precedence over everyone. So do not favor the rich because of his wealth, nor the poor because of his poverty out of pity and mercy for him, lest you be unjust; for their affair is with their Creator and their Owner, for He, Glorified is He, is more entitled and has more right over them than you and is more knowledgeable of what is best for them. So do not let the desires of your souls, which oppose the truth, lead you to abandon justice; for if you follow

your desires, you will deviate from what is right, and you will fall into injustice and oppression. And if you distort the testimony and alter it, or turn away from it by concealing it and abandoning it, then indeed, Allah is encompassing of what you do, and He will preserve it against you and recompense you for it.

O believers, fulfill your faith in Allah Almighty and in Muhammad (ﷺ), and complete whatever is lacking in it, and be firm and steadfast upon it. And also believe in the Qur'an and in the previous books that Allah Almighty has revealed. And whoever disbelieves in Allah Almighty, His angels, the books He has revealed, the messengers He has sent, and the Last Day, has indeed strayed from the straight path and has deviated far from the path of truth and guidance.

Indeed, those who repeatedly disbelieve after having believed—who entered faith, then disbelieved, then returned to faith and disbelieved again, and persisted and increased in their disbelief—Allah Almighty will not forgive them, nor will Allah, the Mighty and Majestic, guide them to the path of truth and guidance or grant them success in it.

Give—O Muhammad (ﷺ)—the vilest and worst of tidings to those who outwardly profess Islam while concealing disbelief: that for them with Allah is a painful and hurtful punishment.

The characteristic of these hypocrites is that they take the disbelievers as allies, loving them, supporting them, and aiding them, instead of the believing servants of Allah. What led them to that? Do they seek invincibility, strength, and dominance from the disbelievers by taking them as allies instead of the believers? For honor is not with the disbelievers; indeed, honor, invincibility, victory, and strength are from Allah Almighty. For He alone is the Subduer and the Victor over all things, the Possessor of great might, whom nothing resembles, who is free from every imperfection and flaw. He gives honor to whom He wills and humiliates whom He wills. So seek honor from Him, Glorified is He.

Allah Almighty has indeed made clear to you in the Qur'an, O believers, that if you attend a gathering and hear in it disbelief and mockery of the signs of Allah Almighty, His commands, and His prohibitions, then do not remain in it unless the speakers engage in a different conversation other than the conversation of disbelief and mockery. And if you commit this prohibition after it has reached you, and you are content to stay with them in the place where the signs of Allah are disbelieved in and mocked, and you approve of them in that, then you have shared with them the sin of that. Indeed, Allah Almighty will gather both groups, the disbelievers and the hypocrites, in the fire of Hell on the Day of Resurrection, just as they gathered upon

disbelief, enmity towards the believers, and discouragement from the religion of Allah.

Indeed, the hypocrites await what befalls you—O believers—of good or evil. If Allah Almighty grants you a victory over your enemy with triumph, success, and spoils of war, these hypocrites say to you: "Did we not witness the fighting of your enemy with you? So give us, then, our share of the spoils." And if your enemies, the disbelievers, have a share [of victory] over you by afflicting you at times, they say: "Did we not help you and surround you with care and support and protect you from the believers from harming you, and did we not turn them away from you until you were victorious over them?!" Indeed, Allah Almighty will judge between the believers and the hypocrites, and He will separate them with a decisive judgment on the Day of Resurrection; that is, by admitting the believers into His Paradise and admitting the hypocrites with their allies, the disbelievers, into His Fire. And Allah Almighty will never allow the disbelievers in this world to have complete dominance over the believers and to eradicate them entirely, for the ultimate outcome in this world and the Hereafter is for the believers.

Indeed, the hypocrites seek to deceive Allah—by securing their blood and wealth through the faith they show and the disbelief they conceal—and Allah is deceiving them by what He has decreed for

them in this world, which is the protection of their blood due to the faith they profess with their tongues, despite His knowledge of their concealed disbelief. This is a gradual leading from Him for them in this world until they meet Him in the Hereafter, and He will lead them into the fire of Hell. And when the hypocrites stand up to perform the prayer, they stand up lazily, annoyed by its performance. They stand for prayer for show, so that the believers may see them and think they are among them. They do not remember Allah Almighty in their prayers with their tongues, their limbs, or their hearts, nor do they have humility in it, nor do they know what they are saying; rather, they are inattentive and heedless in their prayer.

Indeed, the hypocrites are hesitant and bewildered, wavering between faith and disbelief; they are neither with the believers, outwardly and inwardly, nor with the disbelievers, outwardly and inwardly. Rather, their outward appearance is with the believers, while their inner selves are with the disbelievers. Among them are those who are overcome by doubt, sometimes leaning towards these and sometimes towards those. And whoever Allah Almighty forsakes from the path of guidance and truth, He will not grant him success in it. So you will not find for him, O Muhammad, a way to his guidance, nor a means to abandon his misguidance.

O believers! Do not take the disbelievers as allies instead of the believers from your own religion, supporting them, befriending them, secretly showing them affection, revealing the internal affairs of the believers to them, trusting them, and relying on them. Do you wish to give Allah clear proof against you by taking the disbelievers as allies instead of the believers, and thus deserve from Him what the hypocrites incurred of deserving punishment?!

Indeed, the hypocrites will be in the lowest depths of Hell on the Day of Resurrection as a recompense for their grave disbelief. And you, O Muhammad, will find no helper for these hypocrites against Allah Almighty to save them from His torment and ward off His painful punishment.

Except for those who repented from their hypocrisy, believed outwardly and inwardly, reformed their outward and inward deeds, acted upon what Allah Almighty commanded them, refrained from what He forbade them, rectified what they had corrupted, held fast to their Lord in all their affairs, sought refuge in Him to bring them benefits and ward off harm, intended the Countenance of Allah Almighty with their outward and inward deeds, and were free from ostentation and hypocrisy; those described with these attributes are with the believers in this world and the Hereafter. They will be in their company on the

Day of Resurrection and will enter Paradise with them, and Allah Almighty will give the believers a great reward.

What would Allah do with your punishment, O hypocrites, if you were grateful to Him for His blessings, thus obeying Him, and truly believed in what you are obligated to believe in?! For Allah, Glorified is He, does not need to punish you. Indeed, Allah is Appreciative of whoever is grateful to Him, rewarding them for their deeds more than what they have done, and All-Knowing of the faith of whoever's heart believes in Him, and All-Knowing of those among His servants who deserve gratitude, and He rewards them for that with the most abundant reward.

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