

التفسير المحرر 28

Indeed, Allah has heard the words of the woman who converses and argues with you - O Muhammad - concerning her husband, who declared her unlawful to him by Zihār, fearing separation from her husband because of that Zihār. And this disputing woman complains to Allah Almighty about the distress and harm she suffers because of it, and asks Him for relief. Allah hears your conversation and the exchange of words between you two. Indeed, Allah possesses perfect Hearing and Sight; His Hearing and Sight encompass everything, and nothing is hidden from Him.

Those among you who make their wives unlawful to themselves by comparing them to the backs of their mothers, saying to them, "You are to us like the backs of our mothers," their wives upon whom they pronounce Zihar are not their mothers; rather, they are lawful to them. Their mothers in reality are none but those who gave birth to them, not their wives upon whom they pronounced Zihār. Indeed, those who pronounce Zihār upon their wives are uttering by this Zihār of theirs a heinous saying unknown in Islamic law, and a falsehood that has no truth to it! Indeed, Allah is Most Pardoning of the sins of His servants—overlooking them and not punishing them for them— and is Most Forgiving to them, erasing their essence and trace, and concealing them for them.

Those who make their wives unlawful to themselves by Zihār, then wish to go back on what they made unlawful to themselves, must free a slave before any intercourse occurs between the spouses. This freeing is obligated upon you as an admonition for you so that you may refrain from Zihār and be deterred from falling into it a second time. And Allah is fully and completely aware of all that you do regarding this expiation and otherwise; nothing is hidden from Him, and He will recompense every doer for their deed.

But whoever does not find a slave to free must fast for two consecutive months without breaking the fast in between, before any sexual intercourse occurs between the spouses. But whoever is unable to fast for two consecutive months must feed sixty poor people. This obligation upon you regarding the expiation of Zihār We have ordained for you so that you may believe in Allah and His Messenger Muhammad, act according to Allah's ruling, and refrain from what Allah has forbidden. Those limits that Allah has set for you and the obligations He has clarified for you are the limits of Allah; so do not transgress them or violate them. And for the disbelievers in Allah and His Messenger, who abandon acting upon the rulings of His law and observing His limits, there is a painful and agonizing punishment.

Indeed, those who oppose and defy Allah and His Messenger will be forcefully repelled from their aim, debased, and enraged, just as befell those who opposed Allah and His messengers before them. And We have certainly sent down clear revelations, leaving no one with proof or an excuse to oppose them, and no one opposes them thereafter except the arrogant. And for the disbelievers is a humiliating punishment in the Hereafter.

For the disbelievers is a humiliating punishment on the Day when Allah will resurrect all the disbelievers together, and inform them of what they did in this world. Allah has kept a full account of what they did, counting, recording, and preserving it, while those who did it have forgotten it. And Allah is fully aware of everything they did and everything else, and nothing is hidden from Him. For He, the Exalted, is present and never absent, and He is the Preserver, the Ever-Watchful.

Do you not know, O Muhammad, that Allah knows all that is in the heavens and all that is on earth, so nothing is hidden from Him of the words, deeds, and secrets of His servants? No three people converse secretly among themselves except that Allah Almighty is the fourth of them with His knowledge, hearing and seeing them, nor do five converse secretly among themselves except that Allah Almighty is the sixth of them with His knowledge, hearing and seeing them, nor do fewer

than three or more than five converse secretly except that Allah Almighty is with them with His knowledge, hearing and seeing them wherever they may be. Then, on the Day of Resurrection, Allah will inform those who conversed secretly of what they did in this world. Indeed, Allah possesses profound and perfect knowledge of all things, and this includes His complete knowledge of the words, actions, inner thoughts, and conditions of His creation.

Have you not seen, O Muhammad, those who were forbidden by Allah Almighty from holding secret talks of evil among themselves, then they return to what Allah had forbidden them of secret talks of evil, and secretly conspire among themselves in sin, aggression, and disobedience to the Messenger Muhammad (peace and blessings of Allah be upon him) and opposition to him? When these people come to you, O Muhammad, they greet you with a greeting other than that with which Allah Almighty greets you, and they say secretly, "Why does Allah not punish us, hastening the punishment for us in the world because of what we say to Muhammad?" Sufficient for them as a punishment for what they say is Hell; they will enter it in the Hereafter and suffer its punishment. What a terrible destination and return Hell is!

O you who believe! When you converse privately among yourselves, do not converse about sin,

aggression, and disobedience to the Messenger Muhammad (peace and blessings of Allah be upon him), but converse privately among yourselves about performing good deeds and avoiding the prohibitions. And protect yourselves from the displeasure of Allah and His punishment by fulfilling His commands and avoiding His prohibitions; for He is the One to Whom you will be gathered, and He will recompense you for your words and deeds.

The secret talks which Allah has forbidden are only inspired by Satan to those conversing secretly, to cause grief in the hearts of the believers. But Satan cannot harm the believers in the least except by Allah's Will and Decree; for indeed, Allah suffices them against the evil and plotting of their enemies. And in Allah alone let the believers put their trust and rely upon Him.

O you who believe, when you are told, "Make room in gatherings so that others may sit with you," then make room for them; for if you do so, Allah will make room for you in this world and the Hereafter. When you are told, "Rise and stand up from the gathering," then do so; Allah will raise the believers among you and the scholars who act upon their knowledge to high degrees. And Allah is All-Aware with perfect and complete awareness, so none of the deeds and intentions of the servants are hidden from Him.

O believers! When you wish to speak privately with Muhammad (peace and blessings of Allah be upon him) with words between you and him, then give charity before that. Offering charity before conversing privately with the Messenger is better for you—O believers—than not doing so, and purer for your hearts. But if you do not find any charity to offer before conversing privately with the Messenger, then there is no blame upon you because Allah is All-Forgiving of the sins of His servants, Merciful to them, so He does not make things difficult for them.

Are you afraid of poverty because of offering charities before conversing privately with the Messenger? So since you did not offer those charities, and Allah has forgiven you for omitting them, then maintain the obligatory prayers with their pillars, conditions, and obligations, give the prescribed Zakah from your wealth to those entitled to it, and obey Allah and His Messenger in their commands and prohibitions. Allah is All-Aware of all your deeds; He knows their inward aspects as He knows their outward aspects; nothing of that is hidden from Him, and He will recompense you for them.

Have you not seen, O Muhammad, the hypocrites who ally themselves with the Jews with whom Allah is displeased, advising them and supporting them? The hypocrites are not in reality from the people of

your religion, O believers, nor are they upon the religion of the Jews, and they swear to the believers upon lies in their claim of faith or otherwise, while they know that they are lying in what they swore upon!

Allah has prepared a severe punishment for those hypocrites because they repeatedly committed evil deeds and persisted in them until they became their habit, nature, and innate disposition.

The hypocrites made their false oaths to the believers a shield to protect themselves from their reality being exposed and their hypocrisy being uncovered. By doing so, they protected themselves from being killed and warding off harm from themselves, their wealth, and their offspring. Thus, they hindered themselves and others from following the truth. So for these hypocrites, there will be a humiliating punishment.

Never will the wealth of the hypocrites avail them in any way whatsoever to ransom themselves with it from the punishment of Allah, nor will their children save them from it. Those are the companions of the Fire, inseparable from it; they will abide therein, and from it they will not be brought out.

On the Day Allah resurrects those hypocrites from their graves alive, they will swear to Allah falsely that they are rightly guided believers, just as

they swear to you—O believers—falsely in this world! They think that by swearing falsely to Allah they are standing on something of value that will benefit them before Allah Almighty! Unquestionably, the hypocrites are the true liars, for they have reached a level of lying that no one else has reached.

Satan has overpowered them, taking possession of them and taking hold of their hearts until they became heedless of the remembrance of Allah. Thus, they did not act in obedience to Him, nor did they desist from disobeying Him. Those are the followers of Satan, his supporters, and his soldiers. Unquestionably, the followers of Satan, his supporters, and his soldiers will be the ruined—those who have lost their religion, their worldly life, themselves, and their families.

Indeed, those who oppose and show enmity towards Allah and His Messenger are among the people of severe humiliation.

Allah has decreed and firmly destined with an unfailing and unalterable decree that victory and prevalence in this world and the Hereafter belong to Him and His messengers over those who oppose the truth. Indeed, Allah is Strong, so He is never incapable of achieving victory over those who oppose Him and His messengers. He is All-Powerful; nothing can resist Him, for He is the Overpowering One Who cannot be overcome.

You will never find, O Muhammad, a people who believe in Allah and the Last Day, yet they love and ally with those who oppose and show enmity to Allah and His Messenger, even if these opposers were the fathers of those believers, or their sons, or their brothers, or their relatives and clan. Allah has decreed and established faith in their hearts so they do not doubt nor turn back, and Allah has strengthened them with His revelation, His help, His victory, His support, and His benevolence, the Exalted. And Allah will admit them in the Hereafter into gardens beneath which rivers flow, and they will abide in those gardens forever. Allah is pleased with them, so He will never be angry with them, and they are pleased with Allah for what He has given them: honors and admission into the gardens. Those are the allies of Allah, His supporters, and His soldiers. Unquestionably, the allies of Allah, His supporters, and His soldiers: they alone, and no one else, are the successful and victorious ones in attaining what they sought.

All creations in the heavens and all creations on earth declare Allah free from all flaws and shortcomings, and Allah is the All-Mighty Whom nothing can resist and nothing can overcome, and the All-Wise Who places everything in its correct and appropriate place.

He alone is the One Who expelled the Jews of Banu An-Nadīr from their homes and dwellings

around Madinah at the first gathering and evacuation of the Jews from Madinah. You did not think—O companions of the Prophet—that the Jews of Banu An-Nadīr would leave their homes and dwellings, and leave their wealth to you when you besieged their fortified fortresses. Those Jews thought that their fortresses would protect them from the wrath of Allah, making their defeat impossible! But Allah brought His wrath and punishment upon them from where they did not expect, and Allah Almighty cast fear and panic into their hearts when the Messenger (peace and blessings of Allah be upon him) and his Companions besieged them. They are the ones who destroyed their dwellings with their own hands, and they are the ones who compelled the believers to destroy them. So take a lesson, O people of insight, intellect, and understanding, from what Allah brought upon these Jews, and reflect on the consequence of those who oppose the command of Allah and oppose His Messenger, for indeed, there is a lesson in this.

Had Allah not decreed and destined for the Jews of Banu Al-Nadīr their expulsion from their homes to other lands, He would have certainly punished them in this world; and along with their exile in this world, they will suffer the punishment of the Fire in the Hereafter.

The Jews of Banu An-Nadīr deserved exile in this world and the punishment of the Fire in the Hereafter only because they opposed Allah and His Messenger and showed enmity towards them. Whoever opposes Allah in His commands and prohibitions and shows enmity towards Him, then indeed, Allah will punish him with a severe punishment.

Whatever palm trees you cut down, O Muslims, during your siege of Banu An-Nadīr, or left uncut, remaining standing on their trunks, it was by the permission of Allah Almighty, so there is no blame on you for what you cut or left. And it was so that Allah may disgrace and humiliate those who rebelled against His obedience from the Jews of Banu An-Nadīr through what the Muslims did to their palm trees while they were powerless to repel them and save them from them.

Whatever Allah restored to His Messenger from the wealth of the Jews of Banu Al-Nadīr, you—O Muslims—did not spur or rush any horses or camels for it, nor did you cross any distance for it. Since they were close to you, you did not experience great hardship in taking their wealth. But Allah gave His Messenger authority over them and over what was in their hands, just as He used to give His messengers authority over their enemies. Thus, the Messenger is most entitled to it, and the matter concerning it is delegated to him. And Allah

possesses absolute and perfect power to do all things, so no one can frustrate Him, and nothing is impossible for Him.

Whatever gains Allah has restored to His Messenger from the polytheists of the towns, such as Banu Al-Nadīr and others, without fighting, it belongs to Allah, to decree concerning it as He wills, and to His Messenger Muhammad, to spend and distribute, and to the relatives of the Prophet (peace and blessings of Allah be upon him) for whom charity is forbidden, and to the orphans whose fathers have died while they are below the age of puberty, and to the needy and destitute, and to the stranded traveler who needs money in matters other than the disobedience of Allah. We have commanded the distribution of the wealth of Fay' among these aforementioned categories so that the wealth of Fay' does not become exclusive to the rich, circulating among them to the exclusion of the poor and the weak. Whatever the Messenger of Allah gives you of the wealth of Fay' or whatever law he legislates for you, take it, and whatever he forbids you from, abstain from it, and that includes misappropriating the spoils. And fear Allah and beware of His wrath and punishment by doing what He has commanded you and leaving what He has forbidden you. Indeed, Allah is severe in punishment for whoever disobeys Him and opposes His command.

For the poor emigrant Companions of the Prophet (peace and blessings of Allah be upon him) from Makkah to Madinah, who were driven out of their homes and wealth by the disbelievers of the Quraysh, there is a share of the spoils. They seek provision from Allah to come to them, and His pleasure to descend upon them when they departed to the land of emigration, and they support the religion of Allah with which He sent His Messenger Muhammad (peace and blessings of Allah be upon him). Those are the truly truthful in their faith.

The Ansār Companions who had settled in the city of the Messenger (peace and blessings of Allah be upon him) and believed in Allah and His Messenger before the emigration of the Muhājirūn (Emigrants) to them love those who immigrated to them. Those Ansār (Helpers) never have any envy in their hearts for what Allah and His Messenger gave to the Emigrants from the gains of Banu al-Nadīr. The Ansār give away their wealth and food in charity, giving the needy preference over themselves even though they may be in severe poverty and need of it. Whoever is saved by Allah from the intense greed of the soul for gathering wealth, it is they who are truly successful and victorious.

And the believers who came after the Emigrants and the Helpers say, "Our Lord, forgive us and our

brothers in the religion of Allah who preceded us in faith in Him, and do not place in our hearts any hatred, malice, or envy towards anyone from the people of faith in You. Our Lord, indeed, You are full of perfect kindness and profound mercy; therefore, it is truly befitting that You answer our supplication."

Have you not come to know, O Muhammad, about the hypocrites who say to their fellow disbelievers from the Jews of Banu An-Nadīr, "We swear by Allah, if the Muslims expel you from your homes, we will surely leave with you from Madinah, and we will never obey Muhammad or anyone else concerning you from among those who ask us to forsake you and abandon supporting you. And if Muhammad and those with him fight against you, we will surely help you against them, and we will aid you in fighting them."?! But Allah bears witness that these hypocrites are truly liars in what they promised the Jews of Banu An-Nadīr.

Indeed, if the Jews of Banu An-Nadīr are expelled from their homes, those hypocrites who promised to go out with them will never leave with them; and if they are fought against, the hypocrites will never help them, nor will they fight alongside them as they promised. And even if the hypocrites should help them—by way of supposition—and fight their enemy alongside them, the hypocrites would

certainly flee and run away defeated; then the disbelievers will not be supported after that.

Indeed, your fear hidden in their hearts—O believers—is greater than their fear of the Almighty Allah. That is because they are a people who do not know the true measure of Allah's Majesty and the perfection of His Power, so as to realize that He alone is the One Who should be feared.

The hypocrites and the Jews will not fight against you—O Muslims—even united, except within secure cities fortified by strongholds, or from behind walls, ramparts, and barriers, so they do not come out to fight you out of their intense cowardice and fear of you. Their enmity among themselves is severe. You think they are united upon a single word, but in reality, their hearts are diverse and extremely divided. That division, difference, and enmity are because they are a people who have no intellect; for if they had intellect, they would have known the truth and followed it, and their word would have been united, and their hearts reconciled.

The example of the Jews and the hypocrites is like the example of the Jews of Banu Qaynuqā', whom Allah punished with expulsion from Madinah, and like the disbelievers of the Quraysh who were defeated at Badr, and that was a short time before the expulsion of Banu An-Nadīr occurred. They received the penalty for their

disbelief, so Allah punished them in this world, and for them is a severely painful punishment in the Hereafter.

"The example of those hypocrites who promised the Jews of Banu Al-Nadīr to leave with them if they were expelled and to support them if they were fought, then abandoned them and did none of that, and the example of the Jews in being deceived by them, is like that of Satan when he entices man to disbelieve in the Most Compassionate, making it appealing to him and making him a fair promise of support or the like. But when man disbelieves in Allah—following Satan, accepting his enticement, and being deceived by his promise—Satan disassociates himself from him and abandons him! And he says, "I am free of you; I fear Allah, Who created all beings and nurtured them with His blessings, and I have no power to avert the punishment from you!"

So the devil and the human will both end up in the Fire, abiding therein forever. And the evil outcome of eternity in the Fire is the recompense of everyone who wronged himself by disbelieving in Allah.

O you who believe, fear Allah and beware of His wrath and His punishment in this world and the Hereafter, by obeying His commands and avoiding His prohibitions. Let everyone reflect on deeds they have put forth for their Hereafter, and let them hold

themselves accountable before their Lord holds them accountable! And place a shield between yourselves and the wrath and punishment of Allah. Indeed, Allah is fully and completely acquainted with all your deeds, both apparent and hidden, and He will recompense you for them.

Do not be like those who were heedless of the remembrance of Allah, the fulfillment of His rights, and obedience to Him, so He made them forget themselves as a punishment for them. Thus, they did no good to benefit their souls or perform any deed that would reform them, and so they ruined their own souls. It is they who are truly rebellious, departing from the obedience of Allah to His disobedience.

The people of the Fire and the people of Paradise are not equal in merit, rank, and reward before Allah. It is only the people of Paradise who will be saved from punishment and triumphant with the reward.

Had We sent down this Qur'an upon any mountain, and it had heard the Word of Allah and understood it, you would have seen it humbled and submissive, breaking completely asunder out of intense awe of Allah Almighty, despite its hardness and solidity. This is due to the profound impact of the meanings of the Great Qur'an. Such are the similitudes set forth in the Qur'an that We mention

to the people, so that they may reflect upon them, take heed, and be admonished.

He is Allah; there is no deity worthy of worship except Him alone, the Exalted, the Knower of everything, whether it is hidden from His creation or what they witness. He is Allah, the Possessor of vast and great mercy that encompasses everything, Who bestows His mercy upon whom He wills among His servants.

He is Allah, other than Whom there is no deity worthy of worship, alone, the Exalted, the True Sovereign, the Owner of all things, the Perfect Disposer of all His creation as He wills, the One characterized by absolute purity and utmost flawlessness, the One characterized by complete freedom from every evil, harm, and defect in His essence, attributes, and actions, the One Who approves His messengers with signs, and the One Who fulfills for the believers what He promised them with reward. And for the disbelievers, what He threatened them with was punishment. Allah is the Witness, the Preserver, the Watchful over His creation, and the Sustainer over them regarding their deeds, provisions, and lifespans through His awareness, dominion, and preservation, the One characterized by absolute might: Whose status is immensely great, Who is immune to deficiency in any way whatsoever, and Who has overcome everything and cannot be overcome, the Exalted,

the Great, the Subduer—Who has subdued all servants—the Rectifier of the affairs of His creation, and the One Who directs them to what is good for them, the Supreme over all His creation, the Exalted and Elevated above submitting to anyone else. Exalted is Allah above every deficiency, flaw, and evil, and above having any partner as the polytheists claim.

He is Allah, the only One worthy of worship, Who alone decreed and originated all creatures without any prior precedent; Who gave life and brought into existence from nothing in accordance with what He created and decreed; Who fashions and forms every creature in the characteristic, color, and shape that He, the Exalted, chooses. To Allah alone belong the many names, perfect in their beauty, which indicate His attributes of perfection, the Exalted. All that is in the heavens and the earth exalts Allah alone far above any imperfections and flaws. And Allah is the Almighty, the Overpowering Who cannot be overcome. And He is the All-Wise in all that He has created, legislated, and decreed; thus, He places everything in its correct and appropriate place.

O you who believe, act in accordance with your faith, and do not take My enemies and your enemies among the polytheists and disbelievers as allies and close friends, offering them affection and courting their friendship, which includes conveying the

secrets of the Muslims to them and advising them! This is while those polytheists whom you were forbidden to take as allies have disbelieved in the truth that has come to you from Allah, and they drive out the Messenger of Allah and drive you out as well—O believers—from your homes, because of your belief in Allah alone, Who has been good to you and nurtured you with His apparent and hidden blessings!

Do not take the disbelievers as allies if you have emigrated and left your homelands with the intention of striving to make the Word of Allah supreme and seeking His pleasure, showing affection to them—O believers—by advising them in secret, while I know better than anyone what you have concealed and what you have revealed, so how could you do that?! Whoever among you does that—O believers—has indeed strayed from the path of truth and missed the right way.

If the disbelievers whom you befriend—O believers—gain the upper hand over you, they will show you enmity; so do not think that there is any benefit for you in showing them affection. If they were to overcome you, they would extend their hands against you with actions that harm you, and their tongues with words that offend you, and they wish and desire that you should disbelieve in your Lord so that you become disbelievers like them!

Never let your relatives or your children lead you to disobey Allah and ally with His enemies, for they will not benefit you in any way on the Day of Resurrection. Allah will judge between you and them, admitting the believers into Paradise, and the disbelievers and the disobedient into the Fire. For Allah is All-Seeing of what you do; nothing of your deeds is hidden from Him, and He will recompense you for them.

Indeed, you—O believers—have a good example in Abraham and those with him among the believers, when Abraham and those with him among the believers said to their polytheistic, disbelieving people, "Indeed, we completely disassociate ourselves from you and from the idols you worship besides Allah. We have rejected the disbelief you are upon, and we have denied that your gods are true, and there has appeared between us and you eternal enmity and hatred as long as you persist in your disbelief in Allah Almighty, until you believe in the Oneness of Allah, and worship Him alone with no partner; only then will the hatred and enmity disappear, and turn into affection and alliance." Do not take as an example—O believers—the saying of Abraham to his polytheistic father, "I will surely ask Allah to forgive you," for it is not appropriate for anyone to seek forgiveness for the polytheists, even if they were relatives. Abraham said to his father, "The reality is

that I cannot avert from you the punishment of Allah if He punishes you for your disbelief in Him, nor am I able to benefit you before Allah in anything." Abraham and those with him among the believers said, "Our Lord, upon You alone we have relied, so we have entrusted all our affairs to You, and we have depended on You to rectify our affairs and repel what harms us, and to You alone we have turned in repentance from the disobedience You dislike to the obedience You love, and to You alone—O our Lord—is our return in the Hereafter.

"Our Lord! Do not make us subject to them, lest they persecute us, prevent us from whatever they can of the matters of faith, and turn us away from the truth upon which we stand, and lest they also be deluded, for if they see themselves victorious, they will think that they are upon the truth and that we are upon falsehood, thereby increasing in disbelief and transgression. And wipe away our sins; conceal them, remove their traces, and protect and suffice us against their evil. Indeed, You—our Lord—are the All-Mighty Who overcomes and is never overcome, the All-Wise Who places everything in its proper and befitting place."

Indeed, you have—O believers—an excellent example in Abraham and those with him among the believers, for whoever hopes for the pleasure of Allah and His reward, and seeks salvation from His punishment on the Day of Resurrection. Whoever

turns away from the obedience of Allah and from following the example of His messengers, taking His enemies as allies, then indeed, Allah is completely and absolutely Free of need from anyone. He has no need for their faith and obedience, and He is the Praiseworthy in His Essence, His Names, His Attributes, His Actions, and His Words; thus, the disbelief and disobedience of anyone do not harm Him.

Perhaps Allah will bring about affection between you—O believers—and those from among the polytheists whom you hold as enemies, and that is by their embracing faith; so do not despair of their belief. And Allah possesses complete and absolute power over all things, and among that is His power to guide them to faith and to bring your hearts together. And Allah is All-Forgiving of the sins of His servants, so He conceals them, erases them, and protects them from their evil; and is Most Merciful to them, so He forgives the disbelievers their disbelief if they repent, and has mercy upon them.

Allah does not forbid you, O believers, regarding the disbelievers who did not fight against you on account of your religion—from among your relatives and other disbelievers—nor did they drive you out of your homelands as the disbelievers of Makkah drove you out, from being kind to them, honoring them, and dealing with them with perfect justice in your interactions. Indeed, Allah loves

those who are just, who deal fairly with people, give them their rights, and judge between them with perfect justice.

Allah only forbids you, O believers, from taking as allies the combatant disbelievers who have shown you enmity, fought against you on account of your faith in your Lord, driven you out of your lands, and helped others in driving you out, thereby becoming loving and supportive of them. And whoever takes the disbelievers as allies, loving and supporting them, then it is they who are the wrongdoers who have placed loyalty in the wrong place, and exposed themselves to the punishment of Allah Almighty.

O you who believe, when believing women come to you as emigrants from the lands of disbelief to the lands of Islam, test them. Allah is Most Knowing of the reality of the faith of those emigrant women and what they conceal in their hearts. If you determine after testing them that they are believers, then do not return them to the disbelievers. The believing women are not lawful for the disbelievers in marriage, nor are the disbelievers, across all their religions, lawful for the believing women in marriage. And give those who were husbands to the women who embraced Islam and emigrated to you what they had paid to them of dowries. There is no sin upon you—O believers—to marry the believing women who emigrated to

you after the expiration of their waiting periods, provided you give them their dowries. Whoever among you—O believers—has a polytheist wife, let him divorce her. Ask—O believers—for what you have paid in dowries to your wives whom you separated from due to their disbelief, and let the polytheists ask for what they have paid in dowries to their believing wives who emigrated to you. That ruling mentioned in the verse is the judgment of Allah, which He decrees between you and the disbelievers with perfect justice. Allah is All-Knowing of what benefits His servants, and All-Wise in managing them through the rulings He legislates for them, thus giving every rightful person their due right.

If any of your wives desert you—O believers—to the disbelievers and they do not repay you their dowries, and you acquire spoils of war, then pay the believers whose wives have fled to the disbelievers whatever dowries they had paid to them. And fear Allah, in Whom you believe, and beware of His wrath and His punishment, for your faith in Him requires fear of Him by obeying Him and avoiding His disobedience.

O Prophet, when the believing women come to you, pledging to you that they will not worship anyone other than Allah Almighty, nor take anyone's wealth secretly without right, nor commit fornication, nor kill their sons and daughters out of

fear of poverty or otherwise, nor falsely attribute children from other men to their husbands, nor disobey you—O Muhammad—in what you command them regarding obedience to Allah and refraining from disobeying Him, then accept their pledge upon the fulfillment of those conditions, and ask Allah to forgive the pledging believing women for their sins and shortcomings. Indeed, Allah is All-Forgiving of the sins of His servants, and Most Merciful to them.

O you who believe, do not take as allies the disbelievers whom Allah is displeased with because of their disbelief, making them your allies. They have despaired of Allah's reward and His mercy in the Hereafter, just as the dead disbelievers in their graves have despaired of Allah's reward and His mercy, because they have realized the truth of the matter.

Everything in the heavens and everything on earth exalts Allah Almighty above all imperfections and defects. And Allah is the All-Mighty Who overcomes and is never overcome, the All-Wise Who places everything He has created, legislated, and decreed in its correct and appropriate place.

O you who believe, why do you say words that you do not confirm with action, such that your deeds contradict your words?!

It is greatly and intensely hateful in the sight of Allah that you say—O believers—something, and then you do not do it!

Indeed, Allah loves the fighters who fight the enemies of Allah to elevate His religion, while they are organized in the ranks of battle, as though they, in their lining up for combat—due to the intensity of their compactness, alignment, and steadfastness—are a single structure, immensely connected, strongly fortified, and joined firmly to one another, without any gap or flaw!

And remember—O Muhammad—when Moses said to his people, the Children of Israel, "O my people! Why do you hurt me while you know certainly that I am Allah's messenger to you, and that it is obligatory upon you to revere me and submit to my command?!" So when the people of Moses deliberately deviated from the truth, Allah caused their hearts to deviate from guidance to misguidance, as a punishment for their deviation from the truth, given their deliberate intent and knowledge of it. For Allah does not guide to following the truth the people who have chosen to rebel against His obedience and persist in His disobedience.

And remember, O Muhammad, when Jesus, son of Mary, said, "O Children of Israel, indeed I am the messenger of Allah sent to you to call you to goodness and forbid you from evil, confirming the

Torah that was revealed before to Moses, and giving you glad tidings of a messenger to come after me whose name is Ahmad." But when he came to them with clear miracles indicating the truth, the stubborn disbelievers said, "This which he has brought us is clear magic."

No one is more unjust than one who invents lies against Allah while he is being invited to enter the religion of Islam! And Allah does not guide to following the truth the people who have wronged themselves, among whom are those who have invented lies against Allah and persisted in rejecting the truth despite its clarity.

The disbelievers want to nullify the truth that Muhammad (peace and blessings of Allah be upon him) brought from Allah with the lies and fabrications they utter, for which there is no proof! And Allah has guaranteed to perfect the truth and spread His light across the horizons, even if the disbelievers in Allah dislike it.

It is Allah Who sent His Messenger Muhammad (peace and blessings of Allah be upon him) with beneficial knowledge encompassing true faith and the knowledge of Allah's rulings, and sent him with the religion of Islam—encompassing righteous deeds beneficial in this world and the Hereafter—making Islam prevail by dominance, victory, supremacy, and authority, and making it prevail by

proof and evidence over all other religions, even if the polytheists detest it.

O you who believe! Shall I guide you to a great and beneficial trade that will save you from a painful and agonizing punishment?

That great trade is that you believe in Allah Almighty and His Messenger Muhammad (peace and blessings of Allah be upon him) with a complete belief that necessitates the actions of the limbs, the greatest of which is that you strive against the enemies of Islam by sacrificing wealth and lives to make the word of Allah supreme and support His religion. That belief in Allah and His Messenger and striving in the cause of Allah are better for you in this world and the Hereafter, if only you knew.

If you believe in Allah and His Messenger and strive in the cause of Allah, then Allah will erase your sins, conceal them, and overlook holding you accountable for them. He will admit you into gardens beneath whose trees and palaces rivers flow. He will admit you into dwellings that combine every goodness in their construction, spaciousness, elevation, the beauty of their views, and their permanence, among other things, in gardens of everlasting residence with no exit from them or departure from them. That abundant reward and recompense is alone the great triumph of attaining good, and achieving great salvation from evil.

And there is another favor for you in jihad that you love, which you will attain in this world, and it is the attainment of victory from Allah for you over your enemies, and the attainment of an imminent conquest by which the lands of Islam will expand, and through which good will come to you. And give glad tidings, O Muhammad, to the believers of the immediate and future reward and recompense (in this world and the Hereafter).

O you who believe, be supporters of Allah in words and deeds, and in establishing His religion and supporting it, just as Jesus, son of Mary, said to his sincere, believing companions and his closest ones, "Who will support me in calling to Allah, and in establishing His religion and supporting it?" They said to him, "We are your supporters in establishing and supporting the truth with which Allah has sent you." So a group of the Children of Israel believed in the prophethood of Jesus and the truth he brought them, while another group disbelieved in him and fabricated lies against him. Then We strengthened the believers from the Children of Israel against their disbelieving enemy, and they became dominant and victorious.

Whatever is in the heavens and whatever is on earth constantly glorifies Allah, Almighty alone, above all deficiencies and flaws. For He is the True King, the Owner of all things, having perfect control over all of His creation as He wills, characterized by

perfect purity and absolute sanctity, the All-Mighty, Who overcomes and is never overcome, and the All-Wise in what He has created, legislated, and decreed.

It is Allah Who sent among the Arabs an unlettered Messenger from among the Arabs, who is Muhammad (peace and blessings of Allah be upon him), reciting to them the verses of the Qur'an that Allah revealed to him, despite being unlettered like them, purifying them from despicable morals and deviant beliefs, nurturing them with faith and righteous deeds, and teaching them the Holy Qur'an and the Prophetic Sunnah. For indeed, before sending Muhammad and revealing the Qur'an to them, the illiterate Arabs had been in a clear deviation from the truth.

And Allah sent the Messenger to others among them who will come after them. And Allah is the All-Mighty, Who prevails and is never overcome, and He is the All-Wise, Who places everything in its appropriate place.

That is a bounty from Allah, which He has bestowed, and Allah gives His bounty to whom He wills among His servants according to what His wisdom dictates, the Exalted, and Allah is the Possessor of great bounty, favor, and immense beneficence.

The example of the Jewish scholars who were entrusted by Allah Almighty to act upon the Torah,

but then failed to do so, and denied Muhammad, whom they were commanded in the Torah to believe in and follow, is like that of a donkey carrying books on its back, not understanding what is in them, nor benefiting from what they contain! How evil is this example given for the people who denied the signs of Allah that indicate the truthfulness of His messengers! And Allah does not guide to following the truth the people who wronged themselves through disbelief and persisted in denying the truth despite its clarity.

Say, O Muhammad, to those Jews, "O you who practice Judaism, if you are truthful in your claim that you are the beloved of Allah, apart from all other people—for indeed, Allah honors His beloved and does not punish them—then wish for death so that you may rest from the toil of this world and its worries, and pass on to Paradise and its bliss!"

The Jews will never wish for death because of what their hands have sent forth in this world of disbelief, denial, distortion of the truth, and committing sins. And Allah has complete and perfect knowledge of those who wrong themselves with disbelief and sins, from among the Jews and others; nothing of their affairs is hidden from Him, and He will recompense them for their deeds.

Say, O Muhammad, to those Jews, "Indeed, the death you are running away from, which you dislike and refuse to wish for, will inevitably overtake you

and befall you. Then, O Jews, after your death, you will be returned to Allah, Who knows everything, whether unseen by His creation or witnessed by them. Nothing of your deeds is hidden from Him, the Exalted, and Allah will inform you of what you used to do in the worldly life, and He will recompense you for it."

O you who believe, when the call to prayer is made on Friday—which is when the Imam sits on the pulpit for the sermon—then proceed diligently to the Friday sermon and its prayer, and leave off trading. Proceeding to the sermon and the prayer on Friday is better for you than buying and selling at that time, if only you knew.

Once the Friday prayer is over, disperse throughout the land and seek from the bounty of Allah if you wish, for there is no blame upon you in doing so. And remember Allah much in all your circumstances so that you may succeed in attaining the good you seek and be saved from what you fear.

When some of your companions see merchandise or amusement during the Friday sermon, they rush to that merchandise and leave you, O Muhammad, standing on the pulpit delivering the sermon. Say, O Muhammad, to those who rush to the merchandise or amusement, "The reward and recompense that is with Allah is better for one who listens to the Friday sermon and attends its prayer than the pleasure of amusement

and the profit of merchandise! And Allah is the Best of Providers, Who grants sustenance and bestows it in this world and the Hereafter; thus, patience upon obedience to Allah does not result in the loss of provision."

When the hypocrites come to you, O Muhammad, they say with emphasis and certainty, lying with their tongues, "We bear witness that you are indeed the Messenger of Allah." Allah Almighty says, "And Allah, Who sent you, O Muhammad, knows that you are truly His Messenger, and Allah bears witness that the hypocrites are truly liars in their claim of faith in the Messenger of Allah, for they say what they do not believe to be true in their hearts."

The hypocrites have made their false oaths to the believers as a shield—by which they conceal their hypocrisy, protect themselves from being killed or punished for their disbelief, and secure their lives, their offspring, and their wealth. Thus, they have hindered themselves and those who followed them from the path of truth and guidance. Evil indeed is what the hypocrites do!

What caused their audacity against Allah and His Messenger by taking their oaths as a shield is that they knew the truth and then abandoned it, and exchanged guidance for misguidance and did not follow it; thus, Allah sealed their hearts, so they neither comprehend nor are guided!

When you see these hypocrites—O Muhammad—you are impressed by their bodies due to their fine appearance and beautiful forms! And if they speak, you listen to their speech and pay attention to it because of their eloquence, their rhetoric, and their pleasant speech. Their likeness is like pieces of wood propped up against walls; they earn the admiration of the onlooker, yet they are lifeless, having no firmness, no fruit, and no benefit. Thus are the hypocrites: mere forms with no soul therein and bodies with no intellect, no understanding, and no knowledge! The hypocrites think every cry they hear—such as the call of a crier or the announcement of a lost animal, and the like—is directed against them, and that they are the intended targets, out of their sheer cowardice, weakness, and fear that Allah will expose their secrets! Indeed, the hypocrites are the enemies of the Muslims in reality; so beware of them—O Muhammad—and do not trust their words, do not be deceived by their outward appearances, do not incline towards them, and do not entrust them with your secrets. May Allah curse them and disgrace them; how are they turned away from the truth despite the clarity of its proofs?!

When the Muslims say to the hypocrites, "Come to the Messenger of Allah so that he may ask Allah to forgive your sins," they turn their heads and avert them to another direction in refusal of that.

You see them turning away out of disdain and arrogance toward what they were called to.

Whether you, O Muhammad, ask forgiveness for the sins of these hypocrites or do not, Allah will never forgive their sins, nor will He leave them unpunished. Indeed, Allah does not guide to faith in Him and His Messenger the people who have departed from His obedience, persisting in disbelief in Him and disobedience to Him.

The hypocrites are those who say, "Do not spend on the Companions of the Messenger of Allah until they disperse from him!" But to Allah belongs all that is in the heavens and earth of provisions and other things, and He alone controls the means of attaining provisions by His will; so He gives to whom He wills by His grace, and withholds from whom He wills by His wisdom, but the hypocrites do not comprehend that.

The hypocrites say, "If we return from the expedition of Bani al-Mustaliq to al-Madinah, which is our city, the stronger and mightier therein will surely expel the weak and more humble who came to our city and settled therein!" To Allah belong power, dominance, and might, and to His Messenger, and to the believers. As for the hypocrites, they are truly the lowly and humiliated ones, but the hypocrites do not know that.

O you who believe, do not let your wealth or your children distract you from the remembrance of

Allah Almighty, as the hypocrites do. Whoever is distracted by his wealth and his children from the remembrance of Allah Almighty, it is they who are the losers.

And give in charity, O believers, from the wealth We have provided you, whether through obligatory Zakah, mandatory expenditures, or recommended charities. Spend before the causes of death befall any of you, and he witnesses the arrival of its signs, and says at the time of dying, "My Lord, if only You would grant me respite and delay my death for a short while so I could give in charity and be among those who act in obedience to You!

But Allah will never delay the appointed time of anyone to extend his lifespan when his time of death comes. And Allah is perfectly All-Aware of all your deeds, good and evil, apparent and hidden; nothing of that is hidden from Him, and He will recompense you for it.

All that is in the heavens and all that is on the earth among His creatures exalt Allah Almighty above all shortcomings and flaws. To Allah alone belongs complete and absolute dominion in this world and the Hereafter, and He disposes of all His creation as He wills. He alone, to the exclusion of all others, is worthy of praise for the perfection of His attributes and actions, and for what He creates, decrees, and judges, the Exalted. Allah possesses complete and comprehensive power to do

whatever He wills, without any hindrance or resistance; nothing can frustrate Him, the Exalted.

It is Allah Who created you—O people—from nothing, yet among you is the denying disbeliever, and among you is the affirming believer. Allah is All-Seeing of all your deeds, the good and the evil thereof. He sees them and knows them; nothing of them is hidden from Him, and He will recompense you for them.

Allah created the heavens and the earth with justice and wisdom, for a purpose. He shaped you, perfecting your forms and the design of your creation, giving you excellent shapes and a beautiful appearance. And to Allah alone is the final return of all His servants after their death.

Allah knows all that is in the heavens and the earth, so nothing of His creation is hidden from Him. He knows what you conceal among yourselves of words and deeds, and what you reveal of them. Allah is All-Knowing of what is in the hearts of His servants from the intentions, purposes, hidden thoughts, and secrets; nothing of that is hidden from Him.

Has the news of the disbelievers before you not reached you, such as the people of Noah, 'Ād, Thamūd, and others? So the disbelievers of the past nations tasted the punishment of their disbelief; thus, Allah destroyed them in this world, and for

them is a painful and agonizing punishment in the Hereafter.

That ruin in this world and the torment in the Hereafter for the disbelievers of past nations occurred because their messengers came to them with clear proofs and evidence, but they denied them and arrogantly refused to follow them, claiming that they were humans like themselves, and they found it improbable that they could be guides for them! So they disbelieved in Allah and His messengers, and turned away from following the truth. And Allah was in no need of them or their belief in Him and His messengers, for He does not need them, and their disbelief does not harm Him, the Exalted! And Allah is Free of need from all His creation, and He is Praiseworthy in His words, actions, and attributes, and He is praised by all His creatures through their spoken words and their states of being, and He also praises those who deserve praise among His servants.

The disbelievers falsely claim that Allah will never resurrect them after their death for reckoning and recompense! Say, O Muhammad, to these deniers of the resurrection, "Yes, I swear by my Lord, you will surely be resurrected, and then you will surely be informed on the Day of Resurrection of all that you did in this world, and you will be recompensed for it. And Allah resurrecting His servants alive from their graves

after their death for reckoning and recompense is easy for Him.

So believe in Allah and His Messenger, and believe in the Qur'an, which We have sent down, and Allah is fully and perfectly aware of all your deeds; nothing of their apparent or hidden aspects is concealed from Him, and He will recompense you for them.

The Day Allah will gather you all—the first of you and the last of you, mankind and jinn—for the Day of Resurrection. That is the Day of Resurrection in which the mutual loss and disparity among people will become apparent; wherein the people of truth will outgain the people of falsehood, the people of faith will outgain the people of disbelief, and the people of obedience will outgain the people of disobedience. Whoever believes in Allah and acts in obedience to Him, Allah will erase his sins and admit him into gardens beneath whose palaces and trees rivers flow, abiding in those gardens forever; they will not die therein, nor will they be expelled from them. That is the great triumph that brings joy and saves from harm.

And those who disbelieve in Allah and deny His signs, they will be the companions of the Fire, adhering to it always, abiding therein forever. What an evil return and destination to which the disbelievers will proceed in the Hereafter: the Fire!

No calamity befalls anyone except as decreed and destined by Allah Almighty, and by His Will. Whoever believes in Allah and knows that calamities are by His permission and destiny, Allah will guide his heart to the truth; thus, he will submit to His command and be content with His decree, and his calamity will be eased for him. And Allah has perfect knowledge of all things; nothing is hidden from Him, the Exalted.

Obey Allah and obey His Messenger by complying with what Allah and His Messenger have commanded and by avoiding what Allah and His Messenger have forbidden. But if you turn away from obeying Allah and His Messenger, then the duty of Our Messenger Muhammad (peace and blessings of Allah be upon him) is only to deliver what Allah has sent him clearly, thereby establishing the proof, whereas your reckoning is not upon him; rather, Allah Almighty is the One Who takes charge of that.

Allah, there is no deity worthy of worship except Him alone; thus, worship is not befitting for anyone other than Him, and upon Allah alone let the believers rely and entrust all their affairs to Him.

O you who believe! Indeed, some of your spouses and children are enemies to you, as they hinder you from the obedience of Allah, or distract you from it, or drive you to disobey Him; so beware of falling into that. But if you pardon—O believers—your

spouses and children, overlook their punishment and reprimand, and conceal their faults, then indeed, Allah is All-Forgiving of the sins of His servants, Most Merciful to them, and He forgives those who forgive, and has mercy upon those who show mercy.

Your wealth and your children are but a trial and a test for you; so beware lest you fall—due to being preoccupied with them—into forbidden acts, or neglect fulfilling the commandments. And with Allah is a great reward for whoever is not distracted by his wealth, children, and spouses from the obedience of Allah Almighty; so do not give preference to them over what is with Him, the Exalted.

O believers, fear Allah by complying with His commands and avoiding His prohibitions to the best of your ability; listen to what Allah and His Messenger command you, and be submissive and obedient to Him. And spend from your wealth by paying the obligatory Zakah, as well as the obligatory and recommended charities; that is better for you in this world and the Hereafter. Whoever is saved by Allah from the intense greed of the soul to gather wealth, such that he opposes its desire to withhold wealth and spends it—then they are the successful ones, who have attained what is sought and are saved from what is feared.

If you spend from the good of your wealth, seeking the reward from your Lord, without reminders of your favor or hurtful words, Allah will recompense you for this spending with abundant rewards, which may reach seven hundred times over or more. Allah will forgive your sins by concealing them for you and protecting you from their evil, as a reward for your spending. For Allah is Most Appreciative of those who spend for His cause, rewarding them with much for their little, and He is Most Forbearing toward His servants; thus, He does not hasten punishment for their sins, but rather grants them respite.

He is the Knower of all that is hidden from His servants and all that they witness, so nothing is hidden from Him; the All-Mighty Who overcomes and is never overcome; and the Wise Who places everything in its proper place.

O Prophet—the address is to the Prophet, and his Ummah follows him—when you intend to divorce your wives, divorce them for their waiting period, by divorcing them during a state of purity in which you have not had intercourse with them. And keep a precise count, O husbands, of the waiting period of the divorced women; do not be negligent in keeping track of its days and knowing its beginning and end. And fear Allah, Who has been gracious to you, O husbands, so beware of disobeying His command and transgressing His

limits. Do not force the women you have divorced out of the homes they lived in before their divorce, but rather keep them therein until their waiting period concludes, nor should they themselves leave, unless they commit a blatant and extremely heinous misconduct, such as foul speech, harming the husband's relatives, or committing a grave sin like adultery. These aforementioned rulings are the limits set by Allah, which He has clarified for you; so abide by them and do not transgress them. And whoever transgresses the rulings of Allah, which He has legislated for His servants regarding divorce and other matters, has truly wronged his own soul by ruining its interests in this world and the Hereafter and by incurring sins. You do not know what may happen in the days to come; perhaps Allah will bring about, after a man's divorce from his wife, a matter beneficial to them both by reconciling them and changing what is in their hearts from hatred and enmity to affection and love so he may take her back.

When the revocably divorced women approach the end of their waiting period, then take them back if you wish, on the condition of giving them all their rights, such as financial support, clothing, housing, and good companionship, without intending to harm them or keep them trapped, or leave them until their waiting period expires so they become irrevocably separated from you, without abuse,

insults, or disputes, while also giving them all their rights, such as the remainder of the dowry, the divorce consolation gift, and otherwise. And call to witness—O husbands—upon taking back your divorced wives before the end of their waiting period, two just men from among the Muslims, whose religion and trustworthiness you approve of. And establish—O witnesses—the testimony correctly and properly when you are asked to give it, without addition or omission, and without alteration or change, in sincerity to Allah Almighty, and in compliance with His command. That which We have clarified for you and commanded you with of the rulings: only those who believe in Allah and the Last Day take heed of it and act upon it. Whoever fears Allah by complying with what He has commanded and avoiding what He has forbidden—in the matter of divorce and otherwise—Allah will make for him a way out of whatever hardship he has fallen into, and He will repel his harm and make his matter easy for him.

Whoever fears Allah, He will make easy for him the means of provision from the good of this world and the Hereafter; from a direction that does not cross his mind, and in a manner he does not perceive! Whoever relies on Allah alone, and entrusts all his affairs to Him in seeking good or repelling evil, Allah will suffice him in whatever concerns him of the affairs of his religion, his

worldly life, and his Hereafter. Indeed, Allah will accomplish His command, for the command and decree of Allah must inevitably be carried out among His creation as He wills, even if its time is delayed according to what His wisdom, the Exalted, dictates. Allah has appointed for everything He has legislated, created, and decreed a known limit, a specific measure, and an appointed time, such as divorce and the waiting period, states of hardship and ease, and so forth.

If you are in doubt concerning the waiting period of your divorced wives whose menstruation has ceased permanently with no hope of return, and you do not know what it is, then know that it is three months. And for the divorced women who have not menstruated before, due to their young age or other reasons such as illness and the like, their waiting period is also three months. As for pregnant divorced women, their waiting period ends upon delivering the child in their wombs. Whoever fears Allah by complying with His commands and avoiding His prohibitions, He will make easy for him all the affairs of his religion, his worldly life, and his Hereafter.

That which We have clarified to you and commanded you with of the previous rulings is the command of Allah that He has sent down to you, so that you may act upon it, revere it, and not oppose it. Whoever fears Allah by obeying His command

and avoiding His prohibitions, Allah will erase his evil deeds and multiply the reward for his deeds.

Lodge—O husbands—your divorced wives in the place where you reside, from what is available to you and what you can afford, until their waiting period ends. And do not harm them—O husbands—in any way in order to make things difficult for them in your dwelling, thereby forcing them to leave it before the end of their waiting period. If the divorced women are pregnant, then spend on them until their waiting period ends with their delivery. If your divorced wives breastfeed your children, give them their nursing wages. Let both the husband and his divorced wife consult each other, and enjoin one another with what is best for the nursing infant, without causing harm or reciprocating harm, and let them accept that and act upon it, so the father should not fall short in providing maintenance, nor should the nursing mother fall short in taking care of the infant. If the husband and his divorced wife disagree regarding the breastfeeding of their child, and they do not agree on the wage, or the mother refuses to breastfeed, she shall not be forced to breastfeed, and the father should hire another wet nurse for his child.

Whoever Allah has granted ample provision should spend generously on his divorced wife and his nursing child. But whoever is poor and his

provision has been restricted, let him spend from the provision Allah has given him, according to his means. Allah does not burden anyone with obligatory spending except according to what He has given him of provision, each according to his condition of wealth and poverty. Allah will grant the poor, after poverty, hardship, and distress, wealth, ease, and abundance.

Imagine how many societies rebelled, transgressing the command of Allah and His messengers, opposing His law, overstepping His limits, and going to extremes in His disobedience! So Allah called them to an account in which He enumerated all their sins against them, pardoning nothing thereof! And We subjected them to a great, horrific, and terrible punishment.

So they tasted the evil consequences of that punishment because they defied the command of Allah and His messengers, and the outcome of their affair was total loss in this worldly life and the Hereafter.

Allah Almighty has prepared for them a severe punishment in the Hereafter. So fear Allah and beware of His wrath and punishment by complying with His commands and avoiding His prohibitions, O people of pure reason and sound understanding who have believed in Allah and His messengers. Allah has indeed sent down to you, O believers, the

Qur'an by which Allah reminds you and directs you to believe in Allah and fulfill obedience to Him.

Allah sent His Messenger Muhammad reciting to you, O believers, the verses of the Qur'an that unambiguously clarify guidance and truth, to bring those who believe and act in obedience to Allah out of the darkness of disbelief, ignorance, and disobedience into the light of faith, knowledge, and obedience. Whoever believes in Allah and does righteous deeds with sincerity to Allah Almighty and in accordance with His law, Allah will admit him in the Hereafter into gardens beneath whose trees and palaces rivers flow, abiding in those gardens forever; they will not die therein, nor will they be brought out of it. Allah has indeed expanded the provision in Paradise for whoever believes in Him and does righteous deeds, including food, drink, and all else He has prepared for His allies therein, and made it pure and good for them.

Allah alone is the One Who brought into existence from nothing, by His perfect power, seven heavens, and created from the earth the same number as the heavens, making them seven earths. The command of Allah descends between the heavens and the earths, so that you may know, O mankind, the perfection of the power of Allah Almighty, and the perfection of His knowledge, for He is Most Capable of doing all things, and encompasses all things in knowledge.

O Prophet, why do you prohibit for yourself what Allah has made lawful for you, seeking by its prohibition the pleasure of some of your wives? And Allah is All-Forgiving of the sins of His servants, Most Merciful to them, and Allah has forgiven you and had mercy upon you.

Allah has already made clear to you the absolution of your oaths through the expiation that He legislated and explained to you previously in Surah Al-Ma'idah, and Allah is your Protector—O believers—managing your affairs with what is best for you. Allah is the All-Knowing of the interests of His servants and all else, the All-Wise in His creation, His legislation, His decree, and His management of His servants; thus, He places everything in its proper place.

And remember when the Prophet (peace and blessings of Allah be upon him) confided a statement to his wife, Hafsa— which was the prohibition of what he had forbidden upon himself—and ordered her not to tell anyone about it. But when Hafsa told 'Ā'ishah about it, and Allah informed His Prophet of her disclosure of his secret, the Messenger informed her of some of what she had disclosed, rebuking her, and refrained from informing her of the rest of her words out of his generosity and forbearance. So Hafsa asked him, astonished by his knowledge, "Who told you this?!" The Prophet (peace and blessings of Allah be upon

him) said to her, "I was informed of this by the All-Knowing of everything, the All-Aware from whom nothing is hidden.

If you two—O Hafsa and ‘Ā’ishah—repent to Allah, for you have committed what necessitates repentance; your hearts have indeed deviated from the truth and what is right, and from the proper manners required of you towards the Prophet, loving what he loves and disliking what he dislikes. But if you collaborate in harming the Messenger of Allah, then indeed Allah is his Protector and Supporter against you. And Gabriel and the righteous believers—such as Abu Bakr and ‘Umar—are also his protectors, allying with him and supporting him. Moreover, the angels, along with the support of Allah, Gabriel, and the righteous believers, are also assistants to the Messenger of Allah (peace and blessings of Allah be upon him) against anyone who wishes to harm or displease him.

Perhaps the Lord of Muhammad, if he were to divorce you all—O wives of the Prophet—would substitute for him wives better than you, submitting to Allah and believing in Him, upholding the outward and inward laws of correct beliefs and actions of the heart, constantly obedient to Allah and His Messenger, fulfilling them in the best manner, repenting from sins if they fall into them, and humbling themselves to Allah through His

worship and fasting; some of them were previously married, and some of them were virgins who had not been married before.

O you who believe, place a barrier between yourselves and your families and the Fire to protect you from it by obliging yourselves to fulfill the commands of Allah and avoid His prohibitions, and by educating your families, disciplining them, enjoining them to do good, and forbidding them from evil. This fire, its fuel which is thrown into it and by which it is ignited, is the disbelievers and stones, and over it are stern and merciless, severe and strong angels whom Allah has entrusted with the punishment! They do not disobey the command of Allah, which He gives them, nor do they refrain from obeying Him, and they do everything they are commanded to do, for they are capable of executing it.

It will be said to the people of the Fire in the Hereafter, "O you who have disbelieved, do not make excuses this Day for your disbelief. The time for accepting excuses has passed, and their benefit has vanished! Today you are only being recompensed for what you used to do in the worldly life of disbelief and sins."

O you who believe, repent from all your sins with a sincere repentance and pure intention. Perhaps Allah, if you repent sincerely, will erase your sins from you, protect you from their evil, and admit you

in the Hereafter into gardens beneath whose palaces and trees rivers flow. On the Day when Allah will not punish Muhammad and the believers with him, nor will He disgrace them or expose them, their light will proceed with them on the Day of Resurrection, before them and on their right. They will say, "Our Lord, increase our light for us until it reaches utmost perfection, erase our sins, protect us from their evil, and remove their traces. Indeed, You alone are fully Capable of doing all things, and nothing can frustrate You.

O Prophet, strive against the combatant disbelievers with the sword, and the non-combatants among them with proof and admonition, and strive against the hypocrites with the sword if they manifest their disbelief, and with proof to refute their misconceptions, or by establishing the prescribed punishments upon those of them who fall into them, and be harsh against the disbelievers and the hypocrites in word and deed. Indeed, their abode in the Hereafter is the fire of Hell, and it is their resting place. What a terrible destination to which they will return: Hell!

Allah sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot. The wife of Noah and the wife of Lot were married to two righteous servants among the servants of Allah Almighty, who are Noah and Lot (peace be upon them). But they betrayed them in religion by

abandoning faith in their message and not following their religion! So Noah and Lot could not avert anything of Allah's punishment from them, nor could they benefit them, because of their disbelief. It was said to the wives of Noah and Lot, "Enter the Fire with those who enter it." Thus, a disbeliever's connection to a believer, their association with them, and their closeness to them avails them nothing, nor does it benefit them before Allah!

And Allah sets forth an example for those who believe: the wife of Pharaoh, when she said, "My Lord, build for me a house near You in Paradise, and save me from the company of Pharaoh and his tyranny, and from his disbelief and misguidance, and save me from the polytheist people of Pharaoh."

Thus, a believer's association with a disbeliever does not harm him in any way as long as he fulfills his obligations.

And Allah presents an example for those who believe: Mary, the daughter of Imrān, who guarded her chastity and protected it from immorality due to the perfection of her purity and righteousness. So Gabriel breathed into her womb by Our Command, and she conceived her son Jesus (peace be upon him). She believed in the words of Allah and believed in His scriptures, such as the Torah, and

she was among the people who were obedient to Allah, steadfast in obeying Him.

Index

No table of contents entries found

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