

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

37. And worship Allāh and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud *and* the boastful,

38. Who are niggardly and enjoin people to be niggardly, and conceal that which Allāh has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

39. And for those who spend their wealth to be seen of men, and believe not in Allāh nor the Last Day. And whoso has Satan for his companion, *let him remember that* an evil companion is he.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا
إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٦﴾

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجَنْبِ وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ
أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَالًا فَخُورًا ﴿٣٧﴾

الَّذِينَ يَبْخُلُونَ بِأَمْوَالِهِمُ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ
مِّنْ فَضْلِهِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُّهِينًا ﴿٣٨﴾

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ
قَرِينًا ﴿٣٩﴾

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

Note: We consider the word "the arbiters" unnecessary because the pronoun 'they' may also refer to the parties concerned.

40. And what *harm* would have befallen them, if they had believed in Allāh and the Last Day and spent out of what Allāh has given them? And Allāh knows them full well.

وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ
اللَّهُ بِهِمْ عَلِيمًا ﴿٤٠﴾

41. Surely, Allāh wrongs not *any one even* by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ
حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا
عَظِيمًا ﴿٤١﴾

42. And how *will it fare with them* when We shall bring a witness from every people, and shall bring thee as a witness against these!

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤٢﴾

43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not *be able to* conceal anything from Allāh.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ ۚ
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٣﴾

R. 7.

*44. O ye who believe! approach not Prayer when you are not in *full* possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or *you are* on a journey *while unclean*, or *if* one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا
تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ
حَتَّى تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَى
أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ
الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا

*44. O ye who believe! approach not Prayer **while you are mentally dazed** till you clearly know what you say, nor when you are unclean,
Note: The expression "unclean" is questionable. The Arabic word *jumuban* (جُنُبًا) is applicable to a person after intercourse or after ejaculation even without intercourse. In such cases having a bath is essential before offering Prayers.

therewith your faces and your hands. Surely, Allāh is Most Indulgent, Most Forgiving.

يُجْوَهِكُمْ وَأَيِّدِيكُمْ إِنَّ اللَّهَ كَانَ
عَفُوًّا غَفُورًا ﴿٣٣﴾

45. Dost thou not know of those who were given a portion of the Book? They buy error and desire that you *too* may lose the way.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ
أَنْ تَضِلُّوا السَّبِيلَ ﴿٣٤﴾

46. And Allāh knows your enemies full well. And sufficient is Allāh as a Friend, and sufficient is Allāh as a Helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ
وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٣٥﴾

*47. There are some among the Jews who pervert words from their *proper* places. And they say, 'We hear and we disobey,' and 'hear *thou* without being heard,' and 'Rā'inā,' screening with their tongues *what is in their minds and seeking to injure the Faith*. And if they had said, 'We hear and we obey,' and 'hear *thou*,' and 'Unẓurnā,' it would have been better for them and more upright. But Allāh has cursed them for their disbelief; so they believe but little.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ
مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَاسْمِعْ غَيْرَ مُسْمِعٍ وَارْعِنَا لَيْتَا
بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ
قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا
لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٣٦﴾

*47. **Note:** Justice cannot be done to the real import of this part of the verse by mere translation because here the hypocrites are described as intentionally mispronouncing some commonly used phrases to give them a twist with the intention to insult the Holy Prophet (may peace and blessings of Allāh be upon him). The believers used the phrase *sami' nā wa aṭa' nā* (سَمِعْنَا وَطَعْنَا) which means we heard and we obeyed. Instead of saying *aṭa' nā* (طَعْنَا) the hypocrites said '*aṣainā*' (عَصَيْنَا) (the word used in the actual text of the verse) meaning thereby that we heard and disobeyed. Yet they pronounced it with a slur intending to mislead the hearer into believing that they had said *aṭa' nā* (طَعْنَا) instead of '*aṣainā*' (عَصَيْنَا). A keen hearer however could not miss the intended mischief and implied insult.

Again they uttered the word *rā'inā* (رَاعَيْنَا) with a twist of tongue to make it sound half way between *rā'inā* (رَاعَيْنَا) and *rā'inā* (رَاعَيْنَا). *Rā'inā* (رَاعَيْنَا) means be lenient to us while *rā'inā* (رَاعَيْنَا) means 'O our tender of sheep.' This again was an attempt to insult the Holy Prophet (may peace and blessings of Allāh be upon him) under the cover of pronunciation.