

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Ahzab | The Combined Forces

Verses: 73

Revelation: madinah

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1

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

١

O Prophet. O Prophet. Fear. Allah. and (do) not. obey. the disbelievers. and the hypocrites. Indeed. Allah. is. All-Knower. All-Wise. (1).

1. O Prophet, fear Allāh and do not obey the disbelievers and the hypocrites. Indeed, Allāh is ever Knowing and Wise.

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وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

And follow. what. is inspired. to you. from. your Lord. Indeed. Allah. is. of what. you do. All-Aware. (2).

2. And follow that which is revealed to you from your Lord. Indeed Allāh is ever, of what you do, Aware.

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وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

And put your trust. in. Allah. And Allah is sufficient. And Allah is sufficient. (as) Disposer of affairs. (3).

3. And rely upon Allāh; and sufficient is Allāh as Disposer of affairs.¹

Footnote 1: - Refer to footnote in 3:173.

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مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي
جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَظْهَرُونَ

مِنْهُنَّ أُمَّهَاتِكُمْ ۖ وَمَا جَعَلَ أَدْعِيَاءَكُمْ
 أَبْنَاءَكُمْ ۖ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ
 يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

Not. Allah (has) made. Allah (has) made. for any man. [of]. two hearts. in. his interior. And not. He (has) made. your wives. whom. you declare unlawful. [of them]. (as) your mothers. And not. He has made. your adopted sons. your sons. That. (is) your saying. by your mouths. but Allah. says. the truth. and He. guides. (to) the Way. (4).

4. Allāh has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful¹ your mothers. And He has not made your claimed [i.e., adopted] sons your [true] sons. That is [merely] your saying by your mouths, but Allāh says the truth, and He guides to the [right] way.

Footnote 1: - By the expression "You are to me like the back of my mother." Such an oath taken against approaching one's wife was a pre-Islāmic practice declared by Allāh (subḥānahu wa ta'ālā) to be a sin requiring expiation as described in 58:3-4.

اَدْعُوهُمْ لِاَبَائِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ
 فَاِنْ لَّمْ تَعْلَمُوْا اَبَاءَهُمْ فَاِخْوَانُكُمْ فِي
 الدِّيْنِ وَمَوَالِيكُمْ ۖ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
 فِىْهَا اَخْطَاؤُكُمْ بِهٖ ۚ وَلٰكِنْ مَّا تَعَمَّدَتْ
 قُلُوْبُكُمْ ۖ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

Call them. by their fathers. it. (is) more just. near. Allah. But if. not. you know. their fathers . then (they are) your brothers. in. [the] religion. and your friends. But not is. upon you. any blame. in what. you made a mistake. in it. but. what. intended. your hearts. And Allah. And Allah. (is) Oft-Forgiving. Most Merciful. (5).

5. Call them¹ by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful.

Footnote 1: - Those children under your care.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ
وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۖ وَأُولُوا الْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ
الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ
أَوْلِيَائِكُمْ مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ
مَسْطُورًا ⑥

The Prophet. (is) closer. to the believers. than. their own selves. and his wives. (are) their mothers. And possessors. (of) relationships. some of them. (are) closer. to another. in. (the) Decree. (of) Allah. than. the believers. and the emigrants. except. that. you do. to. your friends. a kindness. That is. That is. in. the Book. written. (6).

6. The Prophet is more worthy of the believers than themselves,¹ and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allāh than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book² inscribed.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ
وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ
مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾

And when. We took. from. the Prophets. their Covenant. and from you.
and from. Nuh. and Ibrahim. and Musa. and Isa. son. (of) Maryam. And
We took. from them. a covenant. strong. (7).

7. And [mention, O Muḥammad], when We took from the
prophets their covenant and from you and from Noah and
Abraham and Moses and Jesus, the son of Mary; and We
took from them a solemn covenant

لَيَسْأَلَنَّ الصُّدْرَيْنِ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ
لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

That He may ask. the truthful. about. their truth. And He has prepared. for the disbelievers. a punishment. painful. (8).

8. That He may question the truthful about their truth.¹
And He has prepared for the disbelievers a painful punishment.

Footnote 1: - i.e., that He may ask the prophets what they conveyed to their people and what response they received. "The truthful" may also refer to those who believed in the message conveyed by the prophets and imparted it to others.

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يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا
عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ط وَكَانَ
اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝٩

O you. who. believe. Remember. (the) Favor. (of) Allah. upon you. when. came to you. (the) hosts. and We sent. upon them. a wind. and hosts. not. you (could) see them. And Allah is. And Allah is. of what. you do. All-Seer. (9).

9. O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent

upon them a wind and armies [of angels] you did not see.
And ever is Allāh, of what you do, Seeing.

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إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ
الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللهِ الظُّنُونَا

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When. they came upon you. from. above you. and from. below. you. and
when. grew wild. the eyes. and reached. the hearts. the throats. and you
assumed. about Allah. the assumptions. (10).

10. [Remember] when they came at you from above you
and from below you, and when eyes shifted [in fear], and
hearts reached the throats, and you assumed about Allāh
[various] assumptions.

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هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ⑪

There . were tried. the believers. and shaken. (with a) shake. severe. (11).
11. There the believers were tested and shaken with a
severe shaking.

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وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

⑫

And when. said. the hypocrites. and those. in. their hearts. (was) a disease.
Not. Allah promised us. Allah promised us. and His messenger. except.
delusion. (12).

12. And [remember] when the hypocrites and those in
whose hearts is disease said, "Allāh and His Messenger did
not promise us except delusion,"

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وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا
 مُقَامَ لَكُمْ فَارْجِعُوا^١ وَيَسْتَأْذِنُ فَرِيقٌ
 مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ^٢
 وَمَا هِيَ بِعَوْرَةٍ^٣ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ۝١٣

And when. said. a party. of them. O People. (of) Yathrib. No. stand. for
 you. so return. And asked permission. a group. of them. (from) the
 Prophet. saying. Indeed. our houses. (are) exposed. and not. they. (were)
 exposed. Not. they wished. but. to flee. (13).

13. And when a faction of them said, "O people of
 Yathrib,¹ there is no stability for you [here], so return
 [home]." And a party of them asked permission of the
 Prophet, saying, "Indeed, our houses are exposed [i.e.,
 unprotected]," while they were not exposed. They did not
 intend except to flee.

Footnote 1: - The name by which al-Madīnah was known before the arrival of the
 Prophet (ﷺ).

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ
سُئِلُوا الْفِتْنَةَ لَأَتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا
يَسِيرًا ﴿١٤﴾

And if. had been entered. upon them. from. all its sides. then. they had been asked. the treachery. they (would) have certainly done it. and not. they (would) have hesitated. over it. except. a little. (14).

14. And if they had been entered upon from all its [surrounding] regions and fitnah [i.e., disbelief] had been demanded of them, they would have done it and not hesitated over it except briefly.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا
يُولُّونَ الْأَدْبَارَ ۖ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا
﴿١٥﴾

And certainly. they had. promised. Allah. before. before. not. they would turn. their backs. And is. (the) promise. (to) Allah. to be questioned. (15).

15. And they had already promised Allāh before not to turn their backs [i.e., flee]. And ever is the promise to Allāh [that about which one will be] questioned.

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قُلْ لَّنْ يَنْفَعَكُمُ الْفِرَارُ إِنِ فَرَرْتُمْ مِّنَ
الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُتَّبَعُونَ إِلَّا
قَلِيلًا ۝ ١٦

Say. Never. will benefit you. the fleeing. if. you flee. from. death. or. killing. and then. not. you will be allowed to enjoy. except. a little. (16).

16. Say, [O Muḥammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."

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قُلْ مَن ذَا الَّذِي يَعْصِيكُم مِّنَ اللَّهِ إِنْ
أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۖ وَلَا

يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ⑭

Say. Who. (is) it that. (is) it that. (can) protect you. from. Allah. If. He intends. for you. any harm. or. He intends. for you. a mercy. And not. they will find. for them. besides. besides. Allah. any protector. and not. any helper. (17).

17. Say, "Who is it that can protect you from Allāh¹ if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allāh any protector or any helper.

Footnote 1: - i.e., prevent the will of Allāh from being carried out.

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ
وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا
يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ⑮

Verily. Allah knows. Allah knows. those who hinder. among you. and those who say. to their brothers. Come. to us. and not. they come. (to) the battle. except. a few. (18).

18. Already Allāh knows the hinderers¹ among you and those [hypocrites] who say to their brothers, "Come to us,"² and do not go to battle, except for a few,³

Footnote 1: Those who dissuade others from supporting the Prophet (ﷺ) in battle. Footnote 2: Rather than joining the Prophet (ﷺ). Footnote 3: Who went out of ulterior motives.

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أَشِحَّةٌ عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ
يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي
يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ
الْخَوْفُ سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشِحَّةً
عَلَى الْخَيْرِ ۖ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ
اللَّهُ أَعْمَالَهُمْ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

Miserly. towards you. But when. comes. the fear. you see them. looking. at you. revolving. their eyes. like one who. faints. faints. from. [the] death. But when. departs. the fear. they smite you. with tongues. sharp. miserly. towards. the good. Those . not. they have believed. so Allah made worthless. so Allah made worthless. their deeds. And is. that. for. Allah. easy. (19).

19. Indisposed¹ toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allāh has rendered their deeds worthless, and ever is that, for Allāh, easy.

Footnote 1: - Literally, "stingy," i.e., unwilling to offer any help.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ
الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ
كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا ۝

They think. the confederates. (have) not. withdrawn. And if. (should) come. the confederates. they would wish. if. that they (were). living in

(the) desert. among. the Bedouins. asking. about. your news. And if. they were. among you. not. they would fight. except. a little. (20).

20. They think the companies have not [yet] withdrawn.¹ And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little.

Footnote 1: - In their excessive fear the cowardly hypocrites could not believe the enemy forces had been defeated.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

Certainly. is. for you. in. (the) Messenger. (of) Allah. an excellent example. an excellent example. for (one) who. has. hope. (in) Allah. and the Day. the Last. and remembers. Allah. much. (21).

21. There has certainly been for you in the Messenger of Allāh an excellent pattern¹ for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.

Footnote 1: - An example to be followed.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ ۖ قَالُوا هَذَا
مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

ط
٢٢

And when. saw. the believers. the confederates. they said. This. (is) what. Allah promised us. Allah promised us. and His Messenger. and Allah spoke the truth. and Allah spoke the truth. and His Messenger. And not. it increased them. except. (in) faith. and submission. (22).

22. And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
اللَّهِ عَلَيْهِ ۖ فَبِئْسَ مَن قَضَىٰ نَحْبَهُ

وَمِنْهُمْ مَّنْ يَنْتَظِرُ^ص وَمَا بَدَّلُوا تَبْدِيلًا

لا
٢٣

Among. the believers. (are) men. (who) have been true. (to) what. they promised Allah. they promised Allah. [on it]. And among them. (is he) who. has fulfilled. his vow. and among them. (is he) who. awaits. And not. they alter. (by) any alteration . (23).

23. Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration -

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لِيَجْزِيَ^ص اللَّهُ الصُّدِّيقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ^ص
الْمُنْفِقِينَ إِنْ شَاءَ^ط أَوْ يَتُوبَ عَلَيْهِمْ^ط إِنْ^ص
اللَّهُ كَانَ غَفُورًا رَّحِيمًا^ج

That Allah may reward. That Allah may reward. the truthful. for their truth. and punish. the hypocrites. if. He wills. or. turn in mercy. to them. Indeed. Allah. is. Oft-Forgiving. Most Merciful. (24).

24. That Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allāh is ever Forgiving and Merciful.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ
يَنَالُوا خَيْرًا ۖ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ
وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

And Allah turned back. And Allah turned back. those who. disbelieved. in their rage. not. they obtained. any good. And sufficient is. Allah. (for) the believers. (in) the battle. and Allah is. and Allah is. All-Strong. All-Mighty. (25).

25. And Allāh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ
الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي
قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ
فَرِيقًا ﴿٢٦﴾

And He brought down. those who. backed them. among. (the) People. (of) the Scripture. from. their fortresses. and cast. into. their hearts. [the] terror. a group. you killed. and you took captive. a group. (26).

26. And He brought down those who supported them among the People of the Scripture¹ from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children].

Footnote 1: - The Jews of Banū Quraythah, who had violated their treaty with the Muslims.

وَأَوْرَثَكُمُ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ
وَأَرْضًا لَمْ تَطْطُوهَا ۖ وَكَانَ اللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرًا ﴿٢٧﴾

And He caused you to inherit. their land. and their houses. and their properties. and a land. not. you (had) trodden. And Allah is. And Allah is. on. every. thing. All-Powerful. (27).

27. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden.¹ And ever is Allāh, over all things, competent.

Footnote 1: - i.e., that taken in subsequent conquests.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ
تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

O Prophet. O Prophet. Say. to your wives. If. you. desire. the life. (of) the world. and its adornment. then come. I will provide for you. and release you. (with) a release. good. (28).

28. O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

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وَأِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدَّارَ
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ
أَجْرًا عَظِيمًا ﴿٢٩﴾

But if. you. desire. Allah. and His Messenger. and the Home. (of) the Hereafter. then indeed. Allah. has prepared. for the good-doers. among you. a reward. great. (29).

29. But if you should desire Allāh and His Messenger and the home of the Hereafter - then indeed, Allāh has prepared for the doers of good among you a great reward."

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يُنِسَاءَ النَّبِيِّ مَنِ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ
مُبِينَةٍ يُضَعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ^ط

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

O wives. (of) the Prophet. Whoever. commits. from you. immorality. clear. will be doubled. for her. the punishment. two fold. And that is. And that is. for. Allah. easy. (30).

30. O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allāh, easy.

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وَمَنْ يَّقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ ۖ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

And whoever. is obedient. among you. to Allah. and His Messenger. and does. righteousness. We will give her. her reward. twice. and We have prepared. for her. a provision. noble. (31).

31. And whoever of you devoutly obeys Allāh and His Messenger and does righteousness - We will give her her reward twice; and We have prepared for her a noble provision.

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يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ
إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

ج
٣٢

O wives. (of) the Prophet. You are not. like anyone. among. the women.
If. you fear (Allah). then (do) not. be soft. in speech. lest should be moved
with desire. he who. in. his heart. (is) a disease. but say. a word.
appropriate. (32).

32. O wives of the Prophet, you are not like anyone among
women. If you fear Allāh, then do not be soft in speech [to
men],¹ lest he in whose heart is disease should covet, but
speak with appropriate speech.

Footnote 1: - The meaning has also been given as "You are not like any among
women if you fear Allāh. So do not be soft in speech..."

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ

الزَّكُوةَ وَأَطِيعَنَّ اللَّهَ وَرَسُولَهُ^ط إِنَّمَا يُرِيدُ
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

And stay. in. your houses. and (do) not. display yourselves. (as was the)
display. (of the times of) ignorance. the former. And establish. the prayer.
and give. zakah. and obey. Allah. and His Messenger. Only. Allah wishes.
Allah wishes. to remove. from you. the impurity. (O) People. (of) the
House. And to purify you. (with thorough) purification. (33).

33. And abide in your houses and do not display yourselves
as [was] the display of the former times of ignorance. And
establish prayer and give zakāh and obey Allāh and His
Messenger. Allāh intends only to remove from you the
impurity [of sin], O people of the [Prophet's] household,
and to purify you with [extensive] purification.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ
اللَّهِ وَالْحِكْمَةِ^ط إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

And remember. what. is recited. in. your houses. of. (the) Verses. (of) Allah. and the wisdom. Indeed. Allah. is. All-Subtle. All-Aware. (34).

34. And remember what is recited in your houses of the verses of Allāh and wisdom.¹ Indeed, Allāh is ever Subtle² and Aware.

Footnote 1: The teachings of the Prophet (ﷺ) or his sunnah. Footnote 2: Refer to footnote of 6:103.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَنَاتِينَ وَالْقَنَاتِ
وَالصُّدِّيقِينَ وَالصُّدِيقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ

وَالصَّابِرَاتِ وَالْحَفِظَاتِ فُرُوجَهُمْ
وَالْحَفِظَاتِ وَالذَّاكِرَاتِ اللَّهُ كَثِيرًا
وَالذَّاكِرَاتِ ۖ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ۝ (35)

Indeed. the Muslim men. and the Muslim women. and the believing men. and the believing women. and the obedient men. and the obedient women. and the truthful men. and the truthful women. and the patient men. and the patient women. and the humble men. and the humble women. and the men who give charity. and the women who give charity. and the men who fast. and the women who fast. and the men who guard. their chastity. and the women who guard (it). and the men who remember. Allah. much. and the women who remember. Allah has prepared. Allah has prepared. for them. forgiveness. and a reward. great. (35).

35. Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so - for them Allāh has prepared forgiveness and a great reward.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ
أَمْرِهِمْ ۖ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ
ضَلَّ ضَلًّا مُبِينًا ۖ ﴿٣٦﴾

And not. (it) is. for a believing man. and not. (for) a believing woman.
when. Allah has decided. Allah has decided. and His Messenger. a matter.
that. (there) should be. for them. (any) choice. about. their affair. And
whoever. disobeys. Allah. and His Messenger. certainly. he (has) strayed.
(into) error. clear. (36).

36. It is not for a believing man or a believing woman,
when Allāh and His Messenger have decided a matter, that
they should [thereafter] have any choice about their affair.
And whoever disobeys Allāh and His Messenger has
certainly strayed into clear error.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ
وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ
مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ
تَخْشَاهُ ۖ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
زَوَّجْنَاهَا لَكَ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ
حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مِنْهُنَّ وَطَرًا ۖ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٤﴾

And when. you said. to the one. Allah bestowed favor. Allah bestowed favor. on him. and you bestowed favor. on him. Keep. to yourself. your wife. and fear. Allah. But you concealed. within. yourself. what. Allah. (was to) disclose. And you fear. the people. while Allah. has more right. that. you (should) fear Him. So when. ended. Zaid. from her. necessary (formalities). We married her to you. so that. not. there be. on. the believers. any discomfort. concerning. the wives. (of) their adopted sons.

when. they have ended. from them. necessary (formalities). And is. (the) Command. (of) Allah. accomplished. (37).

37. And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favor and you bestowed favor,¹ "Keep your wife and fear Allāh," while you concealed within yourself that which Allāh is to disclose.² And you feared the people,³ while Allāh has more right that you fear Him.⁴ So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them. And ever is the command [i.e., decree] of Allāh accomplished.

Footnote 1: Referring to the Prophet's freed slave, Zayd bin Ḥārithah. Footnote 2: i.e., Allāh's command to the Prophet (ﷺ) to marry Zaynab after Zayd divorced her. This was to demonstrate that a man may marry a woman formerly married to his adopted son. Footnote 3: i.e., feared their saying that the Prophet (ﷺ) had married the (former) wife of his son (which is prohibited by Allāh in the case of a true, begotten son). Footnote 4: By making known His command.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ

قَبْلُ ۖ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

Not. (there can) be. upon. the Prophet. any. discomfort. in what. Allah has imposed. Allah has imposed. on him. (That is the) Way. (of) Allah. concerning. those who. passed away. before. before. And is. (the) Command. (of) Allah. a decree. destined. (38).

38. There is not to be upon the Prophet any discomfort concerning that which Allāh has imposed upon him.¹ [This is] the established way of Allāh with those [prophets] who have passed on before. And ever is the command of Allāh a destiny decreed.

Footnote 1: - Or permitted to him.

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إِلَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۖ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾

Those who. convey. (the) Messages. (of) Allah. and fear Him. and (do) not. fear. anyone. except. Allah. And sufficient is Allah. And sufficient is Allah. (as) a Reckoner. (39).

39. [Allāh praises] those who convey the messages of Allāh¹ and fear Him and do not fear anyone but Allāh. And

sufficient is Allāh as Accountant.

Footnote 1: - i.e., the prophets (peace be upon them all) and after them, the followers of the final prophet, Muḥammad (ﷺ), who honestly convey Allāh's message to the people.

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مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ^ط وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

Not. is. Muhammad. (the) father. (of) anyone. of. your men. but. (he is the) Messenger. (of) Allah. and Seal. (of) the Prophets. And Allah is. And Allah is. of every. thing. All-Knower. (40).

40. Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e., last] of the prophets. And ever is Allāh, of all things, Knowing.

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يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا
كَثِيرًا ﴿٤١﴾

O you who believe. O you who believe. O you who believe. Remember. Allah. (with) remembrance. much. (41).

41. O you who have believed, remember Allāh with much remembrance

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وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

And glorify Him. morning. and evening. (42).

42. And exalt Him morning and afternoon.

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هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ط وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

He. (is) the One Who. sends His blessings. upon you. and His Angels. so that He may bring you out. from. the darkness[es]. to. the light. And He is. to the believers. Merciful. (43).

43. It is He who confers blessing upon you,¹ and His angels [ask Him to do so] that He may bring you out from

darknesses into the light. And ever is He, to the believers, Merciful.

Footnote 1: - i.e., Allāh (subhānahu wa ta'ālā) cares for you and covers you with His mercy. An additional meaning is that He praises you in the presence of the angels.

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تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ
أَجْرًا كَرِيمًا ﴿٤٤﴾

Their greetings. (on the) Day. they will meet Him. (will be), "Peace. and He has prepared. for them. a reward. noble. (44).

44. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

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يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٤٥﴾

O Prophet. O Prophet. Indeed, We. have sent you. (as) a witness. and a bearer of glad tidings. and (as) a warner. (45).

45. O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner

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وَدَّاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٣٦﴾

And as one who invites. to. Allah. by His permission. and (as) a lamp. illuminating. (46).

46. And one who invites to Allāh, by His permission, and an illuminating lamp.

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وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا
كَبِيرًا ﴿٣٧﴾

And give glad tidings. (to) the believers. that. for them. (is) from. Allah. a Bounty. great. (47).

47. And give good tidings to the believers that they will have from Allāh great bounty.

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وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنْفِقِينَ وَدَعْ
أَذْيَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا

٢٨

And (do) not. obey. the disbelievers. and the hypocrites. and disregard. their harm. and put your trust. in. Allah. And sufficient is Allah. And sufficient is Allah. (as) a Trustee. (48).

48. And do not obey the disbelievers and the hypocrites and disregard their annoyance, and rely upon Allāh. And sufficient is Allāh as Disposer of affairs.

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ
ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا
فَتَتَّبِعُوهُنَّ وَسِرَّحُوهُنَّ سَرَاحًا جَبِيلًا ۖ

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O you who believe. O you who believe. O you who believe. When. you marry. believing women. and then. divorce them. before. before. [that]. you have touched them. then not. for you. on them. any. waiting period. (to) count concerning them. So provide for them. and release them. (with) a release. good. (49).

49. O you who have believed, when you marry believing women and then divorce them before you have touched them [i.e., consummated the marriage], then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي
أَتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا
أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتٍ عِمَّكَ وَبَنَاتِ
عِمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خُلَّتِكَ الَّتِي
هَاجَرْنَ مَعَكَ ۚ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ
نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ

يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ
 الْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ
 فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا
 يَكُونَ عَلَيْكَ حَرَجٌ ۖ وَكَانَ اللَّهُ غَفُورًا
 رَحِيمًا ﴿٥٠﴾

O Prophet. O Prophet. Indeed, We. [We] have made lawful. to you. your wives. (to) whom. you have given. their bridal money. and whom. you rightfully possess. you rightfully possess. from those (whom). Allah has given. Allah has given. to you. and (the) daughters. (of) your paternal uncles. and (the) daughters. (of) your paternal aunts. and (the) daughters. (of) your maternal uncles. and (the) daughters. (of) your maternal aunts. who. emigrated. with you. and a woman. believing. if. she gives. herself. to the Prophet. if. wishes. the Prophet. to. marry her . only. for you. excluding. excluding. the believers. Certainly. We know. what. We have made obligatory. upon them. concerning. their wives. and whom. they rightfully possess. they rightfully possess. that not. should be. on you. any discomfort. And Allah is. And Allah is. Oft-Forgiving. Most Merciful. (50).

50. O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation¹ and those your right hand possesses from what Allāh has

returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her; [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort [i.e., difficulty]. And ever is Allāh Forgiving and Merciful.

Footnote 1: - i.e., bridal gifts (mahr).

تُرْجَىٰ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَىٰ إِلَيْكَ مَنْ
تَشَاءُ^ط وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا
جُنَاحَ عَلَيْكَ^ط ذَلِكَ أَذْنَىٰ أَنْ تَقْرَءَ عَنِهُنَّ
وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ^ط

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۖ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

You may defer. whom. you will. of them. or you may take. to yourself. whom. you will. And whoever. you desire. of those whom. you (had) set aside . then (there is) no. blame. upon you. That. (is) more suitable. that. may be cooled. their eyes. and not. they grieve. and they may be pleased. with what. you have given them . all of them. And Allah. knows. what. (is) in. your hearts. And Allah is. And Allah is. All-Knower. Most Forbearing. (51).

51. You, [O Muḥammad], may put aside whom you will of them¹ or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them. And Allāh knows what is in your hearts. And ever is Allāh Knowing and Forbearing.

Footnote 1: - Those mentioned in the previous verse as being lawful to the Prophet (ﷺ) or his wives to which he was married.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ
تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ رَاقِبًا ﴿٥٢﴾

(It is) not. lawful. for you. (to marry) women. after (this). after (this). and not. to. exchange. them. for. (other) wives. even if. pleases you. their beauty. except. whom. you rightfully possess. you rightfully possess. And Allah is. And Allah is. over. all. things. an Observer. (52).

52. Not lawful to you, [O Muḥammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allāh, over all things, an Observer.¹

Footnote 1: - See footnote to verse 4:1.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ
النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ
نُظْرَيْنَ إِنَّهُ^١ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا
فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ
لِحَدِيثٍ^٢ إِنَّ ذَلِكَ كَانَ يُوْذَى النَّبِيُّ^٣
فَيَسْتَحْيِ مِنْكُمْ^٤ وَاللَّهُ لَا يَسْتَحْيِ مِنَ
الْحَقِّ^٥ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ^٦ ذَلِكَمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ^٧ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ
اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ

أَبَدًا ۖ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

٥٣

O you who believe. O you who believe. O you who believe. (Do) not. enter. (the) houses. (of) the Prophet. except. when. permission is given. to you. for. a meal. without. awaiting. its preparation. But. when. you are invited. then enter. and when. you have eaten. then disperse. and not. seeking to remain. for a conversation. Indeed. that. was. troubling. the Prophet. and he is shy. of (dismissing) you. But Allah. is not shy. is not shy. of. the truth. And when. you ask them. (for) anything. then ask them. from. behind. a screen. That. (is) purer. for your hearts. and their hearts. And not. is. for you. that. you trouble. (the) Messenger. (of) Allah. and not. that. you should marry. his wives. after him. after him. ever. Indeed. that. is. near. Allah. an enormity. (53).

53. O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allāh is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allāh or to marry his wives after him, ever. Indeed, that would be in the sight of Allāh an enormity.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

Whether. you reveal. a thing. or. conceal it. indeed. Allah. is. of all. things.
All-Knower. (54).

54. Whether you reveal a thing or conceal it, indeed Allāh
is ever, of all things, Knowing.

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ
وَلَا إِخْوَانِهِمْ وَلَا أبنَاءَ إِخْوَانِهِمْ وَلَا
أبنَاءَ أَخَوَاتِهِمْ وَلَا نِسَائِهِمْ وَلَا مَا
مَلَكَتْ أَيْمَانُهُمْ^ج وَاتَّقِينَ اللَّهَ^ط إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

(There is) no. blame. upon them. concerning. their fathers. and not. their
sons. and not. their brothers. and not. sons. (of) their brothers. and not.

sons. (of) their sisters. and not. their women. and not. what. they rightfully possess. they rightfully possess. And fear. Allah. Indeed. Allah. is. over. all. things. a Witness. (55).

55. There is no blame upon them [i.e., women] concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess [i.e., slaves].¹ And fear Allāh. Indeed Allāh is ever, over all things, Witness.

Footnote 1: - It is permissible for a woman to appear before these people without complete covering and to be alone with them. The brothers of both parents (uncles) are included as "fathers" or "parents," according to ḥadīth.

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إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا ۝٥٦

Indeed. Allah. and His Angels. send blessings. upon. the Prophet. O you who believe. O you who believe. O you who believe. Send blessings. on him. and greet him. (with) greetings. (56).

56. Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُّهِينًا ﴿٥٧﴾

Indeed. those who. annoy. Allah. and His Messenger. Allah has cursed them. Allah has cursed them. in. the world. and the Hereafter. and prepared. for them. a punishment. humiliating. (57).

57. Indeed, those who abuse Allāh and His Messenger - Allāh has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا
وَإِثْمًا مُّبِينًا ﴿٥٨﴾

And those who. harm. the believing men. and the believing women. for other than. what. they have earned. then certainly. they bear. false accusation. and sin. manifest. (58).

58. And those who harm believing men and believing women for [something] other than what they have earned [i.e., deserved] have certainly borne upon themselves a slander and manifest sin.

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59

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ^ط
ذَلِكْ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ^ط وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا ⑤٩

O Prophet. O Prophet. Say. to your wives. and your daughters. and (the) women. (of) the believers. to draw. over themselves. [of]. their outer garments. That. (is) more suitable. that. they should be known. and not. harmed. And is. Allah. Oft-Forgiving. Most Merciful. (59).

59. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.¹ That is more suitable that they will be known² and not be abused. And ever is Allāh Forgiving and Merciful.³

Footnote 1: The jilbāb, which is defined as a cloak covering the head and reaching to the ground, thereby covering the woman's entire body. Footnote 2: As chaste

لَئِنْ لَّمْ يَنْتَهِ الْمُنْفِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا
إِلَّا قَلِيلًا ۖ ﴿٦٠﴾

If. (do) not. cease. the hypocrites. and those who. in. their hearts. (is) a disease. and those who spread rumors. in. the city. We will let you overpower them. We will let you overpower them. then. not. they will remain your neighbors. therein. except. (for) a little. (60).

60. If the hypocrites and those in whose hearts is disease¹ and those who spread rumors in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little,

Footnote 1: - Referring here to those who commit adultery or fornication.

مَلْعُونِينَ ۖ أَيَّنَمَا تُقْفُوا أَخِذُوا وَقُتِّلُوا
تَقْتِيلًا ﴿٦١﴾

Accursed. wherever. they are found. they are seized. and massacred completely. and massacred completely. (61).

61. Accursed wherever they are found, [being] seized and massacred completely.

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62

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ
تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

(Such is the) Way. (of) Allah. with. those who. passed away. before. before. and never. you will find. in (the) Way. (of) Allah. any change. (62).

62. [This is] the established way of Allāh with those who passed on before; and you will not find in the way of Allāh any change.

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63

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا
عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ
السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

Ask you. the people. about. the Hour. Say. Only. its knowledge. (is) with. Allah. And what. will make you know. Perhaps. the Hour. is. near. (63).
63. People ask you concerning the Hour. Say, "Knowledge of it is only with Allāh. And what may make you perceive? Perhaps the Hour is near."

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64

إِنَّ اللَّهَ لَعَنَ الْكُفْرَيْنَ وَأَعَدَّ لَهُمْ سَعِيرًا
﴿٦٤﴾

Indeed. Allah. has cursed. the disbelievers. and has prepared. for them. a Blaze. (64).

64. Indeed, Allāh has cursed the disbelievers and prepared for them a Blaze.

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65

خَلِيدِينَ فِيهَا أَبَدًا ۚ لَا يَجِدُونَ وَلِيًّا وَلَا
نَصِيرًا ﴿٦٥﴾

Abiding. therein. forever. not. they will find. any protector. and not. any helper. (65).

65. Abiding therein forever, they will not find a protector or a helper.

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66

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ
يَلَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

(The) Day. will be turned about. their faces. in. the Fire. they will say. O we wish. we (had) obeyed. Allah. and obeyed. the Messenger. (66).

66. The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allāh and obeyed the Messenger."

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67

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا
فَاضْلُونا السَّبِيلَا ﴿٦٧﴾

And they will say. Our Lord. Indeed, we. [we] obeyed. our chiefs. and our great men. and they misled us. (from) the Way. (67).

67. And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries,¹ and they led us astray from the [right] way.

Footnote 1: - Also interpreted to mean "our noble ones and our elders [i.e., distinguished scholars]."

رَبَّنَا أَتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ
وَالْعَنُهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

Our Lord. Give them. double. [of]. punishment. and curse them. (with) a curse. great. (68).

68. Our Lord, give them double the punishment and curse them with a great curse."

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ أَذَوْا
مُوسَىٰ فَبَرَآهُ ۖ اللَّهُ مِمَّا قَالُوا ۖ وَكَانَ عِندَ
اللَّهِ وَجِيهًا ۝٦٩

O you who believe. O you who believe. O you who believe. (Do) not. be. like those who. abused. Musa. then Allah cleared him. then Allah cleared him. of what. they said. And he was. near. Allah. honorable. (69).

69. O you who have believed, be not like those who abused Moses; then Allāh cleared him of what they said. And he, in the sight of Allāh, was distinguished.

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70

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا
سَدِيدًا ۝٧٠

O you who believe. O you who believe. O you who believe. Fear. Allah. and speak. a word. right. (70).

70. O you who have believed, fear Allāh and speak words of appropriate justice.

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71

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا ﴿٤١﴾

He will amend. for you. your deeds. and forgive. for you. your sins. And whoever. obeys. Allah. and His Messenger. certainly. has attained. an attainment. great. (71).

71. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا ﴿٤٢﴾

Indeed, We. [We] offered. the Trust. to. the heavens. and the earth. and the mountains. but they refused. to. bear it. and they feared. from it. but bore it. the man. Indeed, he. was. unjust. ignorant. (72).

72. Indeed, We offered the Trust¹ to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.²

Footnote 1: The acceptance of obligations and obedience to Allāh. Footnote 2: Coveting its reward while forgetting the penalty for failure to keep his commitment.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۖ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿٤٣﴾

So that Allah may punish. So that Allah may punish. the hypocrite men. and the hypocrite women. and the polytheist men. and the polytheist women. and Allah will turn (in Mercy). and Allah will turn (in Mercy). to. the believing men. and the believing women. And Allah is. And Allah is. Oft-Forgiving. Most Merciful. (73).

73. [It¹ was] so that Allāh may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allāh may accept repentance from the believing men and believing women. And ever is Allāh Forgiving and Merciful.

Footnote 1: - The reason for which mankind was permitted to carry the Trust.
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