

SURATULAHZAAB (33)

The *Suratulahzaab* completes the fourth group of surahs. The Surah sums up all the discussions, completes the *Shari'ah* like the *Suratunnoor*, and opens with the exhortation to the Messenger to fear Allah, not listen to disbelievers and hypocrites, follow what is being revealed to him, and trust in Allah. Hence, the Messenger and the message exist as an indivisible unity in this Surah throughout. He is the focus of attention in relation to His message. The fourth verse puts forward the proposition that Allah has not made two hearts in the inside of any man — contraries and contradictions cannot make a person as they will mar him. Uttering *Zihar* (you are to me like my mother's back) to one's wife or treating adoptive sons as true sons is, therefore, against Allah's guidance. The fifth verse states the real position about them. The sixth verse, unambiguously, determines, for all time, the true position of the Messenger — he "is far worthier to be held dearer by the believers than their own selves and his wives are their mothers" — he is the Father Figure of the entire *Ummah* and Abraham its Patriarch. The seventh and eighth verses specify that a binding obligation has been imposed on all the messengers including, of course, the Last Messenger to the effect that all of them shall communicate His message to human beings truthfully and all of them shall be questioned about it on the Judgement Day.

From the ninth verse to the twenty-seventh verse, the Surah proceeds to demonstrate how the Messenger and his companions feared Allah, did not bow to disbelievers and hypocrites, followed what was revealed to him, reposed their trust in Allah, and came out of the most trying period of about four weeks during the siege of the *Ahzaab* unscathed, unimpaired, and undaunted to the chagrin of their enemies who had, in this offensive, succeeded in forging the alliance of all the forces hostile to Islam — the *Quraysh*, the Jews, and all the main tribes in the whole of 'Arabia. Their siege lasted for more than twenty-five days in winter and then, Allah sent a strong wind against them to frustrate their evil designs. The Messenger's leadership and the believers' devotion, along with Allah's help, drove the enemy back. The twenty-sixth and twenty-seventh verses are about the *Banu Qurayza*, a Jewish tribe in the outskirts of Medina. Since they had colluded with the enemy in spite of a treaty, they were, after the Allied forces had raised the siege, attacked, and extirpated.

From the twenty-eighth verse to the thirty-fifth verse, the Surah proceeds to warn the Messenger's wives to be on their guard against the evil designs of hypocritical women. The role of the hypocrites who were, already, in collusion with the Jews, has been mentioned sufficiently from the twelfth verse to the twentieth verse in the Surah. Their women were no less active. The hypocrites' role in forging a slander against one of the wives of the Messenger who was their main target finds mention in the *Suratunnoor*. In the very beginning of the Surah, the position of the Messenger has, already, been determined as the Father Figure of the entire *Ummah* and his wives being the mothers of all the believers. The Messenger has, also, been called the ideal of the believers in the twenty-first verse. Hence, these eight verses have, exclusively, been addressed to his wives, reminding them of their high position,

warning them of any obscenity, telling them to talk straight, and enjoining them to keep to their houses without displaying their charms. They promise the wives purification and a great reward if they practice them and they did so in letter and spirit.

The Surah, then, proceeds, from the thirty-sixth verse to the forty-eighth verse, to carry into effect the purpose of the fourth and the fifth verses. The superstition that adoptive sons are true sons must be broken and Allah does it, as the Surah shows it with an obligatory verse __ the thirty-eighth verse __ and takes the responsibility of the Messenger's marriage with *Zaynab* on Himself to put an end to all speculations. The fortieth verse declares him to be Allah's messenger and the Last of the prophets and the forty-fifth and forty-sixth verses specify his role as such. The forty-eighth verse consoles the Messenger in the wake of hypocrites' rumours and machinations against him and Islam and tells him to trust in Allah and neglect them.

The forty-ninth verse supplements the third verse of the *Suratunnisaa'*. It occurs parenthetically. The Surah, then, proceeds, up to the fifty-second verse, to permit the Messenger to have in his marriage such wives as he desires and thinks necessary for the communication of His message and the dissemination of Islam among womenfolk.

The Surah, then, proceeds, from the fifty-third verse to the sixty-second verse, to lay down certain rules for the believers. The fifty-third verse prohibits them from entering the Messenger's house uninvited or staying there and marrying his wives after him. The fifty-fifth verse occurs in clarification of the thirty-first verse of the *Suratunnoor* where, from the twenty-seventh verse to the thirty-first verse, such instructions have been given. The fifty-sixth verse tells the believers of the sublime position held by the Messenger for whom all of them must, also, pray to Allah instead of hurting him. The fifty-ninth verse read with the fifty-second verse of this Surah and the thirty-first verse of the *Suratunnoor* clearly points to the segregation of women, veiling themselves, and covering their persons with a sheet of cloth to hide their adornments while going out.

The Surah, again, takes notice of hypocrites and rumour mongers from the sixtieth verse to the sixty-second verse and threatens them to cease their machinations or be punished and killed.

The Surah, finally, proceeds, from the sixty-third verse to the sixty-eighth verse, to give a horrifying glimpse of the Judgement Day, when disbelievers shall repent of how they had conducted themselves in the world. Then, the Surah exhorts the believers to fear Allah, speak aright, and obey Allah and His Messenger to achieve supreme success. It goes on, further, in the last two verses, to remind man of his great trust __ freedom of action with a mind full of amazing skill, ability to acquire knowledge, and the capacity to do good or evil. Those who use this freedom of action aright, exercise their mind judiciously, and apply themselves to do good, shall prosper in this world and be entitled to the Paradise. But those who act differently shall perish and entitle themselves to the Hell __ thus suggest the last two verses.

SURATULHZAAB

In the name of ALLAH, the Most Gracious, the Most Merciful

1. O Prophet! You must fear Allah and not follow the disbelievers and the hypocrites: indeed, Allah has knowledge, wisdom.
2. And you must follow what is being revealed to you from your *Rabb*; indeed, Allah is cognizant of what all of you do.
3. And you must trust in Allah; and Allah suffices (*for you*) to trust in.
4. Allah has not made two hearts in the inside of any man; and He does not make your wives, with whom you separate by uttering *zihar* (you are, to me, like my mother's back), your mothers; and He does not make your adoptive sons your (true) sons; (all) such (utterances) are your own words (merely spoken) by your mouths (without any basis) and Allah states the truth and He guides the (true) path.
5. You must call them after (the names of) their fathers — that is the most equitable in Allah's view; but, if you do not know their fathers, they are, then, your brothers in Islam and your friends; and it will not be held to be a sin against you in what you err about it but (it will be held a sin) in what your hearts resolve to do; and Allah is forgiving, merciful.
6. The Prophet is worthier (to be held dear) by the believers than their own selves and his wives are their mothers and blood relations

سُورَةُ الْاِحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ إِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ
أَزْوَاجَكُمْ الَّتِي تَظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ
يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

ادْعُوهُمْ لِأَسْمَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ
فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ
فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

الَّذِينَ أُولَىٰ بِالْمُؤْمِنِينَ مِن أَنْفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولَئِذَا الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

are worthier (to be held dear) to one another according to Allah's decree than the believers and the emigrants (in general) except that you do a good turn to your friends; such (an enjoinder) is recorded in the Book (*Quraan*).

7. And imagine when We imposed their obligation on the prophets, and on you (the Last Messenger) and on Noah and Abraham and Moses and Jesus, Mary's son and We imposed a binding obligation on them,
8. So that He should question the truthful about their truth (the truth revealed to them); and He has prepared a grievous punishment for (all) the disbelievers.

SECTION 2

9. O (the people) who believe! Remember Allah's grace for you when armies came upon you, but then, We, also, sent a wind against them and such armies as you did not see; and Allah was observing (closely) what you were doing,
10. When they came upon you from the high (eastern side of) you and from the low (western side of) you (the people of Medina) and when eyes dimmed and hearts reached larynges and you entertained (strange) notions about Allah,
11. At that time, the believers were tried out and shaken with a violent shake.

فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ
إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

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

لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ
عَذَابًا أَلِيمًا ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَاءَ تَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا
لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

إِذْ جَاءَوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
وَإِذْ رَأَيْتُمُ اللَّيْلَ بَصُورًا وَقُلُوبًا
الْحَاكِجَرِ وَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾

هَذَا لِكَيْ أُبْتَلِيَ الْمُؤْمِنُونَ وَنَزَّلْنَا لَوْلَا زَلْزَلًا أَلَسَدِيدًا ﴿١١﴾

12. And remember when the hypocrites and (those people) in whose hearts there is a disease were saying, "Allah and His Messenger have promised us nothing but delusion."

وَلَاذِيقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

13. And, (also, remember) when a faction of them said, "O the people of *Yathrib*! It is no place for you (to stay the course) and hence, (let us return) (from here); and a faction among them, asking permission of the Prophet, said, "In fact, our houses are exposed" (to danger), though they were not exposed (to danger): they did not intend but fleeing (from the front).

وَلِذَاقَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ
فَارْجِعُوا وَنَسْتَنذِرُ فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ
إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

14. If they had been attacked from its sides and then, asked (to raise) a commotion (a civil insurrection in Medina), they would have complied with it and not hesitated in (doing) it but little,

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ
لَآتَوْهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا بَسِيرًا ﴿١٤﴾

15. Though they had sworn by Allah and committed themselves earlier that they would not take to flight and Allah's obligation shall be questioned.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلَّفُونَ
أَلَاذِبْرًا وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

16. Say, "Fleeing will never benefit you, if you flee from death or being killed and, even then, you will not be allowed to enjoy (life) but a little."

قُلْ لَّنْ يَنْفَعَكُمُ الْفِرَارُ إِن فَرَغْتُم مِّنَ الْمَوْتِ
أَوِ الْقَتْلِ وَإِذَا لَا تَسْتَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

17. Say, "Who is he who can protect you from Allah, if He wills (to cause) you an injury or wills (to show) you any mercy?" And they shall, neither, find any friend nor any helper for themselves besides Allah.

قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا
أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لِمِمْ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

18. Allah, certainly, knows those hindering (defensive preparations) among you and those saying to their brothers, "Come on to us," and they do not turn up (to show their) strength (the power of resisting attack) but few.

فَدَيَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

19. They are stingy towards you but, when fear comes, you see them looking at you with their eyes turning round (in their sockets) like (the eyes of a person) who were fainting from death: but, when fear goes, they hurt you with (their) sharp tongues, being avaricious of wealth; such (people) do not believe and hence, Allah has nullified their actions; and such (nullification) is easy enough for Allah (to do).

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

20. They think that the allied forces have not gone and if the allied forces came upon (Medina again), they would wish that they lived among the desert dwellers (and from there) asked after your reports and if they were among you, they would not fight but little.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَأْتَانَهُمْ بِأَدْوَارٍ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

SECTION 3

21. For you, there is, certainly, in Allah's Messenger an excellent ideal (a perfect type as a standard for imitation) for whoever fears Allah and the Last Day and remembers Allah frequently.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

22. And when the believers saw the allied forces, they said, "This is what Allah and His Messenger had promised us and Allah and His

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ

Messenger had spoken the truth." And it did not but intensify them in belief (*eimaan*) and submission (to Allah).

إِلَّا إِيْمَانًا وَتَسْلِيمًا ﴿٣٣﴾

23. Among the believers, there are (many) men who have proved to be true to what they had committed themselves to and sworn by Allah and committed themselves: hence, among them, (there are some) who, (after fulfilling their vows), have concluded their term of life (breathed their last) and among them (there are others) who are, still, waiting (for their turn) and they have not changed (a whit)

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ
وَمَا بَدَلُوا أَتْدِيلًا ﴿٣٤﴾

24. So that Allah should reward the truthful for their truth and punish the hypocrites, if He so wills or turns to them forgivingly; indeed, Allah is forgiving, merciful.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ
الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ
غَفُورًا رَّحِيمًا ﴿٣٥﴾

25. And Allah drove back (those people) who disbelieved (the allied forces) with (all) their rage: they could not obtain any good (from their planned attack on Medina); and Allah sufficed for the believers in the battle; and Allah is strong, mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغِيظِهِمْ لَمَنْ بَأْسُهُمْ لَمَّا خَسِرُوا
وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿٣٦﴾

26. And He made (those Jews) who, belonging to the people of the Book, had helped them (the allied forces), come down from their fortresses and cast (such) terror into their hearts (that) you started killing a group and taking prisoners (another) group.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ
مِنْ صَوَابِهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٣٧﴾

27. And He made you inherit their land and their houses and their properties and such land as you had never set foot on; and Allah possesses absolute power and authority over everything.

وَأَوْثَقَكُمْ أَنْفُسَكُمْ وَدِينَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا
لَمْ تَطْعُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٣٨﴾

SECTION 4

28. O Prophet! Tell your wives, "If you desire burningly the worldly life and its adornment, you should, then, come to me, I will give you (proper) compensation and divorce (set you free from the marriage bond) you, divorcing very gracefully.
29. And if you love Allah and His Messenger and (the eternal) home of the afterworld, (you must, then, know that) Allah has, certainly, prepared, for the beneficent, among you, a great reward.
30. O Prophet's wives! Punishment shall be doubled for whoever, among you, commits any manifest obscenity; and such (a punishment) is easy enough for Allah.
31. And We will give her reward twice to whoever, among you, obeys Allah and His Messenger humbly and acts righteously and We have, (already), prepared for her a generous sustenance.
32. O Prophet's wives! You are not like any of the women (in general). If you guard yourselves against His disobedience, you must not soften (the tone of) your speech so that he who has a disease in his heart should covet (in any way) and you must talk straight and fair
33. And keep to your houses and not display your charms (like) the displaying of charms (during the days of) the Ignorance of old (preceding Islam) and perform the obligatory prayers and pay *zakaat*

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُحِبُّونَ
الْحَيَاةَ الدُّنْيَا وَرَبَّيْتَهُنَّ فَمَعَالِيكَ
أُمِّتُكُنَّ وَأَسْرَحُكُنَّ سَرَاحًا جَمِيلًا ﴿٣٨﴾

وَلِإِن كُنْتُنَّ تُحِبُّونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ
فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٣٩﴾

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَحْشَةٍ مُّبِينَةٍ
يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ
عَلَى اللَّهِ سَيِّرًا ﴿٤٠﴾

وَمَن يَفْعَلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وِتْعَمَلْ
صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا
كَرِيمًا ﴿٤١﴾

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ
إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٤٢﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ
الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ

and obey Allah and His Messenger; in fact, what Allah wills is that He should remove, — O Messenger's household, — (all the moral) filth from you and cleanse you, cleansing you (of sin).

عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾

34. And you must bear in mind (and relate them to others) Allah's verses and the wisdom which are perused in your houses; indeed, Allah is subtle, cognizant."

وَأَذْكُرَكُمَا يَتَذَكَّرُ فِي بَيْتِهِ مَنْ يَأْتِيهِ
اللَّهُ وَالْحِكْمَةُ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

SECTION 5

35. Indeed, for submitting men and submitting women and believing men and believing women and obeying men and obeying women and truthful men and truthful women and patient men and patient women and humble men and humble women and alms giving men and alms giving women and fasting men and fasting women and men protecting their private parts and women protecting their private parts and men remembering Allah frequently and women remembering (Allah frequently), Allah has prepared forgiveness and a supreme reward.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ
اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

36. And when Allah and His Messenger decide a matter, there is no choice left for them about any of their matters, neither for a believing man nor for a believing woman: and whoever disobeys Allah and His Messenger, surely, strays (from the guidance) going clearly astray.

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

37. And remember when you (the Messenger) were talking to (Zayd) on whom Allah had conferred His grace and you had, also, conferred

وَلِذَقْتُمُلُ الْلَذَى الَّذِي أَنعَمَ اللَّهُ عَلَيْهِ وَأَنعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَى

a favour, "Retain your wife (Zaynab) for yourself and fear Allah," while you kept hidden in your heart what Allah was going to disclose (at last) and you feared the people while Allah is the most entitled that you should fear Him: hence, when *Zayd* separated from her and divorced her, We married her to you so that there should be no (undue) restriction on the believers in the case of the wives of their adoptive sons when they separate from them and divorce them; and Allah's command had to take effect (in this matter).

38. There is no restriction on the Prophet in what Allah has made obligatory on him (to do: such has been) Allah's practice among (the Prophets) who have preceded (him); and Allah's command has, ever, been a predetermined decree (for)
39. (Those prophets) who used to communicate Allah's messages and fear Him and they did not fear anyone except Allah and Allah suffices for holding (human beings) accountable.
40. Muhammed is not the father of any of your men but Allah's Messenger and the Last of the prophets and Allah knows everything.

SECTION 6

41. O (the people) who believe! Remember Allah, remembering (Him) frequently
42. And declare Him free from imperfections in the morning and in the evening.
43. (It is) He Who bestows His mercy on you and His angels (also, pray to Him for His mercy and blessings

فِي نَفْسِكَ مَا لِلَّهِ مَبْدِيهِ وَنَحْشَى النَّاسَ وَاللَّهُ
أَحَقُّ أَنْ تَخْشَهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ
فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ
وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾

الَّذِينَ يُلَاقُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ
اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٤٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ

on you) so that He should bring you out of darkness (upon darkness and lead you) towards the light of (the guidance); and He is very merciful with the believers.

44. Their (the angels') salutation, the day they meet Him, will be, "Peace." And (Allah) has prepared, for them, a generous reward.

45. O Prophet! We have, certainly, sent you as a witness and as an announcer of good news and as a warner

46. And as one calling to Allah by His authorization and as a luminous lamp (furnishing the light of the guidance in the dark).

47. And you must announce good news to the believers that they shall have a great bounty from Allah.

48. And you must not follow the disbelievers and the hypocrites and ignore their hurt and affront and trust in Allah; and Allah suffices (for you) to trust in.

49. O (the people) who believe! When you marry believing women and then, you divorce them before you touch (have conjugal relations with) them, for your part, on them, there is no (obligation of) 'iddah (the prescribed period of waiting during which a woman cannot remarry after being widowed or divorced) which you have to consider: hence, you must give them some compensation and divorce (set them free from the marriage bond) them very gracefully.

مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ
رَحِيمًا ﴿٤٣﴾

تَجِبَتْ لَهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا
كَرِيمًا ﴿٤٤﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا
وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

وَبَشِّرِ الْمُؤْمِنِينَ أَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

وَلَا تَطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ أَذْنَهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ
ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِيعَتُهُنَّ وَسَرَخُهُنَّ
سَرَاحًا جَمِيلًا ﴿٤٩﴾

50. O Prophet! We declare lawful, for you, the wives whom you have paid their bride moneys and whom your right hand possesses (slave girls) being from (the spoils of war) which Allah has bestowed on you and your paternal uncles' daughters and your paternal aunts' daughters and your maternal uncles' daughters and your maternal aunts' daughters who have emigrated with you and the believing woman who has given herself unreservedly to the Prophet if the Prophet intends to marry her — purely for you excluding all the believers — We know what We have made obligatory on them about their wives and whom their right hands possess (slave girls) so that there must not be any restriction on you and Allah is forgiving, merciful.

بَنَاتُهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ النَّبِيِّ مَا تَبَت
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ
عَلَيْكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ
وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ النَّبِيِّ هَاجِرَن
مَعَكَ وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ
إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ
مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا
عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ
أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

51. Of them, you may keep away from yourself whom you wish and accommodate yourself to whom you wish: and it will not be a sin against you whoever you desire (to take again) from whom you had kept away; such (a course) is the nearest that their eyes shall cool down (they shall be delighted) and not grieve and they shall be pleased with what you give all of them; and Allah knows well what is in your hearts; and Allah has knowledge, forbearance.

نُرِيهِمْ مَنْ تَشَاءُ مِنْهُمْ وَتُؤَيِّدُ إِلَيْكَ مَنْ تَشَاءُ
وَمَنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ
أَدْفَى أَنْ تَقْرَأَ عِيشَهُمْ وَلَا يَحْزَنَ وَيَرْضَيْنَ
بِمَاءِ أَيْتَنَّهُمْ كُلُّهُمْ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

52. After that, (other) women are neither lawful for you nor can you change them for any (other) wives, even if their beauty excites your wonder except whom your right hand possesses and Allah is watchful of everything.

لَا يَحِلُّ لَكَ الْإِسَاءَ مِنْ بَعْدُ وَلَا أَنْ تَبَدِّلَ مِنْ
مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

SECTION 7

53. O (the people) who believe! You must not enter the Prophet's houses except that you are permitted to a meal, without waiting for its cooking, but, when you are invited, only then, you should enter and when you have eaten, you should disperse and you must not involve yourselves in conversation; in fact, all such (acts) hurt the Prophet. But he is ashamed of you (to express his embarrassment) and Allah does not feel ashamed of (telling you) the truth; and when you ask them (the Prophet's wives) of anything, you must ask them (of it) from behind the curtain; such (a practice) is the purest for your hearts and their hearts; and neither does it become you that you should hurt Allah's Messenger nor (it is lawful) that you should, ever, marry his wives after him; such (acts) are outrageous in Allah's view.

54. Whether you disclose anything or hide it (does not make any difference) because Allah knows everything well.

55. There is neither any sin against them (the wives) about their fathers nor (about) their sons nor (about) their brothers nor (about) the sons of their brothers nor (about) the sons of their sisters nor (about) the women (friendly to them) nor (about) those whom their right hands possess (their slave girls, if they come in to see them); and (O Prophet's wives)! You must keep fearing Allah; Allah is the witness to everything.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ
اِلَّا اَنْ يُؤْذَنَ لَكُمْ اِلَى طَعَامٍ غَيْرٍ نَّظِيْرٍ اِنَّهٗ
وَلٰكِنْ اِذَا دُعِيتُمْ فَادْخُلُوْا اِذَا طُعِمْتُمْ فَاَنْتَشِرُوْا
وَلَا مُسْتَنْسِفِيْنَ لِجَدِيْثٍ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِى
النَّبِيَّ فَيَسْتَحْيِ مِنْكُمْ وَاللّٰهُ لَا يَسْتَحْيِ
مِنَ الْحَقِّ وَاِذَا سَأَلْتُمُوْهُنَّ مَتَعَافَسْتُوْهُنَّ
مِنْ وَّرَآءِ حِجَابٍ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ
وَقُلُوْبِهِنَّ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ
اللّٰهِ وَلَا اَنْ تَنْكِحُوْا اَزْوَاجَهٗ مِنْ بَعْدِهٖۤ اَبَدًا
اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿٥٣﴾

اِنْ تُبْدُوْا شَيْئًا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ
شَيْءٍ عَلِيْمًا ﴿٥٤﴾

لَا جُنَاحَ عَلَيْنَ فِىْ ءَاْبَآءِهِمْ وَلَا اَبْنَائِهِمْ
وَلَا اِخْوَانِهِمْ وَلَا اَيْۤتٰنِهِمْ اِخْوَانِهِمْ وَلَا اَبْنَآءَ اَخَوَاتِهِمْ
وَلَا اَسَآءِیۤهِمْ وَلَا مَا مَلَكَتْ اَیۡمَانُهُمْ وَاَتَقٰی اللّٰهُ
اِنَّ اللّٰهَ كَانَ عَلٰی كُلِّ شَيْءٍ شَهِیْدًا ﴿٥٥﴾

56. Allah certainly, bestows His mercy on the Prophet and His angels (pray to Him to bestow His mercy on him). O (the people) who believe! You must, also, pray to Allah to bestow His mercy on him and salute (wish him peace in a spirit of) submission.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

57. Allah curses (those people) who hurt Allah and His Messenger in the world and the afterworld and He has prepared a humiliating punishment for them.

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

58. And (those people) who hurt believing men and believing women without their having committed (any sin) bear (the burden of) a slander and a clear sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾

SECTION 8

59. O Prophet! You must tell (instruct) your wives and your daughters and the believers' women that they must hang a large rectangular piece of cloth over them (their persons); such (a practice) is most appropriate that they will be recognized and hence, they will not be hurt and Allah is forgiving, merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرِكُنَّ عَلَيْهِنَّ مِنْ جَلْبَابٍ بِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

60. If the hypocrites and (those people) who have a disease in their hearts and the rumour mongers do not cease (their designs) in Medina, We will set you on them and then, they shall not live close by you in it (Medina) except for a little while.

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

61. They shall be cursed, wherever they are found, seized and killed mercilessly.
62. (Such has been) Allah's practice among (the peoples) who have preceded (gone before you) and you shall not find Allah's practice changing.
63. People ask you about the Hour of Resurrection: say, "Its knowledge is, only, with Allah." And what do you know the Hour of Resurrection may have drawn near?
64. In fact, Allah curses disbelievers and keeps ready a blazing fire for them.
65. They shall abide in it eternally, finding neither any protector nor any helper.
66. The Day when their faces are rolled through the fire, they shall say, "Would that we had obeyed Allah and obeyed the Messenger!"
67. And they will, (further), say, "O our *Rabb*! We used to obey our leaders and elders and hence, they had led us astray from the right path.
68. O our *Rabb*! Award them double punishment and curse them, cursing in a big way."
69. O (the people) who believe! You must not be like (those people) who had hurt Moses (by slandering him), but Allah absolved him of what they had said (against him); and he was very illustrious in Allah's view.

مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخِذُوا وَقْتِكُلُوا
تَفْتِيلًا ﴿٦١﴾

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

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

إِنَّ اللَّهَ لَمَنَّ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

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

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا
فَأَضَلُّونَا السَّبِيلَ ﴿٦٧﴾

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ
وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى
فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيبًا ﴿٦٩﴾

70. O (the people) who believe! You must fear disobeying Allah and speak aright,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

71. He shall reform your actions and forgive your sins and whoever obeys Allah and His Messenger shall achieve supreme success.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

72. We laid (the obligation of) the trust (obedience with the freedom of choice) on the heavens and the Earth and the mountains, but they refused to bear it and shrank from it in fear and man bore it (the obligation of this trust): he is, indeed, very wrongful (and) ignorant (of his own obligation).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

73. (Hence there must be accountability of all the human beings on the Judgement Day) so that Allah should punish hypocritical men and hypocritical women and men attributing (deities to Him) and women attributing (deities to Him) and Allah should turn forgivingly to believing men and believing women and Allah is forgiving, merciful.

لَيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾