

Sūrah al-Aḥzāb¹¹⁷⁸

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O Prophet, fear Allāh and do not obey the disbelievers and the hypocrites. Indeed, Allāh is ever Knowing and Wise.
2. And follow that which is revealed to you from your Lord. Indeed Allāh is ever, of what you do, Aware.
3. And rely upon Allāh; and sufficient is Allāh as Disposer of affairs.¹¹⁷⁹
4. Allāh has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful¹¹⁸⁰ 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.
5. Call them¹¹⁸¹ 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

يَأْتِيَا النَّبِيَّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿١﴾

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

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

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

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ
لَمْ تَعْلَمُوا آبَاءَهُمْ فِإِخْوَانُكُمْ فِي الدِّينِ
وَمَوَالِكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا
أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ

¹¹⁷⁸Al-Aḥzāb: The Companies or The Combined Forces, referring to the alliance of disbelieving Arab tribes against the Muslims in Madīnah for the battle called "al-Aḥzāb" or "al-Khandaq" (the Trench).

¹¹⁷⁹Refer to footnote in 3:173.

¹¹⁸⁰By 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.

¹¹⁸¹Those children under your care.

which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

6. The Prophet is more worthy of the believers than themselves,¹¹⁸² 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 Book¹¹⁸³ inscribed.

الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولَئِذَا هُم مِّنَ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥١﴾

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

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٥٢﴾

8. That He may question the truthful about their truth.¹¹⁸⁴ And He has prepared for the disbelievers a painful punishment.

لِيَسْئَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٥٣﴾

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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِم رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٥٤﴾

¹¹⁸²He (ﷺ) is more worthy of their obedience and loyalty and is more concerned for them than they are for one another.

¹¹⁸³The Preserved Slate (*al-Lawḥ al-Maḥfūḥ*).

¹¹⁸⁴i.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.

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.
11. There the believers were tested and shaken with a severe shaking.
12. And [remember] when the hypocrites and those in whose hearts is disease said, "Allāh and His Messenger did not promise us except delusion,"
13. And when a faction of them said, "O people of Yathrib,¹¹⁸⁵ 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.
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.
15. And they had already promised Allāh before not to turn their backs [i.e., retreat]. And ever is the promise to Allāh [that about which one will be] questioned.
16. Say, [O Muḥammad], "Never will fleeing benefit you if you should
- إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ وَنَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾
- هُنَالِكَ آتَىٰكَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا
شَدِيدًا ﴿١١﴾
- وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم
مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾
- وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا هَلِ يَنزِلُ
لَنَا مِقَامٌ لَّكُم مَّا فَآرِجُوا وَكَيْسَتُنَّ فَرِيقٌ مِّنْهُمْ
أَلَيْسَ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ
بِعَوْرَةٍ أِنْ يَرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾
- وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا
الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١٤﴾
- وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا
يُؤَلُّونَ الْأَدْبِرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾
- قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مَنِ

¹¹⁸⁵The name by which al-Madinah was known before the arrival of the Prophet (ﷺ).

flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."

17. Say, "Who is it that can protect you from Allāh¹¹⁸⁶ 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.

18. Already Allāh knows the hinderers¹¹⁸⁷ among you and those [hypocrites] who say to their brothers, "Come to us,"¹¹⁸⁸ and do not go to battle, except for a few,¹¹⁸⁹

19. Indisposed¹¹⁹⁰ 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.

20. They think the companies have not [yet] withdrawn.¹¹⁹¹ And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar]

الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْعُونَ إِلَّا قَلِيلًا ﴿١٧﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا تَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٨﴾

﴿١٨﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعُوقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٩﴾

أَشِحَّةً عَلَيْكُمْ ۗ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ ۖ جِدَادٌ أَشِحَّةً عَلَى الْخَيْرِ ۗ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۗ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٠﴾

تَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۗ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَلُوبُونَ عَنِ أَنْبَاءِكُمْ ۗ وَلَوْ

¹¹⁸⁶ i.e., prevent the will of Allāh from being carried out.

¹¹⁸⁷ Those who dissuade others from supporting the Prophet (ﷺ) in battle.

¹¹⁸⁸ Rather than joining the Prophet (ﷺ).

¹¹⁸⁹ Who went out of ulterior motives.

¹¹⁹⁰ Literally, "stingy," i.e., unwilling to offer any help.

¹¹⁹¹ In their excessive fear the cowardly hypocrites could not believe the enemy forces had been defeated.

about your news. And if they should be among you, they would not fight except for a little.

كَانُوا فِيكُمْ مَا قَتَلْتُمَا إِلَّا قَلِيلًا ﴿٤١﴾

21. There has certainly been for you in the Messenger of Allāh an excellent pattern¹¹⁹² for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٤٢﴾

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.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٤٣﴾

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 –

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۗ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٤٤﴾

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.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ ۖ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٤٥﴾

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.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٤٦﴾

¹¹⁹²An example to be followed.

26. And He brought down those who supported them among the People of the Scripture¹¹⁹³ 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].
27. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden.¹¹⁹⁴ And ever is Allāh, over all things, competent.
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.
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."
30. O wives of the Prophet, whoever of you should commit a clear immorality – for her the punishment would be doubled twofold, and ever is that, for Allāh, easy.
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.
- وَأَنْزَلَ الَّذِينَ ظَهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٣٦﴾
- وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٣٧﴾
- يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّكُمْ وَأُسْرِحُكُمْ سَرَاحًا جَمِيلًا ﴿٣٨﴾
- وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْأَرْضَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٣٩﴾
- يَنْسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفُ لَهَا الْعَذَابَ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٤٠﴾
- * وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلِلَّهِ وَرَسُولِهِ عَمَلًا وَتَعَمَّلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٤١﴾

¹¹⁹³The Jews of Banū Qurayyah, who had violated their treaty with the Muslims.

¹¹⁹⁴i.e., that taken in subsequent conquests.

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],¹¹⁹⁵ lest he in whose heart is disease should covet, but speak with appropriate speech.

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ
 اِنَّ اَتَّقِيْنَ فَلَآ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
 الَّذِيْ فِيْ قَلْبِهٖ مَّرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

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.

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
 الْجَاهِلِيَّةِ الْاُولٰٓئِ وَاقِمْنَ الصَّلٰوةَ وَاَتِينَ
 الزَّكٰوةَ وَاَطِعْنَ اِلٰهَ وَرَسُوْلَهٗ اِنَّمَا يُرِيْدُ
 اِلٰهَ لِيُذْهِبَ عَنكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ
 وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣﴾

34. And remember what is recited in your houses of the verses of Allāh and wisdom.¹¹⁹⁶ Indeed, Allāh is ever Subtle¹¹⁹⁷ and Aware.

وَاذْكُرْنَ مَا يُتْلٰٓى فِيْ بُيُوْتِكُنَّ مِّنْ
 آٰتِ اِلٰهٍ وَالْحِكْمَةِ اِنَّ اِلٰهَ كَانَ
 لَطِيْفًا خَبِيْرًا ﴿٣٤﴾

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

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ
 وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ
 وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ
 وَالْخٰشِعٰتِ وَالْمُتَّصِدِقِيْنَ وَالْمُتَّصِدِقٰتِ
 وَالصّٰبِغِيْنَ وَالصّٰبِغٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ
 وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اِلٰهَ كَثِيْرًا
 وَالذّٰكِرٰتِ اَعَدَّ اِلٰهٌ لَهُمْ مَّغْفِرَةً وَّاَجْرًا
 عَظِيْمًا ﴿٣٥﴾

¹¹⁹⁵The meaning has also been given as "You are not like any among women if you fear Allāh. So do not be soft in speech..."

¹¹⁹⁶The teachings of the Prophet (ﷺ) or his *sunnah*.

¹¹⁹⁷Refer to footnote of 6:103.

Allāh has prepared forgiveness and a great reward.

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.

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

37. And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favor and you bestowed favor,¹¹⁹⁸ "Keep your wife and fear Allāh," while you concealed within yourself that which Allāh is to disclose.¹¹⁹⁹ And you feared the people,¹²⁰⁰ while Allāh has more right that you fear Him.¹²⁰¹ 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.

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 قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَارِهَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

38. There is not to be upon the Prophet any discomfort concerning that which Allāh has imposed upon him.¹²⁰² [This is] the established

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

¹¹⁹⁸Referring to the Prophet's freed slave, Zayd bin Hāriṭhah.

¹¹⁹⁹i.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.

¹²⁰⁰i.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).

¹²⁰¹By making known His command.

¹²⁰²Or permitted to him.

way of Allāh with those [prophets] who have passed on before. And ever is the command of Allāh a destiny decreed.

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

39. [Allāh praises] those who convey the messages of Allāh¹²⁰³ and fear Him and do not fear anyone but Allāh. And sufficient is Allāh as Accountant.

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

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.

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

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

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا
﴿٤١﴾

42. And exalt Him morning and afternoon.

وَسَبِّحْهُ بَكْرَةً وَأَصِيلًا ﴿٤٢﴾

43. It is He who confers blessing upon you,¹²⁰⁴ and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful.

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

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

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا
كَرِيمًا ﴿٤٤﴾

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

يٰٓأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَوَٰدِعًا ﴿٤٥﴾

¹²⁰³i.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.

¹²⁰⁴i.e., Allāh (*subḥānahu 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.

46. And one who invites to Allāh, by His permission, and an illuminating lamp. وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾
47. And give good tidings to the believers that they will have from Allāh great bounty. وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾
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. وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾
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 الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِن عِدَّةٍ تَعْتَدُونَهَا فَمَعِيُوهُنَّ وَسَرَاحُهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾
50. O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation¹²⁰⁵ 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. يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِكَ وَبَنَاتِ عَمَتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

¹²⁰⁵i.e., bridal gifts (*mahr*).

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.

51. You, [O Muḥammad], may put aside whom you will of them¹²⁰⁶ 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.

﴿ تَرْجِي مَنْ نَشَاءُ مِنْهُنَّ وَتَوِيءَ إِلَيْكَ مَنْ نَشَاءُ وَمَنْ أَبْتِغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقْرَءَ أَعْيُنَهُنَّ وَلَا تَحْزَنَ ۚ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

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.¹²⁰⁷

﴿ لَا يَحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بَيْنَ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

53. O you who have believed, do not enter the houses of the Prophet except when you are permitted

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ

¹²⁰⁶Those mentioned in the previous verse as being lawful to the Prophet (ﷺ) or his wives to which he was married.

¹²⁰⁷See footnote to verse 4:1.

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.

عَرَّ نَظْرِينَ إِنَّهُ وَلَيْكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا
فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَفْسِنِينَ
لِلْحَدِيثِ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ
فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنْ
الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا
رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَرْوَاجَهُمْ مِنْ
بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ
عَظِيمًا ﴿٣٣﴾

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

إِنْ تَبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٤﴾

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].¹²⁰⁸ And fear Allāh. Indeed Allāh is ever, over all things, Witness.

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ
وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا
أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ
أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى
كُلِّ شَيْءٍ شَهِيدًا ﴿٣٥﴾

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 اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا ﴿٣٦﴾

¹²⁰⁸It 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*.

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.

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

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.

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

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.¹²⁰⁹ That is more suitable that they will be known¹²¹⁰ and not be abused. And ever is Allāh Forgiving and Merciful.¹²¹¹

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِبْنَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكُمْ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَّ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

60. If the hypocrites and those in whose hearts is disease¹²¹² 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,

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

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

مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أُحْذُوا وَقَتَلُوا نَقْتِيلًا ﴿٦١﴾

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.

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

¹²⁰⁹The *jilbāb*, which is defined as a cloak covering the head and reaching to the ground, thereby covering the woman's entire body.

¹²¹⁰As chaste believing women.

¹²¹¹Or "and Allāh was Forgiving and Merciful" of what occurred before this injunction or before knowledge of it.

¹²¹²Referring here to those who commit adultery or fornication.

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."
يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾
64. Indeed, Allāh has cursed the disbelievers and prepared for them a Blaze.
إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾
65. Abiding therein forever, they will not find a protector or a helper.
خٰلِدِينَ فِيهَا اَبَدًا لَّا يَجِدُونَ وٰلِيًا وَلَا نَصِيرًا ﴿٦٥﴾
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."
يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يٰلَيْتَنَا اَطَعْنَا اللَّهَ وَاَطَعْنَا الرَّسُوْلًا ﴿٦٦﴾
67. And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries,¹²¹³ and they led us astray from the [right] way.
وَقَالُوْا رَبَّنَا اِنَّا اَطَعْنَا سَادَتَنَا وَكُبَرٰآءَنَا فَاَصَلُّوْنَا السَّبِيْلًا ﴿٦٧﴾
68. Our Lord, give them double the punishment and curse them with a great curse."
رَبَّنَا اٰهْتِمِ ضِعْفَيْنِ مِنَ الْعَدَابِ وَالْعَظِيْمِ لَعْنًا كَبِيْرًا ﴿٦٨﴾
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.
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ ءَاذَوْا مُوسٰى فَبَرّٰهُ اللهُ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللهِ وٰجِحًا ﴿٦٩﴾
70. O you who have believed, fear Allāh and speak words of appropriate justice.
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوْا اللهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾
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.
يُصْلِحْ لَكُمْ اَعْمٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُطِيعِ اللهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾

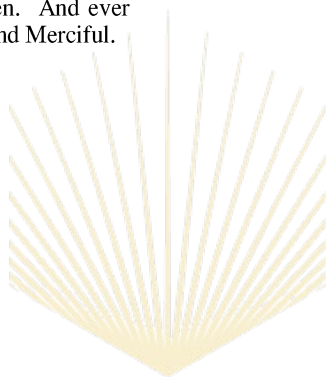
¹²¹³Also interpreted to mean "our noble ones and our elders [i.e., distinguished scholars]."

72. Indeed, We offered the Trust¹²¹⁴ 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.¹²¹⁵

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ تَحْمِلَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا ﴿٣٣﴾

73. [It¹²¹⁶ 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.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٣٤﴾



¹²¹⁴The acceptance of obligations and obedience to Allāh.

¹²¹⁵Coveting its reward while forgetting the penalty for failure to keep his commitment.

¹²¹⁶The reason for which mankind was permitted to carry the Trust.