

النساء في ظل الشريعة الإسلامية

INFORMATION KIT

WOMEN IN THE QUR'AN

QUR'ANIC INTERPRETATION BY WOMEN MEETING

JULY 8-13, 1990, KARACHI

Copyright c Shirkat Gah 1998

All rights reserved. No part of this publication may be reprinted or reproduced or utilised in any form or by any electronic, mechanical or other means, including photocopying and recording, or in any information storage or retrieval system, without the prior written permission of the publisher, or without clearly acknowledging Shirkat Gah Women's Resource Centre as the source of this information.

Published by **SHIRKAT GAH**
Women's Resource Centre
e-mail: sgah @ sgah.brain.net.pk
sgah @ lhr.comsats.net.pk



Printed by 'S.P.' at Creative Design, Lahore
1998

CONTENTS

INTRODUCTION	5
FEMALE INFANTICIDE	8
<i>Surah Al-Takwir (81): Verses 1-9</i>	8
CREATION	10
<i>Surah Al-Nissa (4): Verse 1</i>	10
<i>Surah Al-Rum (30): Verses 20-21</i>	11
<i>Surah Al-Zumar (39): Verse 6</i>	12
<i>Surah Al-Najam (53): Verses 44-46</i>	13
FALL FROM PARADISE	15
<i>Surah Al-Baqra (2): Verses 35-39</i>	15
<i>Surah Al-A'raf (7): Verses 19-25</i>	16
<i>Surah Ta Ha (20): Verses 120-121</i>	18
GENDER PARITY	19
<i>Surah Al-Nissa (4): Verses 32, 124</i>	19
<i>Surah Al-A'raf (7): Verses 26-31</i>	20
<i>Surah Al-Tauba (9): Verses 67-68, 71-72</i>	22
<i>Surah Al-Nur (24): Verse 26</i>	23
<i>Surah Al-Luqman (31): Verse 8</i>	24
<i>Surah Al-Ahzab (33): Verses 35-36, 58, 73</i>	25
'Huris'	
<i>Surah Al-Tur (52): Verses 20-21</i>	26
<i>Surah Al-Baqra (2): Verse 25</i>	27
<i>Surah Al-Nahl (16): Verse 97</i>	28
<i>Surah Al-i-Imran (3): Verse 195</i>	28
GENDER OBLIGATIONS	30
<i>Surah Al-Nissa (4): Verse 127</i>	30
Gender role - male superiority?	
<i>Surah Al-Nissa (4): Verse 34</i>	31
MARRIAGE	32
Those Lawful in Marriage	
<i>Surah Al-Ma'ida (5): Verse 5</i>	32
Marrying Idolators	
<i>Surah Al-Baqra (2): Verse 221</i>	33
Forbidden Relationships	
<i>Surah Al-Nissa (4): Verses 19-25</i>	34

Polygamy	
<i>Surah Al-Nissa (4): Verse 129</i>	37
Polygamy and Mehr	
<i>Surah Al-Nissa (4): Verses 3-4</i>	38
Marrying Slaves and Prohibition from Forcing Slaves into Prostitution	
<i>Surah Al-Nur (24): Verses 32-33</i>	39
Prophet's Marriages	
<i>Surah Al-Ahzab (33): Verses 50-52</i>	40
Permission to Marry Zainab on Divorce from Zaid	
<i>Surah Al-Ahzab (33): Verse 37</i>	42
DIVORCE	43
Marital Disputes	
<i>Surah Al-Nissa (4): Verse 35</i>	43
Reconciliation	
<i>Surah Al-Nissa (4): Verses 128, 130</i>	43
Compensation on Separation before Consummation	
<i>Surah Al-Ahzab (33): Verse 49</i>	44
Procedure and Iddat period	
<i>Surah Al-Baqra (2): Verses 226-237, 240-241</i>	45
Iddat and Women's Right to Live in Conjugal Home	
<i>Surah Al-Talaq (65): Verses 1-7</i>	51
Dower in Divorce	
<i>Surah Al-Nissa (4): Verse 20</i>	54
<i>Surah Al-Mujadilah (58): Verse 1</i>	54
ADULTERY	55
<i>Surah Al-Nissa (4): Verses 15-16</i>	55
<i>Surah Bani Isra'il (17): Verse 32</i>	56
<i>Surah Al-Nur (24): Verses 2-4, 23</i>	56
DRESS AND MODESTY	58
Modesty in Men and Women	
<i>Surah Al-Nur (24): Verses 30-31, 60</i>	58
Men's Modesty	
<i>Surah Al-Ma'arij (70): Verses 29-31</i>	59
Purdah and Privacy	
<i>Surah Al-Nur (24): Verses 58-59</i>	60

Privacy in the Prophet's House <i>Surah Al-Ahzab (33): Verses 53, 55, 59</i>	61
INJUNCTIONS TO PROPHET'S WIVES	63
<i>Surah Al-Ahzab (33): Verses 28-34</i>	63
INHERITANCE / WILLS	65
Will <i>Surah Al-Baqra (2): Verses 180-182</i>	65
Inheritance <i>Surah Al-Nissa (4): Verses 11-12, 176</i>	66
<i>Surah Al-Nissa (4): Verse 7</i>	68
EVIDENCE	69
In Financial Matters <i>Surah Al-Baqra (2): Verse 282</i>	69
Regarding Orphans' Property <i>Surah Al-Nissa (4): Verse 6</i>	71
On Divorce <i>Surah Al-Talaq (65): Verse 2</i>	72
Witness to Lewdness <i>Surah Al-Nissa (4): Verse 15</i>	72
On Accusing Women of Adultery <i>Surah Al-Nur (24): Verses 4-5</i>	73
La'an (when husband accuses wife of adultery) <i>Surah Al-Nur (24): Verses 6-9</i>	74
On Making Bequests <i>Surah Al-Mai'dah (5): Verses 106-108</i>	75
Women's Oath of Allegiance <i>Surah Al-Mumtahana (60): Verses 10-12</i>	76
RETRIBUTION AND BLOODMONEY	79
In junction Not to Kill <i>Surah Al-Nissa (4): Verse 29</i>	79
<i>Surah Bani Isra'il (17): Verse 33</i>	79
Retribution and Bloodmoney <i>Surah Al-Baqra (2): Verses 178-179</i>	80

Murder among Believer <i>Surah Al-Nissa (4): Verses 92-93</i>	81
Punishment for Waging War against Allah <i>Surah Al-Mi'dah (5): Verses 32-34</i>	82
Eye for an Eye <i>Surah Al Mai'dah (5): Verse 45</i>	83
Prohibition of Infanticide <i>Surah Al-An'am (6): Verse 151</i>	84
<i>Surah Bani Isra'il (17): Verse 31</i>	85
WOMEN (GENERAL)	86
Menstruation <i>Surah Al-Baqra (2): Verse 222</i>	86
Women are Tilth <i>Surah Al-Baqra (2): Verse 223</i>	87
Angels as Daughters, <i>Surah Bani Isra'il (17): Verse 40</i>	87
The Womb <i>Surah Al-Ra'd (13): Verse 8</i>	88
Gender Purity <i>Surah Al-Baqra (2): Verse 187</i>	88
Motherhood <i>Surah Al-Luqman (31): Verse 14</i>	89
<i>Surah Al-Ahqaf (46): Verse 15</i>	90

INTRODUCTION

As a result of the interaction between women linked through the network Women Living Under Muslim Laws, it became evident that interpretations of the Qur'an are not only hugely varied and mutually contradictory, but also that these texts are monopolised by men. Yet it is these texts which have been used to define the status of women in Muslim countries and communities. It was also seen that of the thousands of *ayaat* (verses) in the Qur'an, only some dozens are relevant to gender discussions, and an even smaller number are gender specific. Out of those which are gender specific, only a handful represent the group of verses used to elaborate the entire gender perspective of Muslim worldviews.

In response to the strongly felt need to break the monopoly of male interpretation and for women to assume their right to *tafsir* (exegesis) and *ijtehad* (logical deduction), women decided they would begin this process by reading the Qur'an for themselves. Thus, in 1990 the network organised a 6-day workshop 'Women in the Qur'an: Qur'anic Interpretation by Women Meeting', which brought together six resource persons and a group of activists from diverse Muslim communities.

An Information Kit on Women in the Qur'an was compiled for the meeting with two aims: firstly to facilitate discussions by providing reference materials; and secondly, by bringing together several English translations, to highlight the fact that all translations - on which the great majority of Muslims rely - are a form of interpretation. One of the resource persons at the workshop commented:

"Arabic ... [does] not work like other languages. In semitic languages you have to know the root of the word, and under the root there will be hundreds, sometimes thousands of words which are all interlinked. For instance, the word 'kufr' that occurs in almost every verse of the Qur'an has at least eight distinguishably different meanings. So there is no translation of the Qur'an, only interpretations."

Compare, for example, the various interpretations of Surah Al-Nissa (4): Verse 1, an *ayat* regarding creation.

Yusuf Ali:

O mankind! reverence your Guardian-Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women - fear Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore

you): for Allah ever watches over you.

Pickthall:

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bear you). Lo! Allah hath been a Watcher over you.

Maududi:

O mankind, fear your Lord, Who created you of a single soul, and of the same created his mate, and from that pair spread countless men and women over the earth; fear that Allah in Whose name you demand your rights from one another, and abstain from violating relations between kinsfolk; note it well that Allah is watching you very closely.

Note that in Yusuf Ali, the thing created - *nafs* - is a 'single person', whereas in Pickthall and Maududi it is a 'single soul'. However, Yusuf Ali and Maududi subsequently identify this thing created as male by the use of a male pronoun: 'his mate', while Pickthall sticks to the gender neutral 'its mate'. Interestingly, in terms of strict Arabic grammar, the word '*nafs*' used in the verse is actually female.

Similarly, in another verse on creation, Surah Al-Rum (30): Verse 21, Yusuf Ali and Pickthall speak of the gender neutral 'mates' and 'helpmates', whereas Maududi translates the word '*azwaj*' (plural of *zawj*, 'pair') as 'wives'. Such translations/interpretations reinforce the patriarchal perception that men were created first and women a subordinate second.

But translations aside, even in Arabic, the verses have been differently interpreted/explained by Islamic scholars and schools of thought. Such interpretations contradict one another and have changed over time and according to the contextual situations in which they have been formulated. Since the context has invariably been a male dominated one, it stands to reason that meaning has always been viewed from the male perspective, with great implications for women. Further, the same interpretation can have different applications when converted into the law of the state/community. The workshop also highlighted that, when in 1258 AD, the practice of *ijtihad* was stopped by the authorities in Baghdad, this was entirely for political reasons, having nothing to do with religion per se. The workshop discussions showed that, in fact, throughout history there have

been individuals and groups who continued to use the principles of *ijtehad* and *ijma* (consensus) to interpret the tenets of Islam in the light of changing circumstances, new knowledge and needs.

At the end of the workshop, a considerable number of people wanted copies of the Information Kit, leading to the present publication. This second edition of the Information Kit has been revised to correct the errata contained in the first edition.

The Information Kit on Women in the Qur'an contains three English translations and the original Arabic. Two of the English translations are standard ones in common usage: that of Yusuf Ali and Marmaduke Pickthall; the third is of Maulana Maududi who is certainly one of the most internationally known conservative scholars in the Muslim world. The editions used were:

'The Holy Qur'an - Text, Translation and Commentary'
Abdullah Yusuf Ali, New Revised Edition, Amanat Corporation, Maryland, USA, (1989);

'The Meaning of the Glorious Qur'an - Text and Explanatory Translation'
Marmaduke Pickthall, Taj Company, Pakistan, (n.d.)

'The Holy Qur'an Vols. I & II - Text, Translation and Brief Note'
S. Abul A'la Maududi (English rendering Abdul Aziz Kamal), Islamic Publications, Lahore (1982)

Please note that Maududi frequently makes a running text interpretation of several ayaat run together. However, here we have only included the portions of these interpretations which are relevant to the specific verse in question.

Further reading around the topic of interpretation is in *For Ourselves: Women Reading the Qur'an*, available from the WLUMI International Coordination Office.

FEMALE INFANTICIDE

Surah Al-Takwir (81): Verses 1-9

Yusuf Ali:

When the sun (with its spacious light) is folded up;
When the stars fall, losing their lustre;
When the mountains vanish (like a mirage);
When the she-camels, ten months with young, are left untended;
When the wild beasts are hearded together (in human habitations)
When the oceans boil over with a swell;
When the souls are sorted out, (being joined, like with like);
When the female (infant), buried alive, is questioned -
For what crime she was killed....

Pickthall:

When the sun is overthrown,
And when the stars fall,
And when the hills are moved,
And when the camels big with young are abandoned,
And when the wild beasts are herded together,
And when the seas rise,
And when souls are reunited,
And when the girl-child that was buried alive is asked
For what sin she was slain....

Maududi:

(1-9) When the sun is folded up, and when the stars scatter away, and when the mountains are set in motion, and when the ten-month pregnant she-camels are left untended, and when the beasts are gathered together, and when the oceans are set ablaze, and when the souls are re-united (with the bodies), and when the infant girl, buried alive, is asked for what crime she was killed...

إِذَا الشَّمْسُ كُوِّرَتْ ۝
وَلِذَا النُّجُومُ انْكَدَرَتْ ۝
وَلِذَا الْجِبَالُ سُيِّرَتْ ۝
وَلِذَا الْعِشَارُ عُطِّلَتْ ۝
وَلِذَا الْوُحُوشُ حُشِرَتْ ۝
وَلِذَا الْبِحَارُ سُجِّرَتْ ۝
وَلِذَا الْلُحُوفُ سُوِّجَتْ ۝
وَلِذَا الْبُشُرُ سُيِّرَتْ ۝
وَلِذَا الْبُشُرُ سُيِّرَتْ ۝
وَلِذَا الْبُشُرُ سُيِّرَتْ ۝

Surah Al-Nahl (16): Verses 57-59

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ لَا تَأْتِيهِمُ نِسَاءٌ
وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِيمٌ ﴿٥٧﴾
يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَبِهِ أَيُنسِئُهُ
عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا
يَحْكُمُونَ ﴿٥٨﴾

Yusuf Ali:

(57) And they assign daughters for Allah! - Glory be to Him! - And for themselves (sons, - the issue) they desire!

(58) When news is brought to one them, of (the birth of) a female (child), his face darkens, and he filled with inward grief!

(59) With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?

Pickthall:

(57) And they assign unto Allah daughters - Be He glorified! - and unto themselves what they desire;

(58) When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.

(59) He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath dust! Verily evil is their judgement.

Maududi:

(57) They assign daughters to Allah; glory be to Allah! As for themselves, they would like to have what they desire.

(58-59) When any one of them is given the good news of a daughter, his face grows dark after this news and he chokes with inward gloom: he hides himself from people because of this disgrace, asking himself whether he should suffer his daughter with disgrace or bury her alive. What an evil judgement they have about Allah !

CREATION

Surah Al-Nissa (4): Verse 1

Yusuf Ali:

(1) O mankind! reverence your Guardian-Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women - fear Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.

Pickthall:

(1) O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bear you). Lo! Allah hath been a Watcher over you.

Maududi:

(1) O mankind, fear your Lord, Who created you of a single soul, and of the same created his mate, and from that pair spread countless men and women over the earth; fear that Allah in Whose name you demand your rights from one another, and abstain from violating relations between kinsfolk; note it well that Allah is watching you very closely.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ
مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَ
بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا ①

Creation Equality Surah Al-Rum (30): Verses 20-21

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ
بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾
وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

Yusuf Ali:

(20) Among His Signs is this, that He created you from dust; and then - behold, ye are men scattered (far and wide)!

(21) And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

Pickthall:

(20) And of His signs in this: He created you of dust, and behold you human beings, ranging widely!

(21) And of His signs is this: He created for you helpmates from yourselves that ye might find rest in them; and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect.

Maududi:

(20) Of His Signs is this that He created you from dust; then behold, you are men who are multiplying (in the earth).

(21) And of His Signs is this that He created for you wives from your own species that you may find peace with them, and created love and mercy between you. Surely there are many Signs for those who reflect.

Surah Al-Zumar (39): Verse 6

Yusuf Ali:

(6) He created you (all) from a single Person; then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another; in three veils of darkness. Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?

Pickthall:

(6) He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a three-fold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no God save Him. How then are ye turned away?

Maududi:

(4-6) Had Allah willed to take a son, He would have chosen anyone He pleased out of His creation. Glorified is He (that He should have a son)! He is Allah, the One, the Omnipotent. He has created the heavens and the earth with the truth. He it is Who wraps the night about the day and the day about the night. He has so subjected the sun and the moon that each is moving till an appointed time. Note it well: He is the All-Mighty, the All-Forgiving. It is He Who created you from a single being, then from that being He created its mate, and it is He Who created for you eight heads of cattle, male and female. He shapes you in your mothers' wombs, giving you one form after the other, under three dark veils. This same Allah (Whose works are these) is your Lord: sovereignty is His: there is no god but He. Whence are you, then, being turned away?

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ
فِي بُطُونٍ أُمّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمٍ
ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ
كَأَنِّي تُصْرِفُونَ ⑥

Surah Al-Najam (53): Verses 44-46

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ۖ

وَأَنَّهُ خَلَقَ الذُّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۖ

مِنْ نُّطْفَةٍ إِذَا تُمْنَى ۖ

Yusuf Ali:

(44) That it is He Who granteth Death and Life;

(45) That He did create in pairs - male and female,

(46) From a seed when lodged (in its place);

Pickthall:

(44) And that He it is who giveth death and giveth life.

(45) And that He createth the two spouses, the male and the female.

(46) From a drop (of seed) when it is poured forth;

Maududi:

(44-46) And that it is He Who gave death and granted life; and that it is He Who created the pair of male and female from a sperm-drop when it is emitted;

Surah Al-Araf (7): Verse 189

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا

زَوْجَهَا لِمَسْكَنٍ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا

خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا

لِأَنَّهُنَّ آتَيْنَا صَلَاحًا لَّنُكُونَنَّ مِنَ الشَّاكِرِينَ ۝

Yusuf Ali:

(189) It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

Pickthall:

(189) He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.

Maududi:

(189) It is Allah Who created you from one being, and of the same species He made his mate, so that he may have a tranquil

life with her. Then, when a man covered a woman, she bore a light burden with which she moved about. But when she became heavy with it, both of them prayed together to Allah, their Lord: "If Thou give us a sound child, we will be grateful to Thee."

FALL FROM PARADISE

Surah Al-Baqra (2): Verses 35-39

Yusuf Ali:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ

الظَّالِمِينَ ﴿٣٥﴾

فَازْلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي

الْأَرْضِ مَسْكَنٌ وَمَتَاعٌ إِلَى حِينٍ ﴿٣٦﴾

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ

التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنْي هُدًى

فَمَنْ يَتَّبِعْ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ

هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

(35) We said: "O Adam! dwell thou and they wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree or ye run into harm and transgression."

(36) Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood - for a time."

(37) Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him: For He is Oft-Returning, Most Merciful.

(38) We said: "Get ye down all from here; and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."

(39) "But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein."

Pickthall:

(35) And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrongdoers.

(36) But Satan caused them to deflect therefrom, and expelled them from the (happy) state in which they were, and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

(37) Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful.

(38) We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followed My guidance, there shall no fear come upon them neither shall they grieve.

(39) But they who disbelieve, and deny Our revelations, such

are rightful owners of the Fire. They will abide therein.

Maududi:

(35-37) Then We said, "O Adam, you and your wife, both dwell in the Garden and eat to your hearts' content wherefrom you will, but do not go near this tree; otherwise you shall become transgressors." After a time Satan tempted them with that tree (to disobey Our Command) and brought them out of the state which they were in, and We decreed, "Now, go down all of you from here; you are enemies of one another. Henceforth you shall dwell and provide for yourselves on the Earth for a specified period." At that time Adam learnt appropriate words from his Lord and repented, and his Lord accepted his repentance, for He is very Relenting and very Merciful.

(38-39) We said, "Now go down, all of you from here. Henceforth there shall come to you Guidance from Me now and again; whoever will follow it shall have neither fear nor sorrow, and whoever will refuse to accept it and defy Our Revelation, they shall be doomed to the Fire wherein they shall remain forever.

Surah Al-A'raf (7): Verses 19-25

Yusuf Ali:

(19) O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression.

(20) Then began Satan to whisper suggestions to them, in order to reveal to them their shame that was hidden from them (before): he said "Your Lord only forbade you this tree lest ye should become angels or such beings as live forever."

(21) And he swore to them both that he was their sincere adviser.

(22) So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

(23) They said: "Our Lord! We have wronged our own souls: if Thou forgive us not, and bestow not upon us Thy Mercy, we shall certainly be lost."

(24) (Allah) Said: "Get ye down, with enmity between

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِمِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

وَقَاَسَمَهُمَا أَنْتِ لَكُمَا الْغَيْبُ النَّصِيحِينَ ﴿٢١﴾
فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتِمُهُمَا وَطِفَعَا يُخِصِفُن عَلَىٰ هُمَا مِنْ وَرَقِ الْجَنْجَرِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ

الشَّجَرَةَ وَأَقْلُ لَكُمْ إِنَّا الشَّيْطَانُ لَكُمْ عَدُوٌّ
 مُبِينٌ ﴿٢٥﴾
 قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَ
 تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٦﴾
 قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
 الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٧﴾
 قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
 تَخْرُجُونَ ﴿٢٨﴾

yourselves. On earth will be your dwelling-place, and your means of livelihood - for a time."

(25) He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)."

Pickthall:

(19) And (unto man): O Adam! Dwell thou and thy wife in the Garden, and eat from whence you will, but come not nigh this tree lest ye become wrong-doers.

(20) Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

(21) And he swore unto them (saying): Lo! I am a sincere adviser unto you.

(22) Thus did he lead them on with guile. And when they tasted of the tree, their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?

(23) They said: Our Lord! We have wronged ourselves! If Thou forgive us not and have not Mercy on us, surely we are of the lost!

(24) He said: Go down (from hence) one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

(25) He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

Maududi:

(19) ... As for you, O Adam, you and your wife shall dwell in this Paradise; you may eat of anything from anywhere, but do not even go near this tree or you shall become transgressors."

(20-25) Then Satan tempted them so that he might reveal to them their shameful parts which had been hidden from each other. He said to them, "Your Lord has forbidden you to go near this tree only lest you should become angels or immortal." He swore an oath and assured them, "I am your true well-wisher." Thus he beguiled them and gradually moulded them to his design. So, when they tasted (the fruit) of the tree, their shameful parts became visible to each other and they began to cover themselves with the leaves of the Garden. Then their Lord called out to them, saying, "Did I not forbid you to go near this tree and warn you that Satan is your open enemy?" Both of them at once replied, "O Lord, we have wronged ourselves gravely; if You do

not forgive us and have mercy upon us, we shall certainly be ruined." Allah commanded, "Go down; you are enemies to each other: the earth shall be a dwelling place for you and there you will get your livelihood for a fixed term." he added, "There shall you live and there you shall die and from there you shall be brought forth at last."

Surah Ta Ha (20): Verses 120-121

Yusuf Ali:

(120) But Satan whispered evil to him: he said, "O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

(121) In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey His Lord, and allow himself to be seduced.

Pickthall:

(120) But the Devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality, and power that wasteth not away?

(121) Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.

Maududi:

(120) But Satan seduced him, saying, "O Adam, should I show you the tree which gives eternal life and everlasting kingdom?"

(121) At last, both of them (Adam and his wife) ate of the fruit (of the forbidden tree). As a result thereof, the nakedness of each appeared before the other, and they began to cover themselves up with leaves from the Garden. Adam disobeyed his Lord and went astray from the right way.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا دُمْ هَلْ أَتُكَ عَلَى
شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلُ ۝
فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاتُهُمَا وَطِفَا يَتَخِفِينَ
عَلَيْهِمَا مِنْ دَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ
فَغَوَى ۝

GENDER PARITY

Surah Al-Nissa (4): Verses 32, 124

Yusuf Ali:

وَلَا تَمْتَنُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ
لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا
كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ۝

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ وَأُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
نَقِيرًا ۝

(32) And in no wise covet those things in which Allah hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask Allah of His bounty. For Allah hath full knowledge of all things.

(124) If any do deeds of righteousness - be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

Pickthall:

(32) And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

(124) And whoso doth good works, whether of male or female, and he (or she) is a believer, such will enter Paradise and they will not be wronged the dint in a date-stone.

Maududi:

(32) And do not covet what Allah has given some of you more than others: the men shall have their due share according to what they have earned and the women shall have their share according to what they have earned. So pray to Allah for His bounty; most surely Allah has perfect knowledge of everything.

(123-124) The final result shall not be in accordance with your wishes nor in accordance with the wishes of the people of the Book. He who does evil shall be recompensed for it and he shall find no protector and no helper for himself against Allah. And the one who does good deeds, whether man or woman, provided that the one is a believer, will enter Paradise and they will not be wronged in the least of their rightful reward.

Surah Al-A'raf (7): Verses 26-31

Yusuf Ali:

(26) O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness - that is the best. Such are among the Signs of Allah, that they may receive admonition!

(27) O ye children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the Evil Ones friends (only) to those without faith.

(28) When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus;" Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"

(29) Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: Such as He created you in the beginning, so shall ye return."

(30) Some He hath guided: others have (by their choice) deserved the loss of their way; in that they took the Evil Ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.

(31) O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters.

Pickthall:

(26) O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

(27) O Children of Adam! Let no Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.

(28) And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us, say: Allah, verily enjoineeth not lewdness. Tell ye concerning Allah that which ye know not?

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا تُوَارِي سَوْآتَكَ
وَرِيشًا وَلِبَاسَ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ
اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ۝

يٰۤاٰدَمُ لَا يَفْتِنَنَّكَ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكَ
مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوَآتِهِمَا اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيَاطِيْنَ اَوْلِيَآءَ لِلَّذِيْنَ لَا
يُؤْمِنُوْنَ ۝

وَإِذْ اَفْعَلُوْا فَاٰجِثَةً قَالُوْا وَجَدْنَا عَلَيْنَا اٰبَاءَنَا
وَاللّٰهُ اَمْرًاۤنَا قُلْ اِنَّ اللّٰهَ لَا يَأْمُرُ بِالْفَحْشَآءِ
اَتَقُوْا عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝

قُلْ اَمَرْتُ بِالْقِسْطِ وَاَقِيْمُوا وُجُوْهَكُمْ عِنْدَ كُلِّ
مَسْجِدٍ وَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ هَـٰذَا بَدَأَكُمْ
تَعُوْذُوْنَ ۝

فَرِيقًا هٰدٰى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ اِنَّهُمْ
اَتَّخَذُوا الشَّيَاطِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ اللّٰهِ وَيَحْسَبُوْنَ
اَنَّهُمْ مُّهْتَدُوْنَ ۝

يٰۤاٰدَمُ خُذْ زَيْنَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا
وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ السَّرِفِيْنَ ۝

(29) Say: My Lord enjoineth justice. And set your faces, upright (toward Him) at every place of worship, and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).

(30) A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting friends instead of Allah and deem that they are rightly guided.

(31) O children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

Maududi:

(26-27) O children of Adam, We have sent down to you clothing in order to cover the shameful parts of your body, and to serve it as protection and decoration; and the best garment is the garment of piety. This is one of the signs of Allah; it may be that the people learn a lesson from this. O children of Adam, let not Satan seduce you in the same way that he caused your first parents to be driven out of the Garden and stripped them of their garments in order to expose their shameful parts before each other. He and his party see you from where you cannot see them. We have made these satans the guardians of those who do not believe.

(28-30) Whenever these people commit a shameful deed, they say, "We found our forefathers doing this, and Allah Himself has enjoined us to do this." Say to them, "Allah never enjoins a shameful thing. Do you attribute to Allah's name and say things which you know not to be from Him?" O Muhammad, say to them, "My Lord has enjoined justice and righteousness; (He has also enjoined that) you should keep aright your direction during every act of worship and invoke Him alone, dedicating your faith sincerely and exclusively to Him; you shall be created again just as He has created you now. He has shown the Right Way to some but has justly left others to go astray. This is because, instead of Allah, they have made satans their guardians, and yet think that they are on the right way."

(31) O children of Adam, adorn yourselves fully, at the time of every worship; eat and drink, but do not transgress, for Allah does not like the transgressors.

Surah Al-Tauba (9): Verses 67-68, 71-72

Yusuf Ali:

(67) The Hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.

(68) Allah hath promised the Hypocrites men and women, and the rejecters of Faith, the fire of Hell; therein shall they dwell: sufficient is it for them: for them is the curse of Allah, and an enduring punishment -

(71) The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

(72) God hath promised to Believers - men and women - Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah: that is the supreme felicity.

Pickthall:

(67) The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah.) They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.

(68) Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode, It will suffice them. Allah curseth them, and theirs is the lasting torment.

(71) And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong; and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

(72) Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the Supreme triumph.

Maududi:

(67-70) The hypocrites, both men and women, are all of a kind; they enjoin what is evil and forbid what is good and withhold their hands from doing good. They forgot Allah: then Allah also forgot

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ
بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ
ثُمَّ سَوَّاهُ قُلُوبُهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾
وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ الْكَفَّارَاتِ أَنَّ لَهُمْ
خُلْدٍ فِيهَا هِيَ حَسْبُهُنَّ وَلَعَنَّ اللَّهُ إِلَهُنَّ وَلَهُمْ
عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٧١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي
جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ
فِي الْفَوْزِ الْعَظِيمِ ﴿٧٢﴾

them; indeed the hypocrites are evil-doers. Allah has promised the hypocrites, both men and women, as well as the disbelievers the fire of Hell, wherein they shall abide for ever: that is the proper place for them; for the curse of Allah is upon them and theirs is the lasting torment. - You are behaving just like those who went before you: they had more power than you, and possessed greater riches and had more children than you: they had enjoyed their portion of the good things of the worldly life and you, too, have enjoyed your portion of the good things like them: you are also engaged in idle discussions like the discussions they held. Consequently, in the end everything they did, proved vain in this world and shall be vain in the Next World: surely they are the losers. - Has not the story reached them of those who went before them - the people of Noah, tribes of 'Ad and Thamud, the people of Abraham and the inhabitants of Midian and the overturned cities? Their Messengers came to them with clear signs; then it was not Allah Who wronged them, but they wronged their own selves.

(71-72) As regards the true Believers, men and women, they are all comrades to one another: they enjoin what is good and forbid what is evil; they establish the Salat, pay the Zakat and obey Allah and His Messenger. It is they upon whom Allah will most surely send His blessings. Allah is All-Mighty, All-Wise. Allah has promised to the Believers, both men and women, the Gardens underneath which canals flow and wherein they will abide for ever: there will be neat and clean dwelling places for them in those Gardens of perpetual bliss; and, above all, they will enjoy Allah's pleasure; this is the supreme success.

Surah Al-Nur (24): Verse 26

Yusuf Ali:

الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيِّثَاتِ وَالطَّيِّبُ
لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ
مُبَرَّرُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ

(26) Women impure are for men impure, and men impure for women impure, and women of purity are for men of purity, and men of purity are for women of purity. These are not affected by what people say: for them there is forgiveness and a provision honourable.

Pickthall:

(26) Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.

Maududi:

(26) Impure women are for impure men and impure men are for impure women; and pure women are for pure men and pure men for pure women. They are free from those scandals which the slanderers utter. There is forgiveness for them and honourable provision.

General Salvation
Surah Al-Luqman (31): Verse 8

Yusuf Ali:

(8) For those who believe and work righteous deeds, there will be Gardens of Bliss -

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتُ النَّعِيمِ

Pickthall:

(8) Lo! those who believe and do good works, for them are gardens of delight.

Maududi:

(8) ...However for those who believe and do good works, there are blissful Gardens...

Surah Al-Ahzab (33): Verses 35-36, 58 , 73

Yusuf Ali :

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَ
الَّذِينَ آمَنُوا بِالْحَقِّ وَالْأَعْيُنِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَ
الضَّالِّينَ وَالضَّالَّاتِ وَالشَّاعِرِينَ وَالشَّاعِرَاتِ وَ
الْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ
وَالْحَفِظِينَ فَرُوحَهُمُ وَالْحَفِظَاتِ وَالذَّكِرِينَ اللَّهُ
كَبِيرٌ وَالذَّكْرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٥٥﴾

(35) For Muslim men and women - for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise - for them has Allah prepared forgiveness and great reward.

(36) It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

(58) And those who annoy Believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

(73) (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, Men and women: for Allah is Oft-Forgiving, Most Merciful.

Pickthall :

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا
بُغِيَ اُكْتَسَبُوا اَقْتِدَ اَحْتَمَلُوا اِبْهَتَانَا وَاشْمَا مُبِينَانَا
لِيَعَذَّبَ اللَّهُ السَّافِقِينَ وَالْمُنْفِقَاتِ وَالشَّارِكِينَ
وَالشُّرَكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(35) Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.

(36) And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.

(58) And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.

(73) So Allah punisheth hypocritical men and hypocritical women and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women and Allah is Forgiving, Merciful.

Maududi:

(35) Most surely the men and the women who have surrendered themselves to Allah; who are believing, obedient, truthful, and patient; who bow down before Allah, practise charity, observe the fasts, guard their private parts and remember Allah much: Allah has prepared for them forgiveness and a great reward.

(36) It does not behove a believing man and a believing woman that when Allah and His Messenger have given their decision in a matter, they should exercise an option in that matter of theirs; and whoever disobeys Allah and His Prophet, has indeed strayed into manifest error.

(58) And those who cause trouble to the believing men and women for no fault of theirs, have indeed borne on their head the burden of a grave slander and a manifest sin.

(72-73) We offered this trust to the heavens and the earth and the mountains but they refused to bear it and were afraid of it, but man undertook to bear it, indeed, he is unjust and ignorant. (The inevitable result of bearing the burden of the trust is) that Allah should punish the hypocritical men and women and the muskrik men and women, and accept the repentance of the believing men and women: Allah is indeed Forgiving and Merciful.

NOTE: see also Surah Al-Ahzab (33): Verses 28-34

Huris
Surah Al-Tur (52): Verses 20 - 21

Yusuf Ali

(20) They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful, big and lustrous eyes.

(21) And those who believe and whose families follow them in Faith - to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (yet) is each individual in pledge for his deeds.

Pickthall:

(20) Reclining on ranged couches. And We wed them unto fair ones with wide, lovely eyes.

مُسْكِينٍ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ
عِينٍ ۝
وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا
بِهِمْ ذُرِّيَّتَهُمْ وَأَمْوَالَهُمْ مِمَّا آتَيْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ
شَيْءٍ وَكُلُّهُمْ فِي سَبِيلٍ ۝

(21) And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of naught of their (life's) work. Every man is a pledge for that which he hath earned.

Maududi:

(20-21) ... They will be reclining on couches, facing each other, and We shall wed them to houris with beautiful eyes. Those who have believed and their offspring also have followed in their footsteps in some degree of faith, We shall join to them those of their offspring also (in Paradise) and shall not deprive them of anything in their works.

Surah Al Baqra (2): Verse 25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ
ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُؤِثِرُ
مِنْهَا وَلَا نُؤْتَاهُمْ فِيهَا أَزْوَاجًا مُطَهَّرَةً وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

Yusuf Ali:

(25) But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; And they have therein companions pure (and holy); and they abide therein (forever).

Pickthall:

(25) And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: This was what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there forever they abide.

Maududi:

(25) And give good news, (O Prophet), to those who believe in this Book and do good deeds (in accordance with its teachings). For them there will be gardens underneath which canals flow. Their fruits will so resemble the fruits on the Earth that every time they will be provided with fruits, they will say, "Such fruits were provided to us before on the Earth." And there will be pure spouses for them and therein they will live for ever.

Surah Al-Nahl (16): Verse 97

Yusuf Ali:

(97) Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, and life that is good and pure, and We will bestow on such their reward according to the best of their actions.

Pickthall:

(97) Whosoever doth right, whether male or female, and is a believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.

Maududi:

(97) Whosoever does righteous deeds, whether male or female, provided that he is a Believer, We will surely make him live a pure life in this world, and in the Hereafter We will reward such people according to their best deeds.

مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ وَأُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّاهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

Surah Al-i Imran (3): Verse 195

Yusuf Ali:

(195) And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another; those who have left their homes, and were driven out therefrom, and suffered harm in My Cause, and fought and were slain - verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath - a reward from the Presence of Allah, and from His Presence is the best of rewards."

Pickthall:

(195) And their Lord hath heard than (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fell and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ
وَمِنكُم مِّن ذَكَرٍ وَأُنْثَىٰ بَعْضُكُم مِّن بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَآخَرُوا مِن دِيَارِهِمْ وَأُوذُوا
فِي سَبِيلِي وَقُتِلُوا أَوْ قَتِلُوا أَلَا يَفْرَحُ عَنْهُمْ سَيِّدُهُمْ
وَلَا دُخْلَتْ لَهُمْ جَنَّاتُ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ثَوَابًا
مِّن عِندِ اللَّهِ وَاللَّهُ عِنْدَ أَحْسَنِ الثَّوَابِ ﴿١٩٥﴾

Maududi:

(195) Their Lord answered their prayer, saying, "I do not let go to waste the labour of any worker from among you, whether male or female, for all of you (human beings) are the offspring of one another. I will, therefore, forgive all the shortcomings of those who left their homes or were expelled from them for My sake or were persecuted, and of those who fought for My cause and were slain, and admit them to the Gardens underneath which canals flow." This is their reward from Allah and with Allah alone is the richest reward.

GENDER OBLIGATIONS

Surah Al-Nissa (4): Verse 127

Yusuf Ali:

(127): They ask thy instruction concerning the Women. Say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

Pickthall:

(127) They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

Maududi:

(127) They ask your verdict concerning women. Say, "Allah gives His verdict concerning them, and along with it reminds you of those Commandments which have already been told you in this Book, that is, the Commandments concerning those orphan girls whom you do not give their lawful rights and whom you do not wish to marry (or, whom you yourselves desire to marry for greed). He also reminds you of the Commandments concerning those children who are weak and helpless. Allah enjoins you to deal justly with orphans; Allah has full knowledge of whatever good you do."

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُنْهَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا تُولُونَ لَهُنَّ مَالًا تُبْتَ لِهِنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَظْعِمِينَ مِنَ الْوِلْدَانِ وَالَّذِينَ تَقُولُوا لِلنِّسَاءِ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝

Gender Role - Male Superiority? Surah Al-Nissa (4): Verse 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
عَلَى بَعْضٍ وَبِمَا آفَقُوا مِنْ أَمْوَالِهِمْ فَإِذَا ضَلَّحْتُ
فَإِنَّهُنَّ حِفْظٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِينَ يَتَّقُونَ
فَإِنْ تَوَلَّوْهُنَّ فَأَمِّنَّ وَهُنَّ فِي الْمَضَاجِعِ
وَإِذَا رُجُوهُنَّ فَإِنْ أَخَذَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Yusuf Ali:

(34) Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above you all).

Pickthall:

(34) Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women.) So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

Maududi:

(34) Men are the managers of the affairs of women because Allah has made the one superior to the other and because men spend of their wealth on women. Virtuous women are, therefore, obedient; they guard their rights carefully in their absence under the care and watch of Allah. As for those women whose defiance you have cause to fear, admonish them and keep them apart from your beds and beat them. Then, if they submit to you, do not look for excuses to punish them: note it well that there is Allah above you, Who is Supreme and Great.

MARRIAGE

Those Lawful in Marriage Surah Al Ma'ida (5): Verse 5

Yusuf Ali:

(5) This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time - When ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

Pickthall:

(5) This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

Maududi:

(5) All the good and pure things have today been made lawful for you; the food of the people of the Book is lawful for you, and your food for them. Likewise you are permitted to marry chaste believing women or chaste women from among the people who were given the Scripture before you, provided that you give them their dowries and become their protectors in wedlock: this permission is not for sensual license or secret illicit relations; whoever rejects the way of Faith, all the deeds of his life shall become vain and he shall be bankrupt in the Hereafter.

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا
الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ
مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ
مُعْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُمْسِكِينَ أَخَذَ
وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ
فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ۝

Marrying Idolators Surah Al-Baqra (2): Verse 221

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنَ وَلَكُم مِّنْهُ
خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا النَّسْرَانِ
حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ
أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى التَّارِ وَاللَّهُ يَدْعُو
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

Yusuf Ali:

(221) Do not marry unbelieving women until they believe: a slave woman who believes is better than an unbelieving woman. Even though she may allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes his Signs clear to mankind: that they may celebrate His praise.

Pickthall :

(221) Wed not idolatresses till they believe; for lo! a believing bondswoman is better than an idolatress though she please you; and give not your daughters in marriage to idolators till they believe, for lo! a believing slave is better than an idolator though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth thus His revelations to mankind that happily they may remember.

Maududi :

(221) Do not marry mushrik women unless thy believe; a slave woman who believes is better than a free woman who does not believe, even though the latter may appear very attractive to you. (Likewise) do not wed your women to mushrik men unless they believe; a slave man who believes is better than a free man who does not, even though he may be very pleasing to you. These mushrik people invite you to the Fire while Allah by His grace invites you to the Garden and His pardon, and He makes His revelations plain to the people so that they should learn a lesson and follow the admonition.

Forbidden Relationships Surah Al-Nissa (4): Verses 19-25

Yusuf Ali:

(19) O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them - except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

(20) But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?

(21) And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?

(22) And marry not women whom your fathers married -except what is past: it was shameful and odious - an adominable custom indeed.

(23) Prohibited to you (for marriage) are - your mothers, daughters, sisters; father's sisters, mother's sisters' brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in - no prohibition if ye have not gone in - (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time; except for what is past; for Allah is Oft-forgiving, Most Merciful -

(24) Also (prohibited are) women already married, except those whom your right hands possess: thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property - desiring chastity, not lust. Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing, All-Wise.

(25) If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your Faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا
النِّسَاءَ كَرِهًا لَكُمْ وَلَا تَعْضِلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ
مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّكُمْ بِفَاحِشَةٍ مُبَيَّنَةٍ
وَعَايِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا ۝

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَ
أَتَيْتُمْ أَحَدَهُنَّ قِنَظًا فَلَا تَأْخُذُوا بِهِ شَيْئًا
أَتَأْخُذُونَ بِهِ أَتَأْخُذُونَ بِثَمًا ۝

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ
وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ۝

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا
قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ذُرًاءً
فِي سَبِيلِ اللَّهِ ۝

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ
الَّتِي أَرْضَعْنَكُمْ وَأَخَوَتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهُتِ
نِسَائِكُمْ وَرَبَائِبُكُمُ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ
الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَاخِلَتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ
أَصْلَابِكُمْ وَأَنْ تَتَجَمَّعُوا بَيْنَ الْأَخْتَيْنِ الْإِمَامُ الْقَدْ
سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٣١﴾
وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِنْ لَمْ يَمْلِكْنَ آيَاتُكُمْ
كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ
تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا
اسْتَعْتَمَرْتُمْ بِهِ مِنْهُنَّ فَلَهُنَّ أَجُورُهُنَّ قَرِيبَةً
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْنَهُ مِنْ بَعْدِ
الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٢﴾
وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ
الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَيَنْكِحَ الْمُؤْمِنَاتِ
وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَالْكُفُورُ
يُؤْذِنُ أَهْلَهُنَّ وَأَنْتُمْ أَجُورُهُنَّ بِالْمَعْرُوفِ يُحْصَنَاتُ
غَيْرُ مُسْفِحَاتٍ وَلَا تُمْسِكُوا بِعِصَمِ الْبُرْصَةِ فَإِذَا الْخُصَمَاءُ
فَإِنْ آتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ
مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ
تَصْرِبُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-Forgiving, Most Merciful.

Pickthall:

(19) O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have give them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

(20) And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

(21) How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

(22) And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

(23) Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.

(24) And all married women (are forbidden) unto you save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever knower, Wise.

(25) And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being

honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

Maududi:

(19-21) O Believers, it is not lawful for you to become the heirs of widows by force: nor is it lawful that you should treat your wives harshly in order to deprive them of a part of the dowry you have given them. However (you have the right to treat them harshly), if they are guilty of adultery. You should live with them in an honourable manner even if you dislike them; it is possible that Allah may bring much good to you through that very thing you dislike. And if you make up your mind to marry another wife in place of the one you already have, do not take back anything out of what you have given her, even though it may be a heap of wealth. Will you take it back by slander and gross injustice? And how is it proper for you to take it, when both of you have enjoyed conjugal happiness and she received from you a solemn pledge of union?

(22) And do not marry at all those women whom your father had married - though what has happened in the past is excepted. This is an indecent and abominable thing and an evil practice.

(23-24) Forbidden to you are your mothers, daughters, sisters, paternal aunts, maternal aunts, brother's daughters, sister's daughters, your foster mothers who have given suckle to you, your foster sisters, who have taken suckle with you, the mothers of your wives, the daughters of your wives whom you have brought up, the daughters of those wives with whom you have had conjugal relations, but not of those wives with whom you have had no conjugal relations, and it is not sinful for you to marry their daughters (after having divorced them); - and also forbidden to you are the wives of your sons who are from your loins, and it is unlawful for you to keep two real sisters as wives at one and the same time, though what happened in the past is excepted, for Allah is indeed Forgiving, Merciful. And forbidden to you are the wedded wives of other people except those who have fallen in your hands (as prisoners of war): this is the Law of Allah that has been prescribed for you.

(24-25) With the exception of the above, it has been made lawful for you to seek in marriage with your wealth any other women provided that you keep them in wedlock and not in licentiousness. Then you should pay them their dowries as an obligation for the enjoyment of conjugal relations with them. However, there is no harm if a compromise is made in the dower by mutual consent after an agreement about it; Allah is All-

Knowing, All-Wise. Whoever cannot afford to marry free Muslim women, should marry one of the Muslim slave girls in your possession; Allah has full knowledge of your Faith. You all belong to one and the same community; therefore, you may marry them with the permission of their guardians and give them their fair dowries so that they may live a decent life in wedlock and not in licentiousness nor may have secret illicit relations. Then if they are guilty of indelicacy, after they have been fortified by wedlock, they shall be given half the punishment prescribed for free women. This concession has been made for those of you who might apprehend a moral lapse without marriage, but it is better for you to practise self-restraint, and Allah is Forgiving and Merciful.

Polygamy Surah Al-Nissa (4): Verse 129

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ
فَلَا تَبْنُوا كَالْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ
تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝

Yusuf Ali:

(129) Ye are never able to be fair and just as between women, even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air.) If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-Forgiving, Most Merciful.

Pickthall:

(129) Ye will not be able to deal equally between (your) wives, however much ye wish (to do so.) But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

Maududi:

(129) ... It is not within your power to be perfectly equitable in your treatment with all your wives, even if you wish to be so; therefore, (in order to satisfy the dictates of Divine Law) do not lean wholly towards one wife so as to leave the other in a state of suspense. If you behave righteously and fear Allah, you will find Allah Forgiving and Compassionate.

Polygamy And Mehr Surah Al-Nissa (4): Verses 3-4

Yusuf Ali:

(3) If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.

(4) And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

Pickthall:

(3) And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus if is more likely that ye will not do injustice.

(4) And give unto the women, (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

Maududi:

(3) And if you be apprehensive that you will not be able to do justice to the orphans, you may marry two or three or four women whom you choose. But if you apprehend that you might not be able to do justice to them, then marry only one wife, or marry those women who have fallen in your possession. This will be the better course to avoid injustice.

(4) And give their dowries willingly to women (as an obligation), but if they, of their own accord, remit a portion of the dowry, you may enjoy it with pleasure.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا
مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
وَإِنْ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاحِشَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
ذَٰلِكَ أَذَىٰ لَا تَعْمَلُونَ ۖ
وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ
لَكُمْ عَنْ شَيْءٍ مِنْهُ فَنَفْسًا فَكُلُوهُ هَنِيئًا
مَّرِيئًا ۝

Marrying Slaves and Prohibition from Forcing Slaves into Prostitution Surah Al-Nur (24): Verses 32-33

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَأَمَّا بَكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْزِمُهُمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾
وَلْيَسْتَغْفِبِ الَّذِينَ لَا حِدَّ لَكُمْ وَأَنْ يَكُنْ أَحَاطَ بِكُمْ
اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَ
أَتَوْهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرَهُوا
فَتَذَرْتَهُمْ عَلَى الْبَغَاءِ ۚ إِنْ أَرَادَنْ تَخَفُّضًا لِّبَتُّغَا عَرَضَ
الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْمْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

Yusuf Ali:

(32) Marry those among you who are single, or the virtuous ones among your slaves, male or female: If they are in poverty, Allah will give them means out of His grace: For Allah encompasseth all, and He knoweth all things.

(33) Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them; yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah oft-Forgiving, most Merciful (to them).

Pickthall:

(32) And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.

(33) And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

Maududi:

(32-33) Arrange marriages between the single men and women among you and between your slave men and slave women, who are righteous; if they be indigent, Allah will provide means for them out of His bounty: Allah has boundless resources and He is All-Knowing. And those, who cannot find a match, should observe continence till Allah provides them with means out of His bounty.

And if those who are in your possession, ask for a deed of emancipation, execute the deed of emancipation with them, provided that you find some good in them, and give them

something out of the means Allah has given you.

And do not force your slave-girls into prostitution for your own worldly gains when they themselves want to keep chaste; and if anyone forces them into it, after such a compulsion Allah will be forgiving and merciful for them.

Prophet's Marriages Surah Al-Ahzab (33): Verses 50-52

Yusuf Ali:

(50) O prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts who migrated (from Mecca) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her - this only for thee, and not for the Believers (at large): we know what We have appointed for them as to their wives and the captives whom their right hands possess - in order that there should be no difficulty for Thee. And Allah is Oft-Forgiving, Most Merciful.

(51) Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest recieve any thou pleasest; and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: And Allah knows (all) that is in your hearts: And Allah is All-Knowing, Most Forbearing.

(52) It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): And Allah doth watch over all things.

Pickthall:

(50) O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side and the daughters of thine uncles on the mother's side and the daughters of thine aunts on thy mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي أَتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ
وَبَنَاتِ عَمَتِكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ
خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً 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 لِيُكَفِّرَ
بِكَوْنٍ عَلَيْكَ حَرْجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾
تُرْجَى مِنْ تَشَاءُ مِنْهُنَّ وَتُؤْتَى إِلَيْكَ مَنْ تَشَاءُ وَمَنْ
ابْتَغَيْتَ وَمَنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى
أَنْ تَفْرَأَ عَنْهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ
كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا ﴿٥١﴾

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

Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is Forgiving, Merciful.

(51) Thou canst defer whom thou wilt of them and recieve unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to recieve her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men) and Allah is Forgiving, Clement.

(52) It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is Watcher over all things.

Maududi:

(50-52) O Prophet, We have made lawful to you those of your wives, whose dowers you have paid, and those women who came into your possession out of the slave-girls granted by Allah, and the daughters of your paternal uncles and aunts, and of your maternal uncles and aunts, who have migrated with you, and the believing woman who gives herself to the Prophet if the Prophet may desire to marry her. This privilege is for you only, not for the other believers. We know what restrictions we have imposed on the other believers concerning their wives and slave-girls. (You have been made an exception) so that there may be no hinderance to you; and Allah is All-Forgiving, All-Merciful. You are granted the option that you may keep aside any of your wives you please, and keep to yourself any of them you please, and call back any of them you had set aside: there is no blame on you in this regard. Thus, it is expected that their eyes will be cooled and they will not grieve, and will all remain well satisfied with whatever you give them. Allah knows whatever is in your hearts, and Allah is All-Knowing, All-Forbearing. No other women are lawful to you after this, nor are you allowed to have other wives instead of them, even if their beauty may be very pleasing to you. You may, however, have slave-girls. Allah is Watchful over everything.

Permission to Marry Zainab on Divorce from Zaid Surah Al-Ahzab (33): Verse 37

Yusuf Ali:

(37) Behold! thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah". But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.

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 تَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لَكَ لَا يَكُونَ
عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

Pickthall:

(37) And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.

Maududi:

(38) O Prophet, remember the time when you were saying to the man, whom Allah as well as you favoured, "Keep your wife and fear Allah." You were at that time keeping hidden in your heart that which Allah intended to reveal: you were fearing the people, whereas Allah has a greater right that you should fear Him. So, when Zaid had fulfilled his desire of her, We married (the divorced woman) to you so that there remains no hinderance for the believers in regard to the wives of their adopted sons when they have fulfilled their desire of them. And Allah's Command had to be carried out.

DIVORCE

Marital Disputes Surah Al-Nissa (4): Verse 35

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ
وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ
بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

Yusuf Ali:

(35) If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things.

Pickthall:

(35) And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

Maududi:

(35) And if you fear a breach between spouses, appoint one arbiter from the relatives of the husband and one from the relatives of the wife. If the two sides sincerely desire to set things right, Allah will create a way of reconciliation between them, for surely Allah knows everything and is aware of everything.

Reconciliation Surah Al-Nissa (4): Verses 128, 130

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ
خَيْرٌ وَأَحْضَرْتِ الْإِنْفُسَ الشَّحَّ وَإِنْ تُحْسِنُوا وَ
تَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

Yusuf Ali:

(128) If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

(130) But if they disagree (and must part), Allah will provide abundance for all from His All-Reaching bounty: for Allah is He that careth for all and is Wise.

Pickthall:

(128) If a woman feareth ill-treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

(130) But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

Maududi:

(128) When a woman fears ill-treatment or aversion from her husband, there is no harm if the two make peace between themselves (by means of a compromise); after all peace is the best thing. Human souls are prone to narrow-mindedness, but if you show generosity and fear Allah in your dealings, you may rest assured that Allah will be fully aware of all that you do.

(130) But if the spouses do separate, Allah will make each one of them independent of the other by His vast powers, for His resources are limitless and He is All-Wise and All-Knowing.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ
وَاسِعًا حَكِيمًا ﴿١٣٠﴾

**Compensation on Separation before
Consummation
Surah Al-Ahzab (33): Verse 49**

Yusuf Ali:

(49) O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddah' have ye to count in respect of them: So give them a present, and set them free in a handsome manner.

Pickthall:

(49) O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

Maududi:

(49) O you who have believed, when you marry the believing women, and then divorce them before you have touched them, they do not have to fulfil a waiting term, whose completion you may demand of them; so provide them with something and send them off gracefully.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَزَوَّجْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ
مِنْ قَبْلِ أَنْ تَسْغُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ
تَعْتَدُونَهَا لَمْ يَمْسَسُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

Procedure and Iddat Period Surah Al-Baqra (2): Verses 226-237, 240-241

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا
غَيْرَهَا فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا
إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَبِذَلِكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٢٦﴾

(226) For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful.

(227) But if their intention is firm for divorce, Allah heareth and knoweth all things.

(228) Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.

(229) A divorce is only permissible twice: after that, the parties should either hold together on equitable terms or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others.)

(230) So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they reunite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

(231) When ye divorce women, and they fulfil the term of their (Iddah), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that, he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

(232) When ye divorce women, and they fulfil the term of their (Iddah), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the

لِلَّذِينَ يُؤْمِنُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ
وَإِنْ قَامُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٧﴾
وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾
وَالْمُطَلَّقَاتُ يَتَرَكْنَ بَأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا
يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ
إِنْ كُنَّ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُوهُنَّ أَحْسَنُ
بِرِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا الصِّلَةَ وَلَهُنَّ مِثْلُ
الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

الطَّلَاقُ مَرَّتَيْنِ فَإِمَّا تَرْتَوِي أَوْ تَنْكِحِي بِأَحْسَنِ
وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا
أَنْ يَخَافَا أَنْ يَقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمَا أَنْ تَفْضُيَا
حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ
حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٠﴾

Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not.

(233) The mothers shall give suck to ther offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

(234) If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

(235) There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts; but do not make a secret contract with them except in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-Forgiving, Most Forbearing.

(236) There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means - a gift of a reasonable amount is due from those who wish to do the right thing.

(237) And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all what ye do.

(240) Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.

(241) For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تَنْسِكُوهُنَّ
فِي رَارٍ لِّتَمْتَدُّوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ
فَإِنِ اتَّقَوْا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٣﴾

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ
أَنْ يَتَّخِذْنَ أَرْزُلَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ
ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ أَرْزُلُكُمْ وَأَظْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٤﴾
وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
لِئِنْ أَرَادَ أَنْ يُنْفِثَ الرِّضَاعَةَ مُوَعَلًى الْمَوْلُودُ لَهُ
رِضْعُهُنَّ وَكُنَّ لَهُنَّ بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ
إِلَّا أَوْسَعَهَا لَا نَفْسًا وَالِدَةٌ إِيَّاهُ وَلَا مَوْلُودٌ
لَهُ يُولَدُ لَهُ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا
فَصَالَا عَنِ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا
وَإِنْ أَرَدْتُمُ أَنْ تَنْتَضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا اسْلَخْتُمُ مَا اتَّيْتُمُ بِالْمَعْرُوفِ وَاتَّقُوا
اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٥﴾

وَالَّذِينَ يَتَّبِعُونَ مِنْكُمْ ذِي الرُّوْنِ أَرْزُلًا يُرْضِعْنَ الْفُقَرَاءَ
أَرْبَعَةَ أَشْهُرٍ وَبَعْدَ ذَلِكَ فَلْيُغْنِ أَجَلُهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٤٠﴾

Pickthall:

(226) Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.

(227) And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.

(228) Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mightily, Wise.

(229) Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits, such are wrong-doers.

(230) And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are limits of Allah. He manifesteth them for people who have knowledge.

(231) When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

(232) And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you and cleaner. Allah knoweth; ye know not.

(233) Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خُطْبَةِ النِّسَاءِ
أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ
لَا تُؤْأَعِدُوهُنَّ يِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا
وَلَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ
وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْجِبِ
قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٢٧﴾

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ
يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ
وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٢٨﴾

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ
فِي أَنْفُسِهِنَّ مِنَ الْمَعْرُوفِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٢٢٩﴾

وَالْمُطَلَّقَاتُ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٣٠﴾

feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond one's capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father.) If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provided that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.

(234) Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is Informed of what ye do.

(235) There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognized form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.

(236) It is no sin for you if ye divorce women while yet ye have not touched them nor appointed unto them a portion. Provide for them, the rich according to his means and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.

(237) If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

(240) (In the case of) those of you who are about to die and leave behind wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

(241) For divorced women a provision in kindness: a duty for those who ward off (evil).

Maududi:

(226-227) Those who take an oath to keep apart from their wives are given four months (for a final decision). Then if they resume their relations, Allah is Forgiving and Merciful. And if they

resolve on divorce, (let them remember that) Allah hears everything and knows everything.

(228) Divorced women must wait for three monthly courses. And it is not lawful for them to hide what Allah has created in their wombs, if they sincerely believe in Allah and the Last Day. Their husbands are best entitled to take them back as their wives during this waiting period, if they desire reconciliation. Wives have the same rights as the husbands have on them in accordance with the generally known principles. Of course, men are a degree above them in status, and above all is Allah, the All-Mighty, the All-Wise.

(229) Divorce may be pronounced twice; then keep the wife with honour or let her leave gracefully. And it is not lawful for you to take back anything out of what you have given them. There is, however, an exception to this; if you fear that they might not be able to keep within the limits imposed by Allah, there is no harm if both agree mutually that the wife should obtain divorce by giving something as compensation to the husband. These are the bounds set by Allah; therefore do not violate them, for those who violate the bounds of Allah are the transgressors.

(230) And if the husband divorces his wife (for the third time), she shall not remain his lawful wife after this (absolute) divorce, unless she marries another husband and the second husband divorces her. (In that case) there is not harm if they re-marry, provided that the woman and her first husband are convinced that they will be able to keep within the bounds fixed by Allah. And these are Allah's bounds, which He makes clear for the guidance of those who know (the consequences of transgression).

(231) And when you have divorced your wives and they are about to complete their prescribed term, then either retain them gracefully or release them generously. It is transgression to retain them merely for harassment; and whoever does that indeed wrongs his own self. Do not play with Allah's Commandments, and remember that Allah has blessed you with a great favour. He admonishes you to show due respect to the Book and the wisdom he has sent to you. Fear Allah and know that He is fully aware of everything.

(232) When you have divorced your wives absolutely and they have completed their prescribed term, then you should not prevent them from marrying their prospective husbands, if they mutually agree to marry each other in a lawful way. You are enjoined not to commit such an offence, if you sincerely believe in Allah and the Last Day. It is most decent and pure for you to desist from this thing; Allah knows and you know not.

(233) The (divorced) mothers shall suckle their children for two whole years, if the fathers desire the suckling to be completed. In

that case the father of the child shall, in the fair known way, be responsible for their food and clothing. But none should be burdened with more than one can bear: neither the mother should be pressed unjustly (to accept unfair terms) just because she is the mother nor should the father be burdened just because he is the father. - And the same responsibility for the maintenance of the mother devolves upon the father of the child and his heir. - There is no harm if they wean the child by mutual consent and consultation. Moreover, there is no harm if you choose to give your children a suckle by a wet nurse, provided that you pay her fairly. Fear Allah and know it well that whatever you do is in the sight of Allah.

(234-235) If those of you, who die, leave wives behind, they should abstain (from marriage) for four months and ten days. Then when their waiting term expires, they are free to do whatever they choose for themselves, provided that this is decent; you shall not be answerable for this; Allah is fully aware of what all of you do. It is no offence if you make indirect proposal of marriage to widows during their waiting term or keep it concealed in your hearts: for Allah knows that you will naturally think of them. But be careful not to make any secret engagement. If you have to do anything, do it in an honourable way. And you should not settle anything finally about the marriage until the waiting term expires. Understand it well that Allah knows even what is hidden in your hearts; so fear Him. Also know that Allah is Lenient and Forgiving.

(237) It is no sin if you divorce your wives while you have not yet touched them or fixed any dowry for them. In such a case, pay them something anyhow. A rich man should pay fairly according to his means and a poor man according to his resources, for this is an obligation on the righteous people. In case you fixed a dowry for them and then divorced them before you touched them, you should pay half of the fixed dowry. But there is no harm if the woman agrees to forgo it or the man, in whose hands is the marriage tie, is generous enough (to pay the dowry in full). And if you (men) act generously, it is akin to piety. Do not forget to show generosity in your dealings with one another for Allah sees what you do.

(240-241) Those of you, who shall die and leave wives behind them, should make a will to the effect that they should be provided with a year's maintenance and should not be turned out of their homes. But if they leave their homes of their own accord, you shall not be answerable for whatever they choose for themselves in a fair way; Allah is All-Powerful, All-Wise. Likewise the divorced women should also be given something in accordance with the known fair standard. This is an obligation upon the God-fearing people.

Iddat and Women's Right to Live in Conjugal Home Surah Al-Talaq (65): Verses 1-7

Yusuf Ali:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِأَعْدَّتِهِنَّ
وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ
مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِدَاحِشَةٍ
مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ
اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ
يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ①

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِسَعْدُوفٍ أَوْ
قَارِقُوهُنَّ بِسَعْدُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى
اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ
اللَّهُ لِلْخَلْقِ شَيْءًا قَدَرًا ②

وَأَنِّي يَسِّنَّ مِنَ الْمَخِيطِ مِنَ نِسَائِكُمْ إِنِ ارْتَبْتُمْ
فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُدٍ وَأَنِّي لَمْ يَحِضْنَ وَأُولَئِكَ
الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ
اللَّهِ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ③

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ
عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ④

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ دُخَانِكُمْ وَلَا
تَضَارَوْهُنَّ لِتَضَيَّقُوا عَلَيْهِنَّ وَإِنْ كُنْ أُولَئِكَ مِنْ

(1) O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.

(2) Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition give to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out.

(3) And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion.

(4) Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.

(5) That is the command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills from him, and will enlarge His reward.

(6) Let the women live (in iddah) in the same style as ye live, according to your means; annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden; and if they suckle your (offspring), give them their recompense: And take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in-difficulties, let another woman suckle (the child) on the (father's) behalf.

(7) Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.

Pickthall:

(1) O Prophet! when ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.

(2) Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him.

(3) And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

(4) And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.

(5) That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.

(6) Lodge them where ye dwell, according to your wealth, and harrass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment, and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).

(7) Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

Maududi:

(1-3) O Prophet, when you (and the believers) divorce women, divorce them for their prescribed waiting periods, and count the waiting period accurately, and fear Allah, your Lord. And do not turn them out of their houses (during the waiting-period), nor should they themselves leave them, except in case they commit an open indecency. These are the bounds prescribed by Allah, and whoever transgresses Allah's bounds will wrong his own

فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ
لَكُمْ فَاتُّوهُنَّ أَجُورَهُنَّ وَأَتَمِرُوا يَتَّخِذُوا بَعْرُوفًا
وَلِنْ تَعَاذَ رُءُوسُكُمْ فَذَرُوهُنَّ لَآ آخِزَىٰ ۖ
لِيَنْفِقُوا ذُورَةً مِّنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ
فَلْيَتْلِفْ مِمَّا آتَاهُ اللَّهُ لَا يَكِلِفُ اللَّهُ نَفْسًا إِلَّا مَّا
يُحِبُّ ۚ إِنَّهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ

self. You do not know: Allah may after this bring about a situation (of reconciliation). Then when they have reached the end of their (waiting) period, either retain them (in wedlock) gracefully or part with them gracefully, and call to witness two just men from among yourselves, and (O witnesses,) bear witness equitably for the sake of Allah, in whatever he does Allah shall open for him a way out of the difficulties and shall provide from whence he could little imagine. And whoever trusts in Allah, He is enough for him. Allah brings His decrees to fulfilment. Allah has appointed a destiny for everything. With this you are admonished, (and) whoever believes in Allah and the Last Day.

(4-5) And if you are in doubt about those of your women who have despaired of menstruation, (you should know that) their waiting period is three months, and the same applies to those who have not menstruated as yet. As for the pregnant women, their period ends when they deliver their burden. Whoever fears Allah, He makes his course easy for him. This is Allah's Command which He has sent down to you. Whoever fears Allah, Allah will remove his evils from him and will enhance his reward.

(6-7) Lodge them (in the waiting period) where you yourselves live, according to your means, and do not harass them so as to straiten them.

And if they are pregnant, spend on them until they deliver their burden. Then if they suckle (the child) for you, give them wages, and settle (the question of wages) fairly by mutual consultation. But if you created difficulties for each other (concerning the question of wages), then another woman would suckle the child. Let the rich man spend according to his means and let the one whose means are restricted, spend out of what Allah has given him. Allah does not burden anyone with more than what He has given him. It may well be that Allah brings about ease after hardship.

NOTE: see also Surah Al-Talaq (65): Verses 1-7

Dower in Divorce Surah Al-Nissa (4): Verse 20

Yusuf Ali:

(20) But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back; Would ye take it by slander and a manifest wrong?

Pickthall:

(20) And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

Maududi:

(20) And if you make up your mind to marry another wife in place of the one you already have, do not take back anything out of what you have given her, even though it may have been a heap of wealth. Will you take it back by slander and gross injustice?

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَ
أَتَيْتُمْ أَحَدَهُنَّ بِقِطْعٍ مِّنْ أَمْوَالِكُمْ لَتَأْخُذُوا مِنْهُ شَيْئًا
أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ۝

Surah Al-Mujadilah (58): Verse 1

Yusuf Ali:

(1) Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: And Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).

Pickthall:

(1) Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.

Maududi:

(1) Allah has indeed heard the saying of the woman who is pleading with you concerning her husband and is making her complaint to Allah. Allah is hearing your mutual conversation. He is All-Hearing, All-Seeing.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَتَشْكِي إِلَى اللَّهِ ۖ وَاللَّهُ يَسْمَعُ خَوَافُكُمَا إِنَّ
اللَّهَ سَمِيعٌ بَصِيرٌ ۝

ADULTERY

Surah Al-Nissa (4): Verses 15-16

Yusuf Ali:

وَالَّذِينَ يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ
لَهُنَّ سَبِيلًا ۝
وَالَّذِينَ يَأْتِيَنَّاهُمْ مِنْكُمْ فَادْعُوهُمَا إِنْ تَابَا وَأَصْلَحَا
فَاعْرِضْ عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ۝

(15) If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

(16) If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful.

Pickthall:

(15) As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation.)

(16) And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is Relenting, Merciful.

Maududi:

(15-16) If any of your women be guilty of indecency, call for four witnesses from among yourselves to testify against them. If they give evidence and prove the guilt, then confine them to their houses until death comes to them or Allah opens some other way out for them. And punish the two of you who commit this crime; then if they both repent and reform themselves, leave them alone, for Allah is generous in accepting repentance, and merciful in forgiving sins.

NOTE: see also Surah Al-Nissa (4): Verse 15

Surah Bani Isra'il (17): Verse 32

Yusuf Ali

(32) Nor come nigh to adultery: for it is a shameful (deed) And an evil, opening the road (to other evils).

وَلَا تَقْرُبُوا الزَّانِيَ إِنَّمَا كَانَ فَاخِشَةً وَسَاءَ سَبِيلًا ۝

Pickthall

(32) And come not near unto adultery. Lo! it is an abomination and an evil way.

Maududi:

(32) Do not even go near fornication for it is a very indecent thing and a very evil way.

Surah Al-Nur (24): Verses 2-4, 23

Yusuf Ali:

(2) The woman and the man guilty of adultery or fornication - flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the believers witness their punishment.

(3) Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: To the Believers such a thing is forbidden.

(4) And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations) - flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors -

(23) Those who slander chaste women, indiscreet but believing, are cursed in this life. And in the Hereafter: for them is a grievous Penalty -

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ۝
الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ۝

Pickthall:

(2): The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ
شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ
الْفَاسِقُونَ ﴿٢٣﴾
إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ
لُعْنَتُنَا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿٢٤﴾

(3): The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.

(4): And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evildoers-

(23): Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom.

Maududi:

(2) The woman and the man guilty of fornication, flog each one of them with a hundred stripes, and let not any pity for them restrain you in regard to a matter prescribed by Allah, if you believe in Allah and the Last Day, and let a section of the believers witness the punishment inflicted on them.

(3) A man guilty of adultery (or fornication) shall not marry any but the woman guilty of the same or a mushrik woman, and none shall marry a woman guilty of adultery (or fornication) but the man guilty of the same or a mushrik man: such marriages are forbidden to true believers.

(4-5) As for those persons who charge chaste women with false accusations, but do not produce four witnesses, flog them with eighty stripes and never accept their evidence afterwards, for they themselves are transgressors, except those who repent and reform themselves; for Allah is Forgiving and Merciful (for them).

(23-25) Those who charge with slander those Believing women, who are chaste but simple souls, are accursed in this world and in the Hereafter: there is a great punishment for them. They should not forget the Day when their own tongues and their own hands and feet will bear testimony in regard to their misdeeds. On that Day Allah will give them the full recompense they deserve, and they will realize that Allah is the very Truth, Who makes the Truth manifest.

NOTE: see also Surah Al-Nur (24): Verses 4-5

that ye may succeed.

(60) As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.

Maududi:

(30) O Prophet, enjoin the Believing men to restrain their gaze and guard their private parts. This is a more righteous way for them: Allah has knowledge of whatever they do.

(31) And O Prophet, enjoin the Believing women to restrain their gaze and guard their private parts and not to display their adornment except that which is displayed of itself, and to draw their veils over their bosoms and not to display their adornment except before their husbands, their fathers, the fathers of their husbands, their sons and the sons of their husbands (from other wives), their brothers, their brothers' sons, their sisters' sons, their female associates and those in their possession and male attendants incapable of sex desire and those boys who have not yet attained knowledge of sex matters concerning women; also forbid them to stamp their feet on the ground lest their hidden ornaments should be displayed.

(60) There is no sin for such elderly women as are past the age of marriage, if they lay aside their outer garments provided that they do not mean to display their adornment. Nevertheless, if they behave modestly, it would be better for them: for Allah hears everything and knows everything.

Men's Modesty Surah Al-Ma'arij (70): Verses 29-31

Yusuf Ali:

(29) And those who guard their chastity,

(30) Except with their wives and the (captives) whom their right hands possess - for (then) they are not to be blamed,

(31) but those who trespass beyond this are transgressors -

Pickthall:

(29) And those who preserve their chastity

(30) Save with their wives and those whom their right hands possess, for thus they are not blameworthy;

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَفِظُونَ ﴿٢٩﴾
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مُلْؤِمِينَ ﴿٣٠﴾
فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْعَادُونَ ﴿٣١﴾

(31) But whoso seeketh more than that, those are they who are transgressors;

Maududi:

(29-31) ...who guard their private parts - except with regard to their wives and those women who are legally in their possession, for in their case they are not blame-worthy, but those who go beyond this are indeed transgressors, -

Purdah and Privacy Surah Al-Nur (24): Verses 58-59

Yusuf Ali:

(58): O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside these times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

(59) But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): thus does Allah make clear his Signs to you: for Allah is full of knowledge and wisdom.

Pickthall:

(58) O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.

(59) And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُوا الَّذِينَ فِي مِلْكِكُمْ
أَيْسَاءُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ
مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ
الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ
لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ
أَنْ تَكُونُوا عَلَيْهِمْ بِعَظْمٍ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾
وَلَمَّا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا
أَسْأَدَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

Maududi:

(58-59) O Believers, your slaves and those of your children, who have not yet become sex conscious, must ask your permission before coming in to see you on three occasions: before the Fajr Prayer and at noon when you put off your clothes and after the Isha Prayer. These are your three times of privacy. There is no sin for you nor for them if they come without permission at other times than these, for you have to visit one another over and over again. In this way Allah makes His Commandments clear to you for He is All-Knowing, All-Wise. And when your children have grown sex-conscious, they should get your permission for this just as their elders got permission. Thus, Allah makes His Revelations plain to you for He is All-Knowing, All-Wise.

Privacy in the Prophet's House
Surah Al-Ahzab (33): Verses 53, 55, 59

Yusuf Ali:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَبِيٍّ إِلَيْهِ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَنْجِي مِنْكُمْ وَاللَّهُ لَا يَسْتَنْجِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِرُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا نِسَاءِ يَهُنَّ وَلَا نِسَاءِ يَهُنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآتِيَهُنَّ اللَّهُ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝

(53) O ye who believe! Enter not the Prophet's houses - until leave is given to you - for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

(55) There is no blame (on those ladies if they appear) before their fathers, or their sons, their brothers, or their brothers' sons, or their sisters' sons, or their women or the (slaves) whom their right hands possess. And, (ladies), fear Allah for Allah is Witness to all things.

(59) O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

Pickthall:

(53) O ye who believe! Enter not the dwellings of the Prophet for

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُذْنِبْنَ عَلَيْهِنَ مِنْ بَاطِلٍ يَدِينَنَّ ذَلِكَ أَذْنَى أَنْ
تُعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٥﴾

a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.

(55) It is no sin for them (thy wives) (to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O Women! Keep your duty to Allah. Lo! Allah is a Witness over all things.

(59) O Prophet! Tell thy wives and daughters and the women of the believers to draw their cloaks close around them (when they go abroad). That will be better, that so they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

Maududi:

(53-54) O you who have believed, do not enter the house of the Prophet without permission, nor stay watching for the meal time; but if you are invited to meals, do come, and when you have taken food, disperse. Do not engage in familiar talk, for such behaviour causes trouble to the Prophet but he is shy of saying anything and Allah does not feel shy in telling the truth. If you have to ask the wives of the Prophet for something, ask for it from behind a curtain. This is a better way for the purity of your as well as their hearts. It is not at all permissible that you should trouble the Messenger of Allah, nor is it permissible that you should marry his wives after him. This is a grave offence in the sight of Allah. Whether you reveal something or conceal it, Allah has full knowledge of everything.

(55) There is no blame on the wives of the Prophet that they are visited in their houses by their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their familiar women and their slaves. (O women,) you should avoid the disobedience of Allah, for Allah observes everything.

(59) O Prophet, enjoin your wives and daughters and the women of the believers that they should let down over their faces a part of their outer-garments; it is expected that they will thus be recognized and not molested. Allah is Forgiving and Merciful.

INJUNCTIONS TO THE PROPHET'S WIVES

Surah Al-Ahzab (33): Verses 28-34

Yusuf Ali:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ
سَرَاحًا جَمِيلًا ﴿٢٨﴾

وَأَن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ
فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾
يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِمَا حَشَىٰ مُبَيِّنَةٌ
يُضَعَّفَ لَهَا الْاِعْدَابُ ۖ وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا ﴿٣٠﴾

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ
صَالِحًا نُؤْتِهِنَّ أَجْرَهَا مَرْتَبَيْنِ ۖ وَأَعْتَدْنَا لَهَا
رِزْقًا كَرِيمًا ﴿٣١﴾

يُنِسَاءَ النَّبِيِّ لَسَنُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّبَعْتُنَّ فَلَا
تُخْضَعْنَ بِالْقَوْلِ ۖ يُضْمَعْنَ الْبَيْتُ فِي قَلْبِهِ مَرْصُ
وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ
الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ
اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

(28) O Prophet! say to thy Consorts: "If it be that ye desire the life of this world, and its glitter - then come! I will provide for your enjoyment and set you free in a handsome manner."

(29) But if ye seek Allah and His Messenger and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.

(30) O Consorts of the Prophet if any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.

(31) But any of you that is devout in the service of Allah and His Messenger, and works righteousness - to her shall We grant her reward twice and We have prepared for her a generous Sustenance.

(32) O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.

(33) And stay quietly in your houses, and make not a dazzling display, like that of the Times of Ignorance; and establish regular Prayer and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.

(34) And recite what is rehearsed to you in your Homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).

Pickthall:

(28) O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.

(29) But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among

you an immense reward.

(30) O ye wives of the Prophet! Whosoever of you commiteth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.

(31) And whosoever of you is submissive unto Allah and His messenger and doth right, We shall give her reward twice over, and We have prepared for her a rich provision.

(32) O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.

(33) And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.

(34) And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.

Maududi:

(28-29) O Prophet, say to your wives, "If you seek the world and its adornment, come, I shall give you of these and send you off in a good way. But if you seek Allah and His Messenger and the abode of the Hereafter, you should rest assured that Allah has prepared a great reward for those of you who do good."

(30-31) Wives of the Prophet, whoever among you commits a manifest indecency, will be doubly punished: this is an easy thing for Allah. And whoever among you obeys Allah and His Prophet, and does good works, We shall doubly reward her, and for her We have prepared an honourable provision.

(32-34) Wives of the Prophet, you are not like other women. If you are God-fearing, do not talk in a soft voice lest the man of the diseased heart should cherish false hopes from you, but speak in an unaffected manner. Stay in your houses, and do not go about displaying your fineries as women used to do in the days of ignorance. Establish the Salat, pay the Zakat, and obey Allah and His Messenger. Allah only intends to remove uncleanness from you, O people of the Prophet's house-hold, and purify you completely. Remember the Revelations if Allah and the wise sayings which are recited in your houses. Surely, Allah is the Knower of everything and is All-Aware.

NOTE: see also Surah Al-Ahzab (33): Verses 33-36

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ
إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٠﴾

INHERITANCE/WILLS

Surah al-Baqra (2): Verses 180-182

كُتِبَ عَلَيْكُمُ إِذَا أَحْضَرَ أَحَدَكُمُ الْمَوْتَ أَنْ تَرِثَ خَيْرَ الْأَوْصِيَّةِ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾
فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾
فَمَنْ خَافَ مِنْ مُوَصٍّ جَفَاً أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

Yusuf Ali:

(180) It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage: this is due from the God-fearing.

(181) If anyone changes the bequest after hearing it, the guilt shall be on those who make change. For Allah hears and knows (all things.)

(182) But if anyone fears partiality or wrongdoing on the part of the testator and makes peace between them (the parties concerned), there is no wrong in him for Allah is Oft-Forgiving, Most-Merciful.

Pickthall:

(180) It is prescribed for you, when one of you approacheth death, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).

(181) And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.

(182) But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.

Maududi:

(180-182) It has been prescribed for you that when death approaches one of you and he is leaving some property behind him, he should bequeath it equitably for his parents and relatives: it is an obligation on those who fear Allah. Then if those who heard the will, change it, they themselves shall bear the sin of this. Allah hears everything and knows everything. If, however, one apprehends genuinely that the testator had (intentionally or unintentionally) done some injustice, and then alters the will to set things right between the parties concerned, he does not incur any sin. Allah is Forgiving and Merciful.

Inheritance

Surah Al-Nissa (4): Verses 11-12, 176

Yusuf Ali:

(11) Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, All-Wise.

(12) In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; But if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, Most Forbearing.

(176) They ask thee for a legal decision, Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of a female. Thus doth Allah make clear to you (His Law), lest ye err: And Allah hath knowledge of all things.

Pickthall:

(11) Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only), then the half. And to his parents a sixth of the inheritance if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth a sixth, after any legacy he may have bequeathed,

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْفَمَةِ لِلْأُنثَىٰ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِنْهُمَا الشُّدُّسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ
لَهُ وَلَدٌ وَوَرِثَهُ أَوَّلَةُ فَلِلْمَةِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ
فَلِلْأُمِّ الشُّدُّسُ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَرِينِ
أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا
فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾
وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ
وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَّ
مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَرِينِ وَلَهُنَّ
الرُّبْعُ مِمَّا تَرَكَتُمُ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الشُّدُّسُ مِمَّا تَرَكَتُمُ مِنْ بَعْدِ
وَصِيَّتِهِ تُوصُونَ بِهَا أَوْ دَرِينِ وَإِنْ كَانَ رَجُلٌ
يُورِثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَاحِدٍ مِّنْهُمَا الشُّدُّسُ فَإِنْ كَانُوا أَكْثَرًا مِنْ ذَلِكَ
فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي
بِهَا أَوْ دَرِينِ غَيْرَ مُضَارٍّ وَصِيَّتُهُ مِنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَلِيمٌ ﴿١٢﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَامَةِ إِنِ امْرُؤٌ
هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ
وَهُوَ بِرُثَاهَا لِمِ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ
فَلَهُمَا الشِّلْثُ مِمَّا تَرَكَ وَإِنْ كَانَتْ لِاخْوَةٍ رَجُلًا
وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْلَمُونَ

or debt (hath been paid). Your parents or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

(12) And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side), then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.

(176) They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.

Maududi:

(11) As regards inheritance, Allah enjoins you concerning your children that: The share of the male shall be twice that of the female.

In case the heirs be more than two females, their total share shall be two-thirds of the whole and if there be only one daughter, her share shall be half of the whole.

If the deceased has children, each of his parents shall get one-sixth of the whole but if he be childless and his parents alone are his heirs, the mother shall have one-third of the whole.

If the deceased has brothers and sisters also, the mother shall be entitled to one-sixth of the whole.

The division of all these shares shall take place only after fulfilling the terms of the will and after the payment of the debt (if any). As regards your parents and your children, you do not know who is more beneficial to you. Allah has apportioned these shares and most surely Allah is All-Knowing, All-Wise.

(12) And you will get half of what your wives leave behind, if

they be childless; if they leave children, then your share will be one-fourth of what they have left, after the fulfillment of their will and the payment of their debts (if any). As for them, they will be entitled to one-fourth of the inheritance left by you, if you are childless; but in case you leave behind children, their share will be one-eighth of the whole after the fulfillment of your will and payment of your debt (if any).

(176) People seek your verdict on (the inheritance left by) a childless person. Say, "Allah gives His verdict: if a person dies childless and leaves behind a sister, she shall get half of his inheritance; if the sister dies childless, her brother shall inherit her property; and if the deceased leaves behind two sisters, they shall inherit two-thirds of the inheritance; and if the number of the brothers and sisters is more than two, the share of each brother shall be double that of each sister." Allah makes His Commandment plain to you lest you go astray; Allah has perfect knowledge of everything.

Surah Al-Nissa (4): Verse 7

Yusuf Ali:

(7) From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large - a determinate share.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ
كَثُرٌ نَّصِيبًا مَّفْرُوضًا ﴿٧﴾

Pickthall:

(7) Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

Maududi:

(7) There is a share for men in what has been left by parents and near relatives, and there is a share also for women in what has been left by parents and near relatives, whether it be little or much: for this share has been prescribed (by Allah).

EVIDENCE

In Financial Matters Surah Al-Baqra (2): Verses 282

Yusuf Ali:

(282) O ye who believe! when ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah has taught him, so let him write. Let him who incurs the liability dictate, But let him fear his Lord Allah, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully, And get two witnesses out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves, but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things.

Pickthall:

(282) O ye who believe! when ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَيْنَكُمْ بِدِينٍ إِلَى أَجَلٍ
مُسَمًّى فَاصْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَ
لَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ
وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَبْخُسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا
أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِأَيِّ
بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ
فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ
مِنَ الشَّهَادَةِ أَنْ تَضَلَّ أَحَدُهُمَا فَتَذَكَّرَ أَحَدُهُمَا
الْأُخْرَى وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْنُبُوا
أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلٍ ذَلِكَ قِسْطُ
عِنْدَ اللَّهِ وَأَقْرَبُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا
أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ
وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ إِنْ تَفْعَلُوا فَإِنَّهُ
فُسُوقٌ بَيْنَكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things.

Maududi:

(282) O Believers, when you contract a debt for a fixed term, you should put it in writing. Let a scribe write with equity the document for the parties. The scribe whom Allah has given the gift of literacy should not refuse to write. Let him write and let the one under obligation (the debtor) dictate, and he should fear Allah, his Lord, and should not diminish from or add anything to the terms which have been settled. But if the borrower be of low understanding or weak or unable to dictate (for any reason), then let the guardian of his interests dictate it with equity. And let two men from among you bear witness to all such documents. But if two men be not available, there should be one man and two women to bear witness so that if one of the women forgets (anything), the other may remind her. The witnesses should be from among such people whom you approve of as witnesses. When the witnesses are asked to testify, they should not refuse to do so. Do not neglect to reduce to writing your transaction for a specified term, whether it be big or small. Allah considers this thing more just for you, for it facilitates the establishment of evidence and lessens doubts and suspicions. Of course, there is no harm if you do not put in writing the common commercial transactions you conclude daily on the spot, but in case of commercial transactions you should have witnesses. The scribe and the witnesses should not be harassed: if you do so, you shall be guilty of sin. You should guard against the wrath of Allah; He gives you the knowledge of the right way for Allah has the knowledge of everything.

Regarding Orphans' Property Surah Al-Nissa (4): Verse 6

وَابْتَلُوا الَّذِينَ يَتِمُّونَ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ
رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا
وَبِدَارٍ أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ
كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ
أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللهِ حَسِيبًا

Yusuf Ali:

(6) Make trial of orphans until they reach the age of marriage; if then ye find sound judgement in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: but all-sufficient is Allah in taking account.

Pickthall:

(6) Prove orphans till they reach the marriageable age; then if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of the orphans); and whoso is poor let him take thereof in reson (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.

Maududi:

(6) And go on observing and testing the orphans until they reach marriageable age: then if you perceive that they have become capable, deliver to them their property. Be on your guard against devouring their property unjustly and wastefully and hastily lest they should grow up to demand it. If the guardian is rich, let him abstain from the orphan's property, and if poor, let him eat of it fairly. When you hand over to them their property, then have some people to witness it, and Allah suffices as Reckoner.

On Divorce Surah Al-Talaq (65): Verse 2

Yusuf Ali:

(2) Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two people from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day, and for those who fear Allah, He (ever) prepares a way out.

Pickthall:

(2) Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him:

Maududi:

(2) Then when they have reached the end of their (waiting) period, either retain them (in wedlock) gracefully or part with them gracefully, and call to witness two just men from among yourselves, and (O witnesses,) bear witness equitably for the sake of Allah, in whatever he does, Allah shall open for him a way out of the difficulties...

NOTE: see also Surah Al-Talaq (65): Verses 1-7

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
فَارْقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوْيَ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

Witness to Lewdness Surah Al-Nissa (4): Verse 15

Yusuf Ali:

(15) If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to their houses until death do claim them, or Allah ordain for them some (other) way.

Pickthall:

(15) As for those of your women who are guilty of lewdness, call

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ
لَهُنَّ سَبِيلًا

to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

Maududi:

(15) If any of your women be guilty of indelicacy, call for four witnesses from among yourselves to testify against them. If they give evidence and prove the guilt, then confine them to their houses until death comes to them or Allah opens some other way out for them.

NOTE: see also Surah al-Nissa (4): Verses 15-16

On Accusing Women of Adultery Surah Al-Nur (24): Verses 4-5

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ
شُهَدَاءَ فَأُولَٰئِكَ جُلْدُهُمْ عَشْرٌ وَهُمْ لَا يَحْمِلُونَ
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٤﴾
إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

Yusuf Ali:

(4) And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations) - flog them with eighty stripes; and reject their evidence ever after; for such men are wicked transgressors.

(5) Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.

Pickthall:

(4) And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - they indeed are evil-doers -

(5) Save those who afterward repent and make amends. (For such) Lo! Allah is Forgiving, Merciful.

Maududi:

(4-5) As for those persons who charge chaste women with false accusations, but do not produce four witnesses, flog them with eighty stripes and never accept their evidence afterwards, for they themselves are transgressors, except for those who repent and reform themselves; for Allah is Forgiving and Merciful (for them).

NOTE: see also Surah Al-Nur (24): Verses 2-4

La'an Evidence Surah Al-Nur (24): Verses 6-9

Yusuf Ali:

(6) And for those who launch a charge against their spouses, and have (in support) no evidence but their own - their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;

(7) And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

(8) But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie;

(9) And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

Pickthall:

(6) As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;

(7) And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

(8) And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,

(9) And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.

Maududi:

(6-9) As for those who accuse their own wives but have no witness except themselves, the evidence of one of them (is that) he shall swear four times by Allah and declare that he is true (in his charge). Then the fifth time he shall declare that Allah's curse be upon him if he be false (in his charge). (As for the woman), it shall avert the punishment from her if she swears four times by Allah that the man is false (in his charge) and the fifth time she invokes Allah's wrath upon herself, if he be true (in his charge)

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ⑥

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ⑦

وَيَذَرُوهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ⑧

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ⑨

On Making Bequests Surah Al-Mai'dah (5): Verses 106-108

Yusuf Ali:

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ
أَحَدُكُمُ الْمَوْتَ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا
عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ
تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَنِ بِاللَّهِ
إِنْ أُرْتَبِتُمْ لَا تَنْشُرِي بِهِ شَهَادَةً لَّوْكَانَ ذَا
قُرْبَىٰ وَلَا نَكَتُمْ شَهَادَةَ اللَّهِ إِنَّكَ إِذَا لَمَسْتُمُ
الْأَشْيَاءَ ۝

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ أَشْيَاءَ فَأَخْرَبَ
يَقُومِينَ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ
الْأَوَّلِينَ فَيُقْسِمَنِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ
مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمَسْنَا
الظُّلُمَاتِ ۝

ذَلِكَ أَذَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا
أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ آيْمَانِهِمْ وَلَقَدْ
اللَّهُ وَاسِعُؤَا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ۝

(106) O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests - two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any wordly gain even though the (beneficiary) be our near relation: We shall hide not the evidence before Allah: If we do then behold! The sin be upon us!"

(107) But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places - nearest in kin among those who claim a lawful right: Let them swear by Allah; "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, Behold! the wrong be upon us!"

(108) That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah and listen (to His counsel); for Allah guideth not a rebellious people.

Pickthall:

(106) O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case you are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we would be of the sinful.

(107) But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for then indeed we should be of the evil-doers.

(108) Thus it is more likely that they will bear true witness or fear that after their oath the oath (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.

Maududi:

(106) O Believers, when the time of death approaches anyone of you, and he is going to make his will, the principle of evidence is that two just men from among you should act as witnesses. Or, if you are on a journey and the calamity of death befalls you there, the two witnesses may be taken from among the non-Muslims. Then, if you have any doubt, both the witnesses should be detained (in the Mosque) after the Prayer, and they should testify upon oath by Allah, "We are not going to sell our evidence for any personal benefit, and even though one be our own relative, (we will not be partial to him); we are not going to hide evidence which we are giving for the sake of Allah: for we would be sinners if we do so."

(107-108) But if it is discovered that the two had been guilty of this same sin, then two other better qualified witnesses than the former, from among those who were deprived of their right, should come forward and testify upon oath by Allah, "Our testimony is truer than their testimony, and we have not made any transgression in our testimony: we shall be among the unjust, if we do so." It is expected that in this way the people will give only true evidence: or, at least, they will fear lest their oaths be contradicted by subsequent oaths. Fear Allah and listen: Allah does not show His Guidance to those who are disobedient.

Women's Oath of Allegiance Surah Al Mumtahanah (60): Verses 10-12

Yusuf Ali:

(10) O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom.

(11) And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
فَأَمْتَحِنُوهُنَّ إِنَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهْنَّ حِلٌّ
لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا
وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ وَلَا تَتَّبِعُوا أَهْوَاءَ الْكَافِرِينَ وَمَا أَنْفَقْتُمْ
مِمَّا أَنْفَقْتُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ عَلَيْهِمْ
حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٠﴾

وَأَنْ قَاتِلُوهُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْلِ
فَعَاقِبُوهُمْ فَاُولَٰئِكَ مَتَّعْتُمْ أَزْوَاجَهُمْ بِمِثْلِ
مَا أَنْفَقُوا وَأَنْتُمْ وَاللَّهُ الَّذِينَ أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٢﴾
يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ
عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا
يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِهَتَّانٍ
يَفْتَرِيهِ بَيْنَ أَيْدِيهِنَّ وَأَنْجُلِهِنَّ وَلَا يَعْصِينَكَ
فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣﴾

other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in Whom ye believe.

(12) O Prophet! when believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter - then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.

Pickthall:

(10) O ye who believe! When believing women come unto you as fugitives, examine them. Allah is best aware of their faith. Then if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. And give the disbelievers that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let the disbelievers ask for that which they have spent. That is the judgement of Allah. He judgeth between you. Allah is Knower, Wise.

(11) And if any of your wives have gone from you unto the disbelievers and, afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent; and keep your duty to Allah in whom ye are believers.

(12) O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

Maududi:

(10-11) O You who have believed, when the believing women come to you as emigrants, examine and test (their faith), although Allah alone knows best the reality of their faith. Then when you find them to be true believers, do not return them to the disbelievers. Neither are they lawful for the disbelievers nor are the disbelievers lawful for them. Return to their disbelieving husbands the dowers that they had given them; and there is no blame on you if you marry them when you have paid them their

dowers. And you also should not hold back unbelieving women in marriage: ask for the dowers that you had given to your unbelieving wives, and let the disbelievers ask for the dowers that they had given to their Muslim wives. This is Allah's Command: He judges between you, and He is All-Knowing, All-Wise. And if you do not get back from the disbelievers a part of the dowers of your disbelieving wives, and then your turn comes, pay to the people whose wives have been left on the other side an amount equivalent to the dowers given by them. And fear that Allah in Whom you have believed.

(12) O Prophet when the believing women come to you to take the oath of allegiance, and pledge that they would neither associate anything with Allah, nor steal, nor comit adultery nor child-murder, nor bring a calumny forged between their own hands and feet, nor disobey you in what is good, accept their allegiance and pray for their forgiveness. Surely Allah is All-Forgiving, All-Merciful.

RETRIBUTION AND BLOODMONEY

Injunction Not to Kill Surah Al-Nissa (4): Verse 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا
تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝

Yusuf Ali:

(29) O ye who believe! Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual good will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!

Pickthall:

(29) O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

Maududi:

(29) O Believers, do not devour one another's property by unlawful ways; (instead of this) do business with mutual consent. And do not kill yourselves: believe it that Allah is Compassionate to you.

Surah Bani Isra'il (17): Verse 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ
مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا
يُتْرَفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ۝

Yusuf Ali:

(33) Nor take life - which Allah has made sacred - except for a just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law).

Pickthall:

(33) And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

Maududi:

(33) Do not kill any soul whose killing has been forbidden by Allah, except by right: and if one is killed unjustly We have granted the right of retribution to his guardian. So he should not transgress the limits in retaliation, for he shall be helped.

Retribution and Bloodmoney Surah Al Baqra (2): Verses 178-179

Yusuf Ali:

(178) O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this, whoever exceeds the limits shall be in grave penalty.

(179) In the Law of Equality there is (saving of) life to you, O ye men of understanding; that ye may restrain yourselves.

Pickthall :

(178) O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.

(179) And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).

Maududi :

(178-179) O believers, the law of retribution has been prescribed for you in cases of murder; if a free man commits a murder, the free man shall be punished for it and a slave for a slave; likewise if a woman is guilty of murder the same shall be accountable for it. But in case the injured brother is willing to show leniency to the murderer, the blood money should be decided in accordance with the common law and the murderer should pay it in a genuine way. This is an allowance and mercy from your Lord. Now there shall be a painful torment for anyone who transgresses the limits after this. O men of understanding, there is security of life for you

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ
الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ
إِلَيْهِ بِإِحْسَانٍ ۚ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ
فَمَنْ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾
وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

in the law of retribution. It is expected that you will refrain from breaking this law.

Murder Among Believers Surah Al-Nissa (4): Verses 92-93

Yusuf Ali:

وَمَا كَانَ لِلْمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ
قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ
إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ
لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ قَدِيدَةٌ مَسْلُومَةٌ
إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خُلْدًا فِيهَا
وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

(92) Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due); if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. And for those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah for Allah hath all knowledge and all wisdom.

(93) If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

Pickthall:

(92) It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh from a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

(93) Whoso slayeth a Believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.

Maududi:

(92-93) It does not behove a Believer to slay another Believer except by error and if one slays a Believer by error, he must set free one believing slave as expiation and pay blood-money to the

heirs of the slain person; and pay blood-money to the heirs of the slain person unless they charitably forgo it. But if the murdered Muslim belonged to a people who are at enmity with you, then the expiation shall be the freeing of one believing slave; and if the slain person belonged to a non-Muslim ally of yours, then the blood-money must be paid to his heirs and a believing slave has to be set free. But if one could not afford a slave, then he must fast two consecutive months. This is the way enjoined by Allah for repentance; Allah is All-Knowing, All-Wise. As regards the one who kills a Believer wilfully, his recompense is Hell, wherein he shall live for ever. He has incurred Allah's wrath and His curse is on him, and Allah has prepared a woeful torment for him.

Punishment for Waging War against Allah Surah Al Mai'dah (5): Verses 32-34

Yusuf Ali:

(32) On that account: We ordained for the Children of Israel that if anyone slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people; and if anyone saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land.

(33) The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;

(34) Except for those who repent before they fall into your power: in that case, know that Allah is Oft-Forgiving, Most Merciful.

Pickthall:

(32) For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than man-slaughter or corruption in the earth, it shall be as if he had killed all mankind, and whosoever saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's sovereignty), but afterwards lo! many of them became prodigals in the earth.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسِرُونَ ﴿٣٢﴾
إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُهُمْ فِي الدُّنْيَا وَاللَّهُ عَزِيزٌ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْرَأُوا عَلَيْهِمْ فَأَعْلَوْا أَنَّهُمْ غُفْرَانٌ عَظِيمٌ ﴿٣٤﴾

(33) The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed, or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;

(34) Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.

Maududi:

(32) That was why We prescribed this for the children of Israel: "He who killed any person, unless it be a person guilty of manslaughter, or of spreading chaos in the land, should be looked upon as though he had slain all mankind, and he who saved one life should be regarded as though he had saved the lives of all mankind." But the majority of them went on committing excesses in the land even after Our Messengers came to them one after the other with clear directions.

(33-34) The punishment of those who wage war against Allah and His Messenger and run about to spread mischief in the land is this: they should be put to death or crucified or their alternate hands and feet should be cut off, or they should be banished from the land. This is the disgrace and ignominy for them in this world and there is in store for them a harsher torment in the Hereafter, except those, who repent before you have power over them, for you should know that Allah is Forgiving and Compassionate.

Eye for an Eye Surah Al-Mai'dah (5): Verse 45

Yusuf Ali:

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ
بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ
فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

(45) We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers.

Pickthall:

(45) And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for

the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.

Maududi:

(45) We had prescribed this decree in the Torah for the Jews: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and for all wounds equal retaliation." However, whoever forgoes retaliation as charity, it shall be expiation for him: those, who do not judge by the Law which Allah has sent down, are indeed the unjust people.

Prohibition of Infanticide Surah Al-An'am (6): Verse 151

Yusuf Ali:

(151) Say: "Come, I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents; kill not your children on a plea of want - We provide sustenance for you and for them - come not nigh to shameful deeds, whether open or secret; take not life which Allah hath made sacred, except by way of justice and law: Thus doth He command you, that ye may learn wisdom.

Pickthall:

(151) Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe nothing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath commanded you, in order that ye may discern.

Maududi:

(151) O Muhammad, say to them, "Come, I will recite what limits your Lord has set for you." (He has enjoined:) That you should not set up anything as a partner with Him, and you should treat your parents kindly, and you should not kill your children for fear of poverty, for We provide sustenance for you and will provide sustenance for them also, and you should not go near indecent things whether they be open or hidden, and you should not kill

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا
بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ
مِنْ أَمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا
النَفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ
وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

any living being whom Allah has forbidden to kill except by right. These are the things which He has enjoined on you: it may be that you use your common sense.

Surah Bani Isra'il (17): Verse 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ
وَأَيُّكُمْ إِن قَتَلْتُمْهُمْ كَانَ خَطَاً كَبِيراً ﴿٣١﴾

Yusuf Ali:

(31) Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

Pickthall:

(31) Slay not your children, fearing a fall to poverty. We shall provide for them and for you. Lo! the slaying of them is great sin.

Maududi:

(31) Do not kill your offspring for fear of want: for it is We Who provide for them and for you as well. Indeed, their killing is a heinous crime.

OTHER VERSES ON WOMEN

Menstruation Surah Al-Baqra (2): Verse 222

Yusuf Ali:

(222) They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses; and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا
النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ
فَإِذَا طَهَّرْنَ فَأَنْتَهُنَّ مِنْ جَنْبِكُمْ أَمْرٌ كَمَا اللَّهُ إِنْ
اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

Pickthall:

(222) They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanliness.

Maududi:

(222) They ask about the monthly course. Say, "It is a state of impurity; so keep apart from women during their monthly course and do not go near them until they are clean. When they have cleansed themselves, then you may go to them in the manner Allah has enjoined you." Most surely Allah loves those people who refrain from evil and keep themselves pure and clean.

Women Are Tilth Surah Al-Baqra (2): Verse 223

نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَأَنْتُمْ حَرِثُوهُ أَنْ تَسْأَمُوا
فَعَمَلُوا لِنَفْسِكُمْ فَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوْنَ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

Yusuf Ali:

(223) Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

Pickthall:

(223) Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).

Maududi :

(223) Your wives are your tilth: so you may go to your tilth as you please, but you should take care of your future and refrain from the displeasure of Allah. Know it well that one Day you shall meet Him. (O Prophet!) bear good tidings (of true success) to the Believers.

Angels as Daughters Surah Bani Isra'il (17): Verse 40

أَفَأَصْفُكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ
إِنَاثًا إِنَّكُمْ تَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

Yusuf Ali:

(40) Has then your Lord, (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!

Pickthall:

(40) Hath your Lord then distinguished you (O men of Mecca) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word !

Maududi:

(40) What! has your Lord favoured you with sons and adopted angels as daughters for Himself? Indeed, it is a big lie that you are uttering.

The Womb Surah Al-R'ad (13): Verse 8

Yusuf Ali:

(8) Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.

Pickthall:

(8) Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.

Maududi:

(8) Allah knows what every female bears in her womb: He is fully aware of what is taking shape in the womb and also what decrease or increase occurs therein. Everything has its fixed measure with Him.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِقَدَارٍ ۝

Gender Purity Surah Al-Baqra (2): Verse 187

Yusuf Ali:

(187) Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; But He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint.

Pickthall:

(187) It is made lawful for you to go unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُون أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَىٰ الْإِيلَاءِ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ يَكْفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَٰلِكَ يَبَيِّنُ اللَّهُ لِيَّتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ۝

hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. This Allah expoundeth His revelations to mankind that they may ward off (evil).

Maududi:

(187) It has been made lawful for you to go to your wives during the nights of the Fast days. They are (like) a garment to you and you are (like) a garment to them. Though Allah knew that you were secretly dishonest to yourselves, He has pardoned your guilt and forgiven you. Now you are permitted to have intercourse with your wives and enjoy what Allah has made lawful for you. You are also permitted to eat and drink during the nights of the Fast months, until you can discern the white streak of dawn from the blackness of night. The (abstain from all these things and) complete your Fast till nightfall. But you should not have intercourse with your wives while you confine yourselves to mosques (during the last ten days of Ramadan). These are the bounds set by Allah; so do not even go near them, In this way Allah makes His Commands clear to mankind. It is expected that they will guard themselves against wrong ways.

Motherhood Surah Al-Luqman (31): Verse 14

Yusuf Ali:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا
وَهُنَّ ذُرِّيَّتُهُ فِي عَمَرَيْنِ ۚ أَنِ اشْكُرْ لِلَّهِ وَلِلْوَالِدَيْنِ
إِذَا رَأَوْا تَوَسُّعًا ۖ

(14) And we have enjoined on man (To be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: To Me is (thy final) Goal.

Pickthall:

(14) And we have enjoined upon man concerning his parents - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.

Maududi:

(14) And the fact is that We have Ourselves enjoined man to recognise the rights of his parents: his mother bore him in her

womb with weakness upon weakness and weaning took two years. (That is why We admonished him to the effect:) "Give thanks to Me and to your parents: To me you have to return."

Surah Al-Ahqaf (46): Verse 15

Yusuf Ali:

(15) We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says "O my Lord! Grant me that I may be grateful for Thy favour which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."

Pickthall:

(15) And We have commended unto man kindness towards his parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee).

Maududi:

(15) We have enjoined man to treat his parents with kindness. His mother bore him with trouble and she gave him birth with trouble, and his bearing and his weaning took thirty months until when he attained to his full strength and became forty years old, he said, "O my Lord, grant me the grace that I may thank You for the favours You have bestowed on me and on my parents, and that I should do such good works as may please You, and make my children also good to comfort me. I turn to You in penitence and I am of those who have surrendered to You (as Muslims)."

وَوَضَّيْنَا لِلْإِنْسَانِ إِلَىٰ وَالِدَيْهِ إِحْسَانًا خَمَلَتْهُ أُمُّهُ
كُرْهًا وَوَضَعَتْهُ كُرْهًا وَخَمَلُهُ وَفِضْلُهُ ثَلَاثُونَ
شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ
رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
ذُرِّيَّتِي إِنِّي بُدْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

النساء في ظل الشريعة الإسلامية

نوائين زير اثر مسم قوائين
Women living under muslim laws
النساء في ظل قوائين المسلمين
Femmes sous lois musulmanes



شرکت گاه