

## SURAH-63

### AL-MUNAFIQUN

This Madni Surah derives its name from word "Al-Munafiqun" occurring in the first verse. The exact period of its revelation is not known with certainty. According to most of the scholars, this Surah was revealed in the end of 3 A.H. or in the beginning of 4 A.H. just after the Battle of Uhud when this battle had unmasked the hypocrites. But according to syed Abul 'Ala Maududi, this Surah was revealed just after Prophet's campaign against Bani-Al-Mustaliq in 6 A.H.

This Surah entirely deals with the problem of hypocrisy and with the antagonistic attitude of the hypocrites towards the Prophet and the Muslims in general and the Muhajirin (Emigrants) in particular. However, before discussing the contents of this Surah, it would be very proper if we have a glance at the history of the hypocrites of Madinah.

It is stated that before the Prophet's migration to Madinah, the tribes of Aus and Khazraj had almost agreed on the leadership of Abdullah bin Ubayy bin Salul, the Chief of the Khazraj, in order to put an end to their mutual fighting. But when the Prophet came to Madinah with a considerable number of his devoted followers at the invitation of the converts from both the tribes, the plans of this person were frustrated. He became helpless as Islam had taken its roots firmly in almost every house of Madinah and the people started looking naturally to the leadership of the Prophet (PBUH). So Abdullah bin Ubayy, having no other option, entered Islam along with many of his followers. However, his heart was burning with rage, for the Prophet had deprived him of his chance of becoming king. Apparently posing as a devoted Muslim, he remained nevertheless always on the look out to exploit every possible opportunity to create dissension among the Muslims, to harm Islam and to weaken the position of the Prophet. First great opportunity which he found to expose his vendetta against Islam and the Prophet was the occasion of the Battle of Uhud. When the Prophet was marching out of Madinah with his only 1000 ill-equipped men to resist the invasion of 3000 well-equipped troops of Quraish, this hypocrite broke away with 300 men. Then at the time of Prophet's siege of the treacherous Jewish tribe of Bani Nadir in 4 A.H., he and his associates sent messages to the Jews saying: "Stand firm. We are with you. If you are attacked, we would fight on your side, and if you are driven out, we would go out with you." Allah himself has exposed this intrigue of the hypocrites in verses 11-17 of Surah Al-Hashr.

During Prophet's campaign against pagan tribe of Bani- Al-Mustaliq in 6 A.H., Abdullah bin Ubayy and the hypocrites planned two great mischiefs: One was the

false allegation against Prophet's wife Hadrat Ayesha (which has been referred to in verses 11-20 of Surah An-Nur); and the occasion to make the other mischief arose when a small quarrel between a Muhajir and an Ansari led to almost near war position between the two groups of Muslims. Abdullah bin Ubayy at this occasion said: "Do not give financial help to these (poor refugees) who are with Muhammad, so that they may disperse and desert him. By God when we return to Madinah, the honourable ones (I and my followers) will drive out from it the mean ones." It is to these words of this hypocrite that the verses 7-8 of this Surah refer.

The main contents of this Surah are now briefly discussed. Verses 1-5 describe the behaviour of the hypocrites, their outward show of posing as Muslims, but their real position of disbelief. Verse 6 shows that hypocrisy is such a big sin that even the prayer of the messenger may not be accepted by Allah for their forgiveness. Verses 7-8, as mentioned above, refer to the designs of Abdullah bin Ubayy and his hypocrite associates. Verses 9-11 give certain instructions to the believers and especially urge them to spend for the cause of Allah before the time of death comes.

### Lesson-331 : Behaviour of the hypocrites

In the name of Allah, the Most Beneficent, the Most Merciful.

1. When the hypocrites come to you (O Muhammad), they say: We bear witness that you are indeed the messenger of Allah. Allah knows that you are indeed His messenger but Allah bears witness that the hypocrites are indeed liars.

2. They have made their oaths a shield so that they may hinder men from the path of Allah. Evil is indeed what they do.

3. That is because they believed, then disbelieved. So their hearts are sealed and therefore they do not understand.

4. When you see them, their good physique pleases you, and when they speak, you listen to their speech. They are (as worthless) as blocks of wood propped up. They deem every shout against them (because they are very timid). They are your enemies, so beware of them. May Allah destroy them! How they are perverted!

5. And when it is said to them: "Come, the messenger of Allah will ask forgiveness for you", they shake their heads and you see them turning away in arrogance.

6. It is the same for them whether you ask forgiveness for them or you do not ask forgiveness for them, Allah is not going to forgive them. Allah, verily, does not guide the evil-living people.

7. They are the ones who say: Do not spend on those who are with the messenger of Allah until they disperse (and desert him). Whereas to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand it.

إِنَّا نَحْنُ (٦٣) سُورَةُ الْمُنْفِقِينَ وَالْحَمْدُ لِلَّهِ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ  
 اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ أَنَّ  
 الْمُنْفِقِينَ لَكَاذِبُونَ ۝  
 إِتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ  
 إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝  
 ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ  
 فَهُمْ لَا يَفْقَهُونَ ۝  
 وَإِذَا رَأَيْتَهُمْ تُحِبُّكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا  
 تَسْمِعْ لِقَوْلِهِمْ كَأَنَّكُمْ كُحُوبٌ مُّسْنَدَةٌ يُحَسِبُونَ  
 كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدَاؤُا فَاحْذَرُهُمْ فَتَلَاهُمْ  
 اللَّهُ إِنِّي يَوْمَ كُونُ ۝  
 وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا  
 رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۝  
 سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ  
 لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي  
 الْقَوْمَ الْفَاسِقِينَ ۝  
 هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ  
 رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَيَلَّوْا وَخَلَّيْنِ السَّمَوَاتِ  
 وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ ۝

8. They say: If we return to Madinah, surely the more honourable will drive out the meaner therefrom. Whereas the honour belongs to Allah and His messenger and the believers, but the hypocrites do not know it.

9. O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. And whosoever does it, then such are the losers.

10. And spend of that (in the cause of Allah) with which We have provided you, before death comes to one of you and he says: My Lord! If only You would give me respite for a little while, then I should give alms and be among the good-doers.

11. But Allah does not grant respite to any soul when its appointed time (of death) comes. And Allah is Aware of what you do.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ  
مِنْهَا الْرَاكِلَ وَالْغُرَبَاءُ وَالْمَسْكِينُ وَالْمُهَاجِرِينَ  
وَالْمُتَلَدِّينَ ۗ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ٥  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتْلُوا كُمْ مَوَالِكُمْ وَلَا  
أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ  
فَأُولَئِكَ هُمُ الْخٰسِرُونَ ٦  
وَأَنْفُسُوا مِنْ مَارَمَ فَنُكْمُ مِنْ قَبْلِ أَنْ يَأْتِيَ  
أَحَدَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي  
إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ  
الطَّالِحِينَ ٧  
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ ٨

## SURAH-64

### AT-TAGHABUN

This Madni Surah takes its name from the word "At-Taghabun" "mutual loss and gain" in verse 9. It is an early Madni Surah probably revealed in 1 A.H.

The central theme of this Surah is the invitation to Faith, resurrection of the dead, reward and punishment on the Day of Judgement (called in this Surah Day of Mutual Loss and Gain), and spending in the way of Allah. In the verse 1-4 it has been stated that all creatures praise and glorify Allah Who has created you, Who has created the heavens and the earth with truth, and Who knows all that is in the heavens and the earth. In the next few verses, the disbelievers have been addressed telling them the fate of the previous people who rejected their messengers and inviting them to faith. It has been brought to their notice that Allah would definitely resurrect them after their death and would gather them on the Day of Mutual Loss and Gain and would reward the good doers and punish the evil doers. No calamity befalls anyone except by Allah's leave. There is no God save Him, so obey Him and His messenger. Verses 14-18 address the believers and enjoin the believers to fear Allah and spend in His way. They are told that their wealth and their children are a trial for them. Verse 14, according to some commentators, refers to the pressure brought on the Muslims by their wives and children to prevent them from migrating to Madinah at the time of Hijrah.

**Lesson-332 : Lesson for believers**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. All that is in the heavens and all that is in the earth glorifies Allah. To Him belongs sovereignty and to Him belongs praise, and He has power over everything.
2. He it is Who created you, yet some of you are disbelievers while some of you are believers. And Allah is Seer of what you do.
3. He created the heavens and the earth with truth and He shaped you and gave you good shapes, and to him is (your) return.
4. He knows what is in the heavens and the earth and He knows what you hide and what you proclaim. And Allah is Knower of what is in the breasts.
5. Have you not received the news of those who disbelieved aforetime? They tasted the punishment of their deeds and for them there will be painful torment (in the Hereafter).
6. That is because their messengers came to them with clear proofs, but they said: Will the men guide us? So they disbelieved and turned away, and Allah did not care. Allah is Rich (and Independent of them), Worthy of all praise.
7. Those who disbelieve claim that they will not be raised to life again. Say (O Muhammad, to them): Yes! By my Lord, you will be certainly raised to life and then you will be surely informed of what you did; and that is easy for Allah.
8. So believe in Allah and His messenger and in that light (the Quran) which We have revealed. And Allah is well informed about what you do.
9. The Day when He will gather you for the Day of Gathering, that will be a Day of Mutual Loss and Gain. And whoso believes in Allah and does good deeds, He will remit from him his sins, and

آيَاتُهَا (٦٤) سُورَةُ التَّعَابُثِ فَلْيَنْتَبِهُوا لِقَوْلَانَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝  
 یَسْبُحُ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ اَلَهُ  
 الْمُلْکُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ ۝  
 هُوَ الَّذِیْ خَلَقَکُمْ فَمِنْکُمْ کٰفِرٌ وَمِنْکُمْ مُّؤْمِنٌ ۝  
 وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ۝  
 خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَکُمْ  
 فَاَحْسَنَ صُوْرَکُمْ ۝ وَالْاِیَّهَ الْمَصِیْرُ ۝  
 یَعْلَمُ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ وَیَعْلَمُ مَا  
 تُسْرُوْنَ وَمَا تُعْلِنُوْنَ ۝ وَاللّٰهُ عَلِیْمٌ بِذٰلِکَ  
 الْغُیُوْبِ ۝

الَّذِیْنَ کَفَرُوْا مِنْ قَبْلُ قَدْ اَقْوٰ  
 وَبَالَ اَمْرِہُمْ وَلَهُمْ عَذَابٌ اَلِیْمٌ ۝  
 ذٰلِکَ بِاَنَّهُ کَانَتْ تَاْتِیْہُمْ رُسُلُہُمْ بِالْبَیِّنٰتِ  
 فَقَالُوْا اَبَشِّرْہُمْ وَمِنَّا کٰفِرُوْا وَتَوَلَّوْا وَاسْتَعْتٰی  
 اللّٰهُ وَاللّٰهُ عَزِیْزٌ حَمِیْدٌ ۝

رَعَمَ الَّذِیْنَ کَفَرُوْا اَنْ لَّنْ یُّبْعَثُوْا قُلُوبًا  
 لِّتُبْعَثَنَّ تَعٰلَمُکُمْ بِمَا عَمِلْتُمْ وَذٰلِکَ عَلٰی  
 اللّٰهِ یَسِیْرٌ ۝

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِہِ وَالتَّوْرَ الَّذِیْ  
 اَنْزَلْنَا ۝ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ۝

یَوْمَ یَجْمَعُکُمْ لِیَوْمِ الْجَمْعِ ذٰلِکَ یَوْمُ التَّلٰغٰثِ  
 وَمَنْ یُّؤْمِنْ بِاللّٰهِ وَیَعْمَلْ صٰلِحًا یُکْفِرْ عَنَّا سِیْئٰتِہٖ

will admit him into Paradise under which rivers flow, to abide in it forever. That is supreme success.

10. But those who disbelieve and deny Our revelations, such are the dwellers of Fire; they will abide therein, and that is an evil abode.

11. No calamity befalls except by Allah's leave. And whosoever believes in Allah, He guides his heart. And Allah is Knower of all things.

12. And obey Allah and obey His messenger. But if you turn away, then the duty of Our messenger is only to convey the message clearly.

13. Allah! There is no God except Him. And in Allah, let the believers put their trust.

14. O you who believe! Verily, among your wives and your children there are enemies for you, therefore, beware of them. But if you pardon and overlook and forgive, then verily, Allah is Forgiving, Merciful.

15. Your wealth and your children are only a trial (for you), whereas Allah! with Him is great reward.

16. So have fear of Allah as much as you can, and listen, and obey, and spend; that is better for your own selves. And whosoever is saved from his own greed, such are the successful.

17. If you lend to Allah a goodly loan, He will pay you back double of it and will forgive you (your sins). And Allah is Responsive, Forbearing.

18. (He is) the Knower of unseen and seen, the Mighty, the Wise.

وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
النَّارِ خَالِدِينَ فِيهَا ذَٰلِكَ أَلْحَقُ الْمَصِيرُ ﴿١١﴾  
مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ  
بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾  
وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا  
عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿١٣﴾  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٤﴾  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن مِّنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَوْا وَتَصْفَحُوا وَ  
تَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٥﴾  
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ  
أَجْرٌ عَظِيمٌ ﴿١٦﴾  
فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْعُوا وَاطِيعُوا  
أَنْفُسَكُمْ خَيْرٌ لَّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ  
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧﴾  
إِن نُّقِرُوا لَئِن لَّمْ يَمُنُّوا بِاللَّهِ قَرَضًا حَسَبًا يُّضِعُّهُ لَكُمْ وَ  
يَغْفِر لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٨﴾  
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

**SURAH-65****AT-TALAQ**

This Surah derives its title from its verses 1-7 wherein the law of divorce has been expounded. This is a Madni Surah and its exact period of revelation is not known. According to most of the commentators it was either revealed in 6 A.H. or a little earlier but after the revelation of verses (228-233) of Surah Al-Baqarah which are about divorce.

Law of divorce had been laid down for the Muslims in verses (228-233) of Surah 2 by the Holy Qur'an. The traditions indicate that the people started making mistakes in understanding the law as well as in applying it. Some people committed error in pronouncing three divorces simultaneously in a single sitting, while some others like Abdullah bin Umar bin Al-Khattab committed error in pronouncing divorce in the period of menstruation. So this Surah was revealed to correct such people and to further explain the law. The central theme or the subject matter of the Surah, as is clear from its name, is the divorce. The Surah clarifies and further elucidates the procedure and law regarding divorce, observance of Iddah (the waiting period), suckling of the child and maintenance of the divorced wives during Iddah and during suckling period.

**Lesson-333 : Law of Divorce**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O Prophet! When you (and the believers) divorce women, divorce them for their prescribed waiting period (Iddah) and count the waiting period accurately, and fear Allah, your Lord. Do not drive them out of their homes (during the waiting period) nor they themselves should leave unless they have committed open immorality. These are the limits set by Allah: and he who transgresses Allah's limits, he indeed wrongs his own soul. You never know that Allah may, thereafter, bring about some new thing (like reconciliation) to happen.

2. Then, when they have reached (the end of) their term (i.e. waiting period), either retain them gracefully or part with them in a graceful manner. And call to witness two just persons from among you, and establish upright evidence for Allah. This admonition is given to him who believes in Allah and the Last Day. And whosoever fears Allah, Allah will make a way for him to get out (of difficult situations).

3. And He will give him sustenance from sources which he could never think of. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah brings His commands to fulfillment. Indeed Allah has set a measure for every thing.

4. And for such of your women who have passed the age of menstruation, if you doubt, their period of waiting shall be three months, and the same shall apply to those who have not menstruated as yet. And for those who are pregnant, their waiting period ends when they deliver their burden. And whosoever fears Allah, He makes his course easy for him.

5. This is the commandment of Allah which He has sent down to you. And he who fears Allah, He will remit from him his sins and enhance reward for him.

إِنشَاءً (٦٥) سُورَةُ الطَّلَاقِ وَمَلَكٌ مِنْ رَبِّكَ نُنَادِيكُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ

وَاحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ

مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يُتَيَّنَ بِفَاحِشَةٍ

مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ

اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ

يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ①

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ

فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ②

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى

اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ

اللَّهُ لِلْكَافِرِ شَيْئًا قَدَرًا ③

وَالَّذِي يَسْنَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ

فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ يَحْيَضْ وَوَلَاتُ

الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ

اللَّهُ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ④

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ

عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ⑤

6. Lodge them (during their waiting period) where you yourselves live, according to your means, and do not harass them so as to make life hard for them. And if they are pregnant, then spend on them till they deliver their burden. And if, after that (delivery), they suckle the child for you, give them their due wages and settle the matters (like wages) with mutual consultation in a fair way. But if you create difficulties for each other, then some other woman would suckle the child for him (i.e. the father of the child).

7. Let the rich man spend according to his means and let him whose means are restricted spend out of that which Allah has given him. Allah does not burden a person with more than what He has given him. Allah may soon bring ease after hardship.

8. And how many townships there are which revolted against the commandment of their Lord and His messengers, and We called them to severe account and punished them with a horrible torment.

9. So they tasted the evil results of their misdeeds and the consequence of their misdeeds was loss.

10. Allah has prepared for them a severe torment. So fear Allah, O you men of understanding, who have believed. Allah has indeed sent down to you an admonition (i.e. the Quran).

11. A messenger (also) who recites to you Allah's revelations made plain so that he may bring those who believe and do good deeds out of darkness into light. And whosoever believes in Allah and does good deeds, Allah will admit him into Gardens (Paradise) under which rivers flow, to live therein forever. Allah has indeed made good provision for him.

12. Allah is He Who has created seven heavens and of the earth the like thereof (i.e. seven earths). His commandment descends between them so that you may know that Allah has power over all things and that Allah encompasses all things in His knowledge.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلًا فَلَا تُنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا بِكُمُ بَعْرُوفًا وَإِنْ تَعَاسَرْتُمْ فَسَتَرْضِعْ لَهُ أُخْرَى ①

لِيُنْفِقُوا ذُورَةً مِمَّنْ سَعَى مِنْ قَدَرِ عَلَيْهِمْ رِزْقُهُ فَلَئِنْ نَفِقُوا مِمَّا آتَاهُ اللَّهُ لَا يَكْفِ اللَّهُ نَفْسًا إِلَّا مَا بَعِثْنَا مِنْ قَبْلُ لِيُذَكِّرَ اللَّهُ بَعْدَ خُسْرٍ يُسْرًا ②

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَدَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَمَا سَلَبْنَا حِسَابًا شَدِيدًا أَذَعَبْنَا بِهَا عَادًا نُنَكِّرُهَا ③

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ④  
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ إِنَّ اللَّهَ كَانَ بَشِيرًا ⑤  
لَقَدْ نَزَّلْنَا الْقُرْآنَ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ⑥

رَسُولًا لِيُنزِّلَ عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ⑦

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ سَبْعِينَ  
يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ⑧