Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

185. The month of Ramadan in which was revealed the Qurʾān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say Takbīr (Allāhu Akbar; Allāh is the Most Great) for having guided you so that you may be grateful to Him.

1 (V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

2 (V.2:185)

(A) Narrated Talhah bin ‘Ubaidullāh: A bedouin with unkempt hair came to Allāh’s Messenger صلى الله عليه وسلم and said, “O Allāh’s Messenger! Inform me what Allāh has made compulsory for me as regards the Salāt (prayers).” He replied: “You have to offer perfectly the five compulsory Salāt (prayers) in a day and night (24 hours), unless you want to pray Nawāfīl.” The bedouin further asked, “Inform me what Allāh has made compulsory for me as regards Saum (fasting).” He replied, “You have to fast during the whole month of Ramadān, unless you want to fast more as Nawāfīl.” The bedouin further asked, “Tell me how much Zakāt Allāh has enjoined on me.” The narrator added: Then, Allāh’s Messenger صلى الله عليه وسلم informed him all about the Laws (i.e. fundamentals) of Islām. The bedouin then said, “By Him Who has honoured you, I will neither perform any Nawāfīl nor will I decrease what Allāh has enjoined on me.” Allāh’s Messenger صلى الله عليه وسلم said, “If he is saying the truth, he will succeed (or he will be granted Paradise).” (Sahih Al-Bukhārī, Hadith No. 115, Vol. 3).

(B) Narrated Abū Hurairah: Allāh’s Messenger صلى الله عليه وسلم said, “As-Siyām (the fasting) is Junnah (protection or shield or a screen or a shelter from the Hell-fire). So, the person observing Saum (fasting) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, ‘I am fasting.’ ” The Prophet صلى الله عليه وسلم added, “By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allāh than the smell of musk. (Allāh says about the fasting person), ‘He has left his food, drink and desires for My sake. The Saum (fast) is for Me.’ So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.’ ” (Sahih Al-Bukhārī, Hadith No. 118, Vol. 3).
186. And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near to (them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are 'Libâs' [i.e. body cover, or screen, or 'Sakan', (i.e. you enjoy the pleasure of living with them – as in Verse 7:189) Tafsir At-Tabari], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do

* See Fath Al-Bâri Vol. 5, Page 5.
** Although all practices of worshipping are for Allâh, here Allâh نـال sings out Saum (fasting), because fasting cannot be practiced for the sake of showing-off, as nobody except Allâh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (Fath Al-Bâri, Vol. 5, Page 10)

(C) Narrated Abû Hurairâ: The Prophet صلى الله عليه وسلم said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allâh will not accept his fasting"). (Sahîh Al-Bukhârî, Hadîth No. 127, Vol. 3).


[1] (V. 2:186) Narrated Abu Hurairâ: نـال's Messenger صلى الله عليه وسلم said, "Allâh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil (praying or doing extra deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 509).
not have sexual relations with them (your wives) while you are in ṭikāf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayāt (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah’s set limits, orders) to mankind that they may become Al-Muttaqūn (the pious — See V.2:2).

188. And eat up not one another’s property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Bīr (piety, righteousness) that you enter the houses from the back but Al-Bīr (is the quality of the one) who fears Allah. So enter houses through their proper doors, and fear Allah that you may be successful.

190. And fight in the Way of Allah[^1] those who fight you, but transgress not the

[^1] (V. 2:190) Al-Jihād (holy fighting) in Allah’s Cause (with full force of numbers and weaponry) is given the utmost importance in Islam and is one of its pillars (on which it stands). By Jihād Islam is established, Allah’s Word is made superior, (His Word being La ilaha illallah which means none has the right to be worshipped but Allah), and His Religion (Islam) is propagated. By abandoning Jihād (may Allah protect us from that) Islam is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihād is an obligatory duty in Islam on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated 'Abdullāh bin Mas'ūd, “I asked Allah’s Messenger صلى الله عليه وسلم, “O Allah’s Messenger! What is the best deed?” He replied, “To offer the Salāt (prayers) at their early fixed stated times.” I asked, “What is next in goodness?” He replied, “To be good and dutiful to your parents.” I further asked, “What is next in goodness?” He replied, “To participate in Jihād in Allah’s Cause.” I did not ask
191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-Al-Harām (the sanctuary at Makkah),[2], unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh ( Alone).[3]. But if they
cease, let there be no transgression except against Az-Zālimūn (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisās). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqūn (the pious — See V.2:2).

195. And spend in the Cause of Allāh (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves Al-Muhsinūn (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ, i.e. the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the ‘Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu’ and Al-Qirān), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-Al-Harām (i.e. non-resident of Makkah). And fear Allāh

(B) See (V.8:39) and its footnote.
much and know that Allah is Severe in punishment[1].

197. The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj[2] therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave ‘Arafat[3], remember Allah (by glorifying His Praises, i.e. prayers and invocations) at the Mash’ar il-Harâm[4].


Narrated Abu Hurairah: Allah’s Messenger صلى الله عليه وسلم said, “(The performance of) ‘Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrûr (the one accepted by Allah) is nothing except Paradise.” (Sahih Al-Bukhârî, Vol.3, Hadith No.1).

[2] (V. 2:197) What is said regarding Hajj At-Tamattu’, Hajj Al-Qirân, and Hajj Al-Ifrâd. And whoever has not brought a Hady with him, he should finish the Ihram of Hajj, and make it as ‘Umrah, (and then assume another Ihram for Hajj from Makkah, etc.) There are three ways of performing Hajj — as follows:

a) Hajj At-Tamattu': It means that you have no Hady with you and you assume Ihram only for ‘Umrah first and after ‘Umrah you finish your Ihram and assume another Ihram for performing Hajj from Makkah, but you have to slaughter a Hady.

b) Hajj Al-Qirân: It means that one should have a Hady with him and should perform ‘Umrah and then Hajj with the same state of Ihram.

c) Hajj Al-Ifrâd: It means that one assumes Ihram with the intention of performing Hajj only and does not perform ‘Umrah.

[3] (V. 2:198) ‘Arafat: a well known place near Makkah where pilgrims have to spend the 9th day of Dhul-Hijjah.

[4] (V. 2:198) Al-Mash’ar Al-Harâm, i.e. Muzdalifah a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of Dhul-Hijjah, or a great part of it.
And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

200. So when you have accomplished your Manâṣîk,\(^1\) remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

202. For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.

203. And remember Allâh during the appointed Days\(^2\). But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

204. And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his

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\(^1\) (V.2:200) "Manâṣîk" i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwâh, stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât, (stoning of the specified pillars in Mina) slaughtering of Hady (animal).

\(^2\) (V. 2:203) These are the three days of staying at Mina during the Hajj; 11th, 12th and 13th days of the month of Dhul-Hijjah, by saying Allâhu Akbar (Allâh is the Most Great) much, and while slaughtering Hady (animals) and during the Ramy of Jamarât.
205. And when he turns away (from you "O Muhammad صلی اللہ علیه وسلم ") his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, “Fear Allâh”, he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad صلی اللہ علیه وسلم and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).

211. Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons,

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[1] (V.2:204)

(A) Narrated 'Āishah رضی اللہ عنها: The Prophet صلی اللہ علیه وسلم said, “The most hated person to Allâh is the one who is most quarrelsome of the opponents.” (Sahih Al-Bukhārī, Vol.3, Hadith No.637).

(B) Narrated Abu Umamah رضی اللہ عنها: Allah’s Messenger صلی اللہ علیه وسلم said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of character.”

(This Hadith is quoted by Abu Dâwûd, At-Tirmidhi, Nasâ’î and Ibn Majah).
signs, revelations, etc.) We gave them. And whoever changes Allâh’s Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts Kufr (disbelief)] then surely, Allâh is Severe in punishment.

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh’s Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allâh?” Yes! Certainly, the Help of Allâh is near!

215. They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masâkin (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.
216. Jihād\(^{11}\) (holy fighting in Allâh’s cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, “Fighting therein is a great (transgression)\(^{2}\) but a greater (transgression) with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid-Al-Harâm (at Makkah), and to drive out its inhabitants, and Al-Fitnah\(^{3}\) is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.”

218. Verily, those who have believed, and those who have emigrated (for Allâh’s Religion) and have striven hard in the Way of Allâh, all these hope for Allâh’s Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling\(^{4}\). Say: “In them is a great sin, and

\[^{11}\text{V. 2:216}\] See the footnote of (V.2:190).
\[^{2}\text{V. 2:217}\] The provison of this Verse has been abrogated by Verse 9:36. Jihâd cf.; (V. 2:216).
\[^{3}\text{V.2:217}\] Fitnah: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allâh, etc.
\[^{4}\text{V. 2:219}\]
a) Narrated Abu Hurairah رضي الله عنه (Allâh’s Messenger صلى الله عليه وسلم said, “Whoever takes an oath in which he (forgetfully), mentions Lat and ‘Uzza (i.e. two idols of Arab pagans) should say: “La ilaha illâllâh” (none has the right to be worshipped but Allâh), and whoever says to his companion, ‘Come along, let us gamble,’ must give alms (as an expiation).” (Sahih Al-Bukhâri, Vol.6, Hadith No.383).
(some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought.  

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise."

221. And do not marry Al-Mushrikát (idolatresses, etc.) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters)
in marriage to Al-Mushrikūn\textsuperscript{[1]} till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikūn) invite you to the Fire, but Allāh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an Adḥa (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

223. Your wives are a tilth for you, so go to your tilth\textsuperscript{[2]}, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم).

224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you

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\textsuperscript{[1]} (V.2:221) Al-Mushrikūn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad صلى الله عليه وسلم.

\textsuperscript{[2]} (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.
have sworn against doing something good then give an expiation for the oath and do good).\(^1\)

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most-Forbearing.

226. Those who take an oath\(^2\) not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allāh is Oft-Forgiving, Most-Merciful.

227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you

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\(^1\) (V.2:224) See the footnote of (V.5:89).

\(^2\) (V. 2:226) Narrated Nāfi’: Ibn ‘Umar used to say about Al-‘ilā (אים)\(^*\) which Allāh defined (in the Holy Book), “If the period of Al-‘ilā (אים) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allāh [عر و جل] has ordered.” Ibn ‘Umar added, “When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by ‘Uthmān, ‘Alī, Abu Ad-Dardā’, ‘Āishah and twelve other Companions of the Prophet صلى الله عليه وسلم” (Sahih Al-Bukhārī, Vol.7, Hadith No. 213).

* Al-‘ilā (אים): means the oath taken by a husband that he would not approach his wife for a certain period.
(men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul* (divorce)\textsuperscript{[1]}.

These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the *Zālimūn* (wrong-doers).

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest, but remember Allah’s Favours on you (i.e. Islam), and that which He has sent down to

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\textsuperscript{[1]} (V.2:229) *Al-Khul*\textsuperscript{*} and how a divorce is given according to it.

Narrated Ibn ‘Abbâs رضي الله عنهما: The wife of Thâbit bin Qais came to the Prophet صلى الله عليه وسلم and said, “O Allah’s Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islamic manner (if I remain with him).” On that Allah’s Messenger صلى الله عليه وسلم said (to her), “Will you give back the garden which your husband has given you (as *Mahr*)?” She said, “Yes.” Then the Prophet صلى الله عليه وسلم said to Thâbit, “O Thabit! Accept your garden, and divorce her once.” (Sahih Al-Bukhâri, Vol.7, Hadîth No.197).

* ‘Al-Khul’* means the parting of a wife from her husband by giving him a certain compensation.
232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother’s food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father’s) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal or conceal it in
yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwâ (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-See of what you do.

238. Guard strictly (five obligatory) As-Salâwât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr)\[2\].

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[1] (V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy".


a) The sin of one who misses the 'Asr prayer (intentionally):*

Narrated Ibn 'Umar: Allâh's Messenger ﷺ said, "Whoever misses the 'Asr prayers (intentionally), then it is as if he lost his family and property." (Sahih Al-Bukhârî, Vol.1, Hadith No.527).

(b) One who omits (does not offer) the 'Asr prayer (intentionally):*
And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].

239. And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise.

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqûn (the pious — See V.2:2).

242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.

243. Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, “Die”.

Narrated Abu Al-Mallîh: We were with Buraïdah in a battle on a cloudy day and he said, “Offer the ‘Asr prayer early as the Prophet صلى الله عليه وسلم said, ‘Whoever omits the ‘Asr prayer, all his (good) deeds will be lost.’” (Sahih Al-Bukhâri, Vol.1, Hadith No.528).

* i.e. The one who omits (does not offer) the ‘Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

[1] (V.2:239) Narrated Sâlih Khawwat or Sahl bin Abî Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqâ‘ in the company of Allâh’s Messenger صلى الله عليه وسلم: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one Rak‘ah, and he stayed in the standing posture while that batch completed their (two Rak‘at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining Rak‘ah with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Tasli‘am along with them. [Sahih Al-Bukhâri, Vol. 5, Hadith No. 451].

[11] (V.2:240): The provision of this Verse has been abrogated by Verse (4:12)
And then He restored them to life. Truly, Allah is full of bounty to mankind, but most men thank not.

244. And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.

245. Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.

246. Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).

247. And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."

248. And their Prophet (Samuel) said to them: Verily! The sign of His kingdom is that there shall come to you At-
Tabūt (a wooden box), wherein is Sakīnah\(^{[1]}\) (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

249. Then when Tālūt (Saul) set out with the army, he said: “Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jālūt (Goliath) and his hosts.” But those who knew with certainty that they were going to meet Allāh, said: “How often a small group overcame a mighty host by Allāh’s Leave?” And Allāh is with As-Sābirūn (the patient).

250. And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: “Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.”

251. So they routed them by Allāh’s Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and Al-Hikmah (Prophethood)\(^{[2]}\), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of  

\(^{[1]}\) (V. 2:248) Narrated Al-Barā‘: A man was reciting Sūrah Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet صلى الله عليه وسلم and told him of that experience. The Prophet صلى الله عليه وسلم said, “That was As-Sakīnah (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur’ān.” (Sahih Al-Bukhārī, Vol.6, Hadith No. 531).

mischief. But Allāh is full of bounty to the 'Ālāmin (mankind, jinn and all that exists).

252. These are the Verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).\[1\]

\[1\] (V.2:252)
A. Narrated Jābir bin ‘Abdullāh ﷺ: The Prophet ﷺ said, “I have been given five (things) which were not given to any one else before me:
   a) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.
   b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform Tayammum), therefore anyone of my followers can pray wherever he is, at the time of prayer.
   c) The booty has been made Halāl (lawful) to me yet it was not lawful to anyone else before me.
   d) I have been given the right of intercession (on the Day of Resurrection).
   e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind.” (Sahih Al-Bukhārī, Vol.1, Hadith No.331).
B. Narrated Abu Hurairah ﷺ: Allāh’s Messenger ﷺ said, “My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: ‘Would that this brick be put in its place!’ So I am that brick, and I am the last (end) of the Prophets.” (Sahih Al-Bukhārī, Vol. 4, Hadith No. 735).
C. Narrated Iblīs: As if I saw the Prophet ﷺ talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, “O Allāh! Forgive my nation, for they have no knowledge.” (Sahih Al-Bukhārī, Vol. 4, Hadith No. 683).
D. Narrated ‘Aīshah ﷺ and Ibn ‘Abbās ﷺ on his death-bed, Allāh’s Messenger ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, “May Allāh’s Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets.” (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (Sahih Bukhārī, Vol. 4, Hadith No. 660).
E. Narrated Abu Hurairah ﷺ: The Prophet ﷺ said, “The Israelites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number.” The people asked, “O Allāh’s Messenger! What do you order us (to do)?” He said, “Obey the one who will be given the Bai’ā — pledge first.” Fulfil their (i.e., the caliphs’) rights, for Allāh will ask them about (any shortcomings in) ruling those whom Allāh has put under their guardianship.” (Sahih Al-Bukhārī, Vol. 4, Hadith No. 661).

* If the Bai’ā (pledge) is given to a caliph and after a while another caliph is given the Bai’ā (pledge) by some members of the society, the common Muslims should abide by the Bai’ā (pledge) given to the first caliph, for the election of the second is invalid.
253. Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to ‘Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rūḥ-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed — some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes.

254. O you who believe! Spend of that with which We have provided you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zālimūn (wrong-doers).

255. Allah! Lā ilāha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the

11 [V. 2:255]. Kursi: literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursi mentioned in this Verse should be distinguished from the ‘Arsh (Throne) mentioned in V. 7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad صلى الله عليه وسلم said: “The Kursi compared to the ‘Arsh is nothing but like a ring thrown out upon open space of the desert.” If the Kursi extends over the entire universe, then how much greater is the ‘Arsh. Indeed Allah, the Creator of both the Kursi and the ‘Arsh, is the Most Great. Ibn Taimiyah said:

a) To believe in the Kursi.

b) To believe in the ‘Arsh (Throne). It is narrated from Muhammad bin ‘Abdullāh and from other religious scholars that the Kursi is in front of the ‘Arsh (Throne) and it is at the level of the Feet. [Fatawa Ibn Taimiyah, Vol.5, Pages 54,55]

Narrated Abu Hurairah: رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم ordered me to guard the Zakāt revenue of Ramadān. Then somebody came to me and started stealing of the
earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.]

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in \( Tāghūt \) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

257. Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are \( Tāghūt \) [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire and they will abide therein forever. (See V.2:81,82)

258. Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): “My Lord (Allah) is He Who gives life and causes death.” He said, “I give life and cause death.” Ibrahim (Abraham) said, “Verily! Allah brings the sun from the east; then bring it you from the west.” So the disbeliever was utterly defeated. And foodstuff. I caught him and said, “I will take you to Allah’s Messenger! صلی الله عیه و سلم!” Then Abu Hurairah described the whole narration and said: That person said (to me), “(Please don’t take me to Allah’s Messenger صلى الله عليه وسلم and I will tell you a few words by which Allah will benefit you). When you go to your bed, recite Ayat-ul-Kursi, (2:255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn.” (When the Prophet ﷺ heard the story) he said (to me), “He (who came to you at night) told you the truth although he is a liar; and it was Satan.” (Sahih Al-Bukhari, Vol.6, Hadith No.530).

(t) The word \( Tāghūt \) covers a wide range of meanings: It means anything worshipped other than the Real God (Allah), but the one who does not accept to be worshipped will not be considered as a \( Tāghūt \), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as \( Tāghūt \). Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed. Sometimes “\( Tāghūt \)” means a false judge who gives a false judgement (see V.4:60). [See Tafsir Ibn Kathir, and (V.4:51)].
Allah guides not the people, who are Zâlimûn (wrong-doers).

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: “Oh! How will Allah ever bring it to life after its death?” So Allah caused him to die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day”. He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh”. When this was clearly shown to him, he said, “I know (now) that Allah is Able to do all things.”

260. And (remember) when Ibrâhîm (Abraham) said, “My Lord! Show me how You give life to the dead.” He (Allah) said: “Do you not believe?” He [Ibrâhîm (Abraham)] said: “Yes (I believe), but to be stronger in Faith.” He said: “Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.”

261. The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.

262. Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.
263. Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

265. And the likeness of those who spend their wealth seeking Allah’s Pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayât (proofs, evidences, verses) to you that you may give thought.¹¹

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it safe if you close your eyes and

¹¹ (V.2:266) ’Umar b. al-‘As said, "This is an example for a rich man who does good deeds out of obedience to Allah, and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost." (Sahih Al-Bukhári, Vol.6, Hadith No. 62).
tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures’ needs, All-Knower.

269. He grants \textit{Hikmah} to whom He pleases, and he, to whom \textit{Hikmah} is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

270. And whatever you spend for spendings (e.g., in Sadaqah — charity for Allâh’s Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrong-doers) there are no helpers.

271. If you disclose your Sadaqât (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.

272. Not upon you (Muhammad and his followers) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh’s Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for Fuqârâ (the poor), who in Allâh’s Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark,\footnote{\textit{V.2:269} \textit{Hikmah}: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'ân, and the Sunnah and one’s ability to speak and act in the correct and right way.}