

Sūrah al-Mujādilah¹⁶³⁸

سُورَةُ الْمَجَادِلَةِ

Bismillāh-*Rahmānir-Raheem*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.
2. Those who pronounce *thihār*¹⁶³⁹ among you [to separate] from their wives – they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.
3. And those who pronounce *thihār* from their wives and then [wish to] go back on what they said – then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.
4. And he who does not find [a slave] – then a fast for two months consecutively¹⁶⁴⁰ before they touch one another; and he who is unable – then the feeding of sixty poor

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنِ بَسَّيْتُمْ مِمَّا
هُنَّ أُمَّهَاتُهُمْ إِنْ أُمِهْتُهُمْ إِلَّا الَّتِي
وَلَدْتُهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُكْرَمًا مِّنَ
الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ بَسَائِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ
يَتَمَاسَا ذَٰلِكُمْ تَوْعُظُونَ بِهِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِن قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَّمْ يَسْتَطِعْ
فِرْطَاعِمًا سِتِّينَ مَسْكِينًا ذَٰلِكَ لِمُؤْمِنُوا بِاللَّهِ

¹⁶³⁸Al-Mujādilah: The Arguing (or Pleading) Woman.

¹⁶³⁹The saying by a husband to his wife, "You are to me like the back of my mother," meaning unlawful to approach. This was a type of divorce practiced by the Arabs before the prophethood of Muḥammad (ﷺ).

¹⁶⁴⁰See footnote to 4:92.

persons. That is for you to believe [completely] in Allāh and His Messenger; and those are the limits [set by] Allāh. And for the disbelievers is a painful punishment.

وَرَسُولِهِ ۖ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿٥٨﴾

5. Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment

إِنَّ الَّذِينَ يُخَادُونَ اللَّهَ وَرَسُولَهُ كُتِبُوا كَمَا
كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَقَدْ أَنْزَلْنَا آيَاتٍ
بَيِّنَاتٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥٩﴾

6. On the Day when Allāh will resurrect them all and inform them of what they did. Allāh had enumerated it, while they forgot it; and Allāh is, over all things, Witness.¹⁶⁴¹

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ
أَحْصَاهُ اللَّهُ وَسُوهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ ﴿٦٠﴾

7. Have you not considered that Allāh knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them,¹⁶⁴² nor are there five but that He is the sixth of them – and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ
إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَا آدَتَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ
مَعَهُمْ أَيُّنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا
يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦١﴾

8. Have you not considered those who were forbidden from private conversation [i.e., ridicule and conspiracy] and then return to that which they were forbidden

أَلَمْ تَرَ إِلَى الَّذِينَ بُهُوا عَنِ النَّجْوَى ثُمَّ
يَعُودُونَ لِمَا بُهُوا عَنْهُ وَيَتَنَجَّجُونَ
بِالْآثِمِ وَالْعَادُونَ ۖ وَمَعْصَمَتِ الرَّسُولِ وَإِذَا

¹⁶⁴¹See footnote to 4:79.

¹⁶⁴²Through His knowledge of them and their secrets.

and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allāh does not greet you¹⁶⁴³ and say among themselves, "Why does Allāh not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

9. O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allāh, to whom you will be gathered.
10. Private conversation is only from Satan that he may grieve those who have believed,¹⁶⁴⁴ but he will not harm them at all except by permission of Allāh. And upon Allāh let the believers rely.
11. O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you.¹⁶⁴⁵ And when you are told, "Arise,"¹⁶⁴⁶ then arise; Allāh will raise those who have believed

جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَنِسْنَ
الْمَصِيرُ ﴿٥٨﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا
تَتَنَجَّوْا بِالْآثِمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَتَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٥٩﴾

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ
الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِهِمْ شَيْئًا إِلَّا
بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٠﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا
فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ
وَإِذَا قِيلَ أَنْشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ
ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

¹⁶⁴³This is in reference to the Jews who would greet the Muslims with the words "Death be upon you," rather than "Peace."

¹⁶⁴⁴The reference may be to the sinful type of conversation, as mentioned in the previous verses, or to the practice of two persons speaking in confidence in the presence of a third, which might lead him to assume that he is the subject of their conversation. Such behavior was prohibited by the Prophet (ﷺ) in narrations of al-Bukhārī and Muslim.

¹⁶⁴⁵In His mercy, in Paradise, or in everything good.

¹⁶⁴⁶To prayer, to battle, or to good deeds.

among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

12. O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] – then indeed, Allāh is Forgiving and Merciful.

يَأْتِيَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ
فَقَدِّمُوا بَيْنَ يَدَيْ جُؤنُكُمُ صَدَقَةً ذَٰلِكَ
خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١١﴾

13. Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakāh and obey Allāh and His Messenger. And Allāh is Aware of what you do.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ جُؤنُكُمُ
صَدَقَاتٍ فَإِذْ لَّمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
فَأَقِمْوهُ الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾

14. Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

۞ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ مَا هُمْ مِّنْكُمْ وَلَا مِثْلِهِمْ وَتَخْلِفُونَ
عَلَىٰ الْكذِبِ وَهُمْ يَعْلَمُونَ ﴿١٣﴾

15. Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۗ إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿١٤﴾

16. They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.

أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ
اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٥﴾

17. Never will their wealth or their children avail them against Allāh at all. Those are the companions of the Fire; they will abide therein eternally

لَّن تَغْنِي عَنْهُمْ ءَمْوَاهُمْ وَلَا ءَوْلَادُهُمْ مِّنَ
اللَّهِ شَيْئًا ؕ ءَأُولَئِكَ ءَصْحَابُ النَّارِ ۗ هُمْ فِيهَا
خَالِدُونَ ﴿١٦﴾

18. On the Day Allāh will resurrect them all, and they will swear to Him as they swear to you and think that they are on something [of the truth].¹⁶⁴⁷ Unquestionably, it is they who are the liars.
- يَوْمَ يَعْتَصِمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا تَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾
19. Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers.
- أَسْتَحْذِرُ عَلَيْهِمُ الشَّيْطَانَ فَاغْتَبَهُمْ فَاذْنَبُوا ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾
20. Indeed, the ones who oppose Allāh and His Messenger – those will be among the most humbled.
- إِنَّ الَّذِينَ يُخَادِّتُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾
21. Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.
- كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾
22. You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit¹⁶⁴⁸ from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him – those are the party of Allāh. Unquestionably, the party of Allāh – they are the successful.
- لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ
فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَّا إِنَّ
حِزْبَ اللَّهِ هُمُ الْفَالِحُونَ ﴿٢٢﴾

¹⁶⁴⁷They assume that their lies will be believed and that they will escape detection as they did in worldly life.

¹⁶⁴⁸i.e., "that which gives life," explained as the guidance of the Qur'an or victory over their opponents.