

Surah 2. Al-Baqara

Asad: AND DO NOT marry women who ascribe divinity to aught beside God ere they attain to [true] belief: for any believing bondwoman [of God]²⁰⁸ is certainly better than a woman who ascribes divinity to aught beside God, even though she please you greatly. And do not give your women in marriage to men who ascribe divinity to aught beside God ere they attain to [true] belief: for any believing bondman [of God] is certainly better than a man who ascribes divinity to aught beside God, even though he please you greatly. [Such as] these invite unto the fire, whereas God invites unto paradise, and unto [the achievement of] forgiveness by His leave; and He makes clear His messages unto mankind, so that they might bear them in mind.

Malik: Do not marry mushrik women until they become believers; a believing slave woman is better than a free mushrik woman even though she may be more attractive to you. Likewise, do not marry mushrik men until they become believers: a believing slave is better than a free mushrik even though he may be more pleasing to you. These mushrikin invite you to hell fire while Allah invites you towards paradise and forgiveness by His grace. He makes His revelations clear to mankind so that they may take heed.
Mustafa Khattab:

Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite ?you? to the Fire while Allah invites ?you? to Paradise and forgiveness by His grace.¹ He makes His revelations clear to the people so perhaps they will be mindful.

Pickthall: Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater 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 haply they may remember.

Yusuf Ali: Do not marry unbelieving women (idolaters) until they believe; a slave woman who believes is better than an unbelieving woman even though she 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.²⁴⁶

Transliteration: Wala tankihoo almushrikati hatta yuminna walaamatun muminatun khayrun min mushrikatin walaw aAAjabatkum wala tunkihoo almushrikeena hatta yuminoo walaAAabdun muminun khayrun min mushrikin walaw aAAjabakum olaika yadAAoona ila alnnari waAllahu yadAAoo ila aljannati waalmaghfirati biithnihi wayubayyinu ayatihi lilnnasi laAAallahum yatathakkaroon

Author Comments

208 - Although the majority of the commentators attribute to the term amah, occurring in this context, its usual connotation of "slave-girl", some of them are of the opinion that it stands here for "God's bondwoman". Thus, Zamakhshari explains the words amah mu'minah (lit., "a believing bondwoman") as

denoting "any believing woman, whether she be free or slave; and this applies to (the expression] 'believing bondman' as well: for all human beings are God's bondmen and bondwomen". My rendering of the above passage is based on this eminently plausible interpretation.

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lit., "by His permission."

246 - Marriage is a most intimate communion, and the mystery of sex finds its highest fulfilment when intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language, or position in life. It is therefore only right that the parties to be married should have the same spiritual outlook. If two persons love each other, their outlook in the highest things of life must be the same. Note that religion is not here a mere label or a matter of custom or birth. The two persons may have been born in different religions, but if, by their mutual influence, they come to see the truth in the same way, they must openly accept the same rites and the same social brotherhood. Otherwise the position will become impossible individually and socially.

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