

## Surah 2. Al-Baqara

Asad: And so, when you divorce women and they are about to reach the end of their waiting-term, then either retain them in a fair manner or let them go in a fair manner. But do not retain them against their will in order to hurt [them]: for he who does so sins indeed against himself. And do not take [these] messages of God in a frivolous spirit; and remember the blessings with which God has graced you, and all the revelation and the wisdom which He has bestowed on you from on high in order to admonish you thereby; and remain conscious of God, and know that God has full knowledge of everything.

Malik: When you divorce women and they have reached the end of their waiting period ('Iddat) either allow them to stay with honor or let them go with kindness; but you should not retain them to harm them or to take undue advantage; if anyone does that he wrongs his own soul. Do not take Allah's revelations as a joke. Remember the favors of Allah upon you and the fact that He sent down the Book and Wisdom for your guidance. Fear Allah and know that Allah has knowledge of everything.

Mustafa Khattab:

When you divorce women and they have ?almost? reached the end of their waiting period, either retain them honourably or let them go honourably. But do not retain them ?only? to harm them ?or? to take advantage ?of them?. Whoever does that surely wrongs his own soul. Do not take Allah's revelations lightly. Remember Allah's favours upon you as well as the Book and wisdom<sup>1</sup> He has sent down for your guidance. Be mindful of Allah, and know that Allah has ?perfect? knowledge of all things.

Pickthall: 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 doeth that hath wronged his soul. Make not the revelations of Allah a laughingstock (by your behavior), 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.

Yusuf Ali: When ye divorce women and they fulfil the term of their ( `Iddat) 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 anyone does that He wrongs his own soul. Do not treat Allah's Signs as a jest but solemnly rehearse Allah's favors 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. <sup>261 262 263 264</sup>

Transliteration: Waitha t<sup>h</sup>allaqtumu alInnis<sup>a</sup> fabalaghna ajalahunna faamsikoohunna bimaAAroofin aw sarrihoohunna bimaAAroofin wala tumsikoohunna diraran litaAAadoo waman yafAAal thalika faqad th<sup>h</sup> alama nafsahu wala tattakhithoo ayati Allahi huzuwan waothkuroo niAAamata Allahi AAalaykum wama anzala AAalaykum mina alkitab<sup>i</sup> waal<sup>h</sup>ikmati yaAAi<sup>th</sup>ukum bihi waittaqoo Allaha waiAAalamoo anna Allaha bikulli shayin AAaleemun

## Author Comments

“Wisdom” means the “sunnah” or the tradition of the Prophet (?) when it is mentioned along with the Book (i.e., the Quran).

261 - If the man takes back his wife after two divorces, he must do so only on equitable terms, i.e., he must not put pressure on the woman to prejudice her rights in any way, and they must live clean and honourable lives, respecting each other's personalities. There are here two conditional clauses: (1) when ye divorce women, and (2) when they fulfil their Iddat: followed by two consequential clauses, (3) take them back on equitable terms, or (4) set them free with kindness. The first is connected with the third and the second with the fourth. Therefore if the husband wishes to resume the marital relations, he need not wait for Iddat. But if he does not so wish, she is free to marry someone else after Iddat. For the meaning of Iddat see n. 254 above.

262 - Let no one think that the liberty given to him can be used for his own selfish ends. If he uses the law for the injury of the weaker party, his own moral and spiritual nature suffers.

263 - These difficult questions of sex relations are often treated as a joke. But they profoundly affect our individual lives, the lives of our children, and the purity and well-being of the society in which we live. This aspect of the question is reiterated again and again.

264 - Rehearse: zikr. Cf. ii. 151 and n. 156. We are asked to remember in our own minds, and to proclaim and praise, and be proud of God's favours on us. His favours are immeasurable; not the least are His Revelations, and the wisdom which He has given to us to enable us to judge and act up to His guidance.

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