

Surah 2. Al-Baqara

Asad: But you will incur no sin if you give a hint of [an intended] marriage-offer to [any of] these women, or if you conceive such an intention without making it obvious: [for] God knows that you intend to ask them in marriage.²²³ Do not, however, plight your troth with them in secret, but speak only in a decent manner; and do not proceed with tying the marriage-knot ere the ordained [term of waiting] has come to its end. And know that God knows what is in your minds, and therefore remain conscious of Him; and know, too, that God is much-forgiving, forbearing.

Malik: There is no blame on you if you make a proposal of marriage during their waiting period openly or keep it in your hearts. Allah knows that you will naturally cherish them in your hearts; however, be careful not to make any secret agreement, and if you wish to marry, speak to them in an honorable manner. Do not confirm the marriage tie until the prescribed waiting period expires. You should know that Allah is aware of what is in your hearts, so fear Him. Bear in mind that Allah is Forgiving, Forbearing.

Mustafa Khattab:

There is no blame on you for subtly showing interest in ?divorced or widowed? women¹ or for hiding ?the intention? in your hearts. Allah knows that you are considering them ?for marriage?. But do not make a secret commitment with them—you can only show interest in them appropriately. Do not commit to the bond of marriage until the waiting period expires. Know that Allah is aware of what is in your hearts, so beware of Him. And know that Allah is All-Forgiving, Most Forbearing.

Pickthall: There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognized form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.

Yusuf Ali: There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except in terms honorable nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts and take heed of Him; and know that Allah is Oft Forgiving Most Forbearing.²⁶⁸

Transliteration: Wala junaha AAalaykum feema AAarradtum bihi min khitbati alNnisai aw aknantum fee anfusikum AAalima Allahu annakum satahkuroonahunna walakin la tuwaAAidoohunna sirran illa an taqooloo qawlan maAAroofan wala taAAazimoo AAuqdata alNnikahi hatta yablugha alkitabu ajalahu waiAAalamoo anna Allaha yaAAalamu ma fee anfusikum faihtharoohu waiAAalamoo anna Allaha ghafoorun haleemun

Author Comments

223 - Lit., "if you conceal (such an intention] within yourselves: [for] God knows that you will mention [it] to them". In classical Arabic usage, the expression dhakaraha ("he mentioned [it] to her") is often idiomatically synonymous with "he demanded her in marriage" (see Lane III, 969). The above passage relates to a marriage-offer - or to an intention of making such an offer - to a newly-widowed or divorced woman before the expiry of the prescribed waiting-term.

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During their waiting periods.

268 - A definite contract of remarriage for the woman during her period of 'Iddat of widowhood is forbidden as obviously unseemly, as also any secrecy in such matters. It would bind the woman at a time when she is not fitted to exercise her fullest judgment. But circumstances may arise when an offer (open for future consideration but not immediately decided) may be to her interests, and this is permissible. In mystic interpretation the cherishing of love in one's heart without outward show or reward is the true test of sincerity and devotion.

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