



# SURA AL MUJADILAH

## 22 AYAAT - MADANI

### WOMEN'S CORNER

Femininity

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## AL-MUJADILAH - THE PLEADING ONE

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# FOCUS



- Divinity's response to the plea of a woman
- Family and social issues confronting a new Muslim community
- Hypocrisy exposed
- The party of Allah is successful



# DID YOU KNOW?



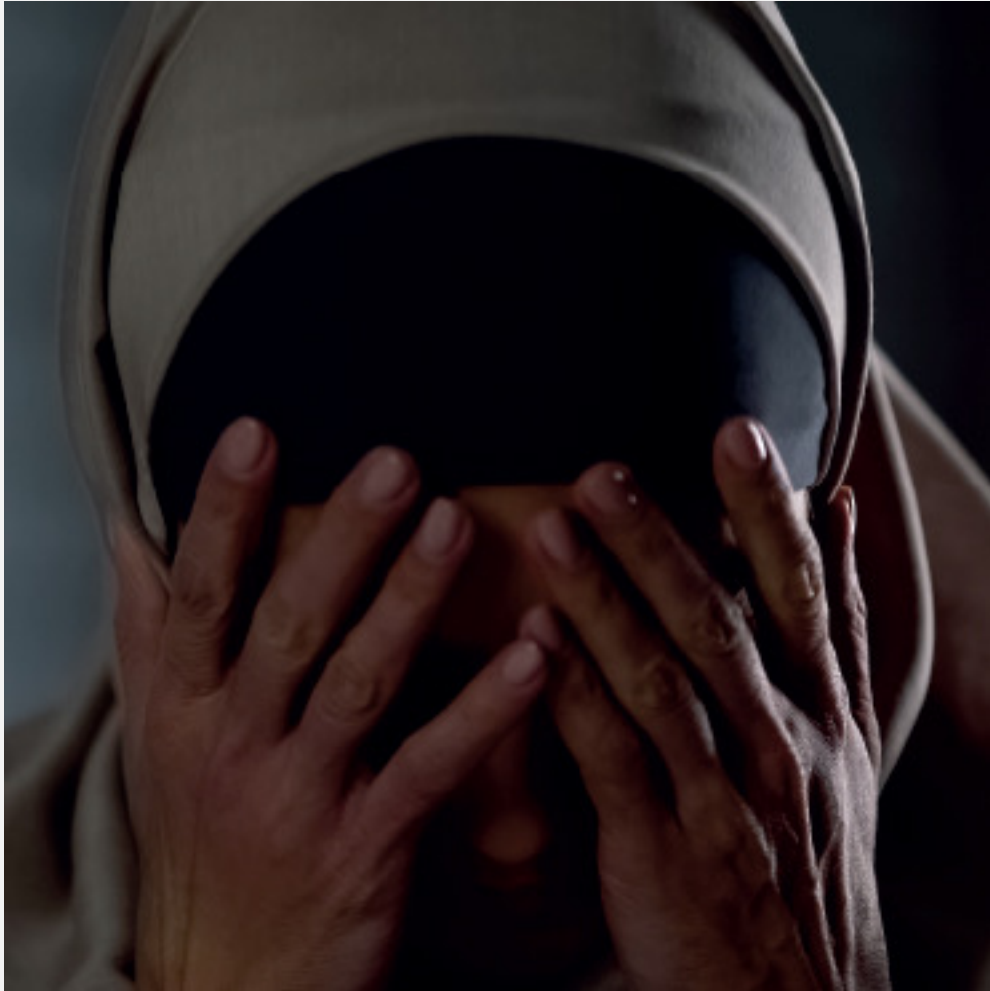
The chapter is named after the pleading of Khawla bint Tha'laba to the Prophet about the way her husband divorced her with a pre Islamic practice where she was not free to contract another marriage. It led to a change of law. The surah is also known as Al Zihar.

# BENEFITS OF RECITATION



- Shafaa of illness
- Protect what is buried in the ground
- Ease of restlessness
- Safety from Jinn and men

# SECTION 1 AYAAT 1 - 4



## ZHIHAAR\* CONDEMNED

(\*WHEN A MAN REJECTS HIS WIFE SAYING SHES LIKE HIS MOTHER)

Khawla bin Tha'laba goes to complain to the Prophet about her husband. She has young children and seeks a resolution. Divinity responds saying that mothers are only those who gave birth. Penalty for such behaviour spelt out to emphasise seriousness of the hurt caused.

# SECTION 2 AYAAT 5 - 6



## CONSEQUENCE OF OPPOSING DIVINITY AND HIS MESSENGER

Humiliation when all humanity is gathered.

# SECTION 3 AYAAT 7 - 11



## SECRETS

### ETIQUETTES OF A MEETING

### MANNERS OF A MAJLIS (GATHERING)

Divinity is a constant witness over everything public and private

**Shura** - meeting of people who get together to discuss ideas (open exchange of ideas to get to a productive conclusion)

**Najwa** - Select group after the shura express opinions which they fail to address at the shura.

Disruptive collective work - coming to a main meeting with an group agenda to hijack the meeting.

Spread out in majalis (meetings) - sit apart (whispers, nudges etc... disrupt majalis) and then leave immediately

# SECTION 4 AYAAT 12 - 13



## PRIVATE CONSULTATIONS WITH THE PROPHET PRECEDED WITH SADAQA (CHARITY)

Charity will purify your intentions

Hypocrites were wealthy but did not wish to part with their money - only wanted meetings to show themselves

The only one who followed this was Imam Ali (pbuh)



# SECTION 5 AYAAT 14 - 21



## NATURE OF HYPOCRITES AND THIER OPPOSITION TO THE PROPHET

1. Neither believers not unbelievers
2. Swear falsely
3. Use their oaths as a cover (oath of shahada)
4. They lie
5. Will swear on Judgement Day too assuming they will get away with it
6. Forget remembrance of Allah



# SECTION 6 AYAAT 22

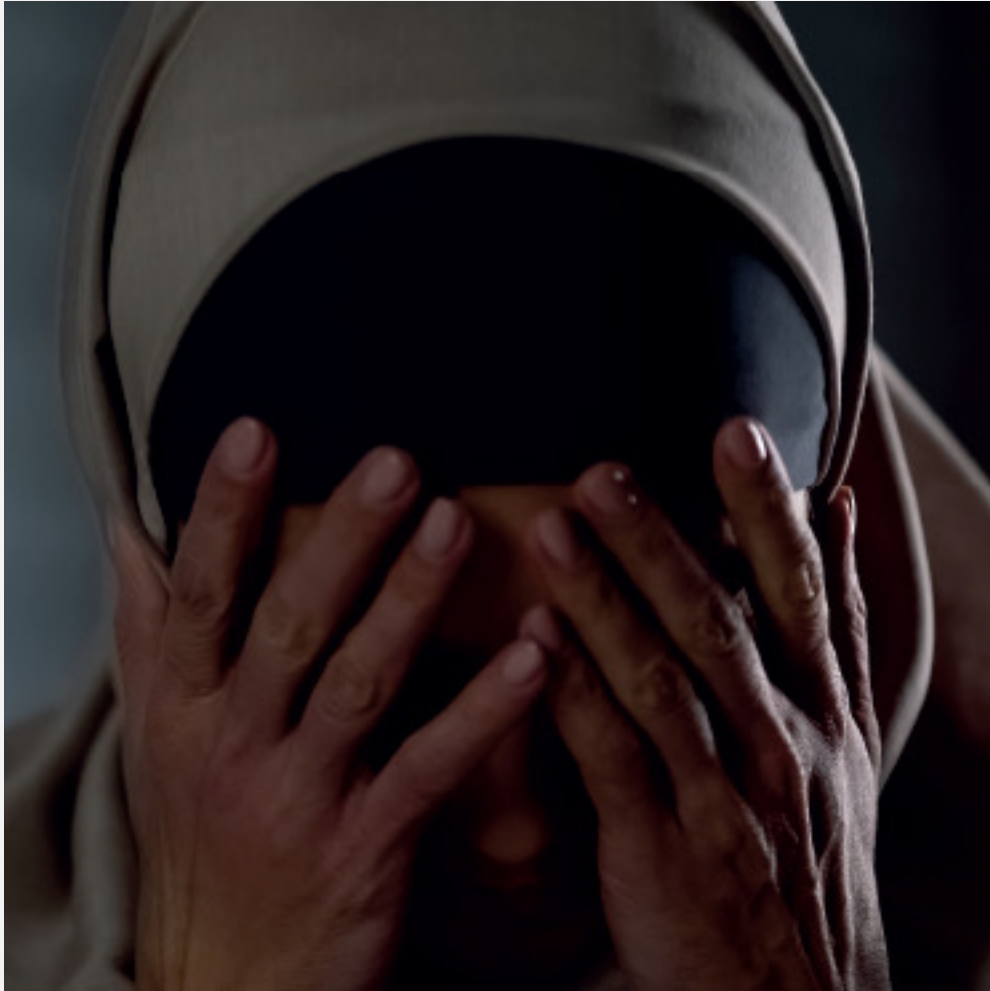


**HIZBULLAH (THE PARTY OF ALLAH) ARE SUCCESSFUL**

Eiman is engraved on their hearts



# SECTION 1 AYAAT 1 - 4



## ZHIHAAR\* CONDEMNED

(\*WHEN A MAN REJECTS HIS WIFE SAYING SHES LIKE HIS MOTHER)

Khawla bin Tha'laba goes to complain to the Prophet about her husband. She has young children and seeks a resolution. Divinity responds saying that mothers are only those who gave birth. Penalty for such behaviour spelt out to emphasise seriousness of the hurt caused.

# SECTION 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Compassionate.



# SECTION 1 AYA 1

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ  
يَسْمَعُ تَحَاوُرَ كُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.

When Khawla bint Tha'laba informed the Prophet of her situation, he remained silent. Something in his heart would inform him that an aya about the issue would come.



# SECTION 1 AYA 2

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي  
وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ

(As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.

In this case the husband did zhihaar "You 're like my mother!" The relationship is over. She is now out of the house and does not know what to do. During pre-Islamic times and the period of Jahiliyyah it was a form of divorce for a husband to refer to his wife as being like his mother - the relationship is severed forever.



# SECTION 1 AYA 3

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِن قَبْلِ  
أَنْ يَتَمَاسَا ذَلِكُمْ تُوْعَضُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.

They cannot be intimate with one another until they have paid a penalty or tax for their crime.



# SECTION 1 AYA 4

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا <sup>صَلَاةً</sup> فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ  
سِتِّينَ مِسْكِينًا ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment.

This does not just mean one who could not find a slave, but it also refers to one who is not capable of freeing the slave due to financial constraints.

MUTATAABIYNI suggests that you cannot take a break

The ayah is talking about believers. This is a Madani surah which means the entire audience is Muslim.



# SECTION 2 AYAAT 5 - 6



## CONSEQUENCE OF OPPOSING DIVINITY AND HIS MESSENGER

Humiliation when all humanity is gathered.

# SECTION 2 AYA 5

ج  
إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كَيْتُوا كَمَا كُتِبَتِ لِلَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ  
أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

Surely those who act in opposition to Allah and His Messenger shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.

KUBITU - HUMILIATED

# SECTION 2 AYA 6

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَلْحَصَاةُ اللَّهِ وَنَسُوهُ وَاللَّهُ عَلَى  
كُلِّ شَيْءٍ شَهِيدٌ

On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.

It is very natural for human beings to forget what they did or said. Subconsciously we want to forget the mistakes we make. ALLAH does not forget what we have done and it stays on record.

# SECTION 3 AYAAT 7 - 11



## SECRETS

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Spread out in majalis (meetings) - sit apart (whispers, nudges etc... disrupt majalis) and then leave immediately

# SECTION 3 AYA 7

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

Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

This is the most comprehensive discussion on Najwa in the Quran.

# SECTION 3 AYA 8

أَلَمْ تَرَ إِلَى الَّذِينَ هُمْ أَعَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ أَعَنَهُ وَيَتَنَاجَوْنَ بِالْأَثَمِ  
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي  
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ

Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

# SECTION 3 AYA 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ  
الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

This is referring to the ayah of Surah Al-Nisa. It was already revealed that there is no good that comes from most of these secret meetings - from Najwa. They were already given a warning in regards to this; however some people did not heed that warning and went back to this practise.



# SECTION 3 AYA 10

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا  
بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.





# SECTION 3 AYA 11

ص

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ  
وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا وَيَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ  
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

A safety mechanism was created. Those who held secret counsels also disrupted the meeting itself by either arriving late, making noise, sitting in the back, making comments while the Prophet or the leader is speaking, sniggering, constantly whispering. Such behaviour undermines the work that needs to get done. In this ayah ALLAH revealed a solution to counteract this behaviour.

# SECTION 4 AYAAT 12 - 13



## PRIVATE CONSULTATIONS WITH THE PROPHET PRECEDED WITH SADAQA (CHARITY)

Charity will purify your intentions

Hypocrites were wealthy but did not wish to part with their money - only wanted meetings to show themselves

The only one who followed this was Imam Ali (pbuh)

# SECTION 4 AYA 12

ج  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَا جَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ  
ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O you who believe! when you consult the Messenger, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

# SECTION 4 AYA 13

ج  
أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمَّا تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ  
فَأَقِمْو الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.



# SECTION 5 AYAAT 14 - 21



## NATURE OF HYPOCRITES AND THIER OPPOSITION TO THE PROPHET

1. Neither believers not unbelievers
2. Swear falsely
3. Use their oaths as a cover (oath of shahada)
4. They lie
5. Will swear on Judgement Day too assuming they will get away with it
6. Forget remembrance of Allah



# SECTION 5 AYA 14

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ  
وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

Have you not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.

ALLAH is talking about those who have turned away from this mission and who are part of it on a superficial level - in other words, the hypocrites. These hypocrites are not seen to belong those who disbelieve within their society since they declared they were Muslims, nor do they belong to Islam as their faith is not genuine.

# SECTION 5 AYA 15

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا <sup>صَلِّ</sup> إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Allah has prepared for them a severe punishment; surely what they do is evil.

# SECTION 5 AYA 16

اَتَّخَذُوا اٰيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِينٌ

They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

Oaths here, refers to the shahadah - testimony of faith. If you are a Muslim then you should be safe from other Muslims. They took their Islam as a shield. In other words, they can now undertake covert activities to undermine Islam and if they get into trouble, Islam becomes their defence.



# SECTION 5 AYA 17

لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ

Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.

# SECTION 5 AYA 18

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ  
أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ

On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.

They have become so good at looking sincere when they make their oaths, they become professionals at their convincing lies of loyalty, that they will attempt the same thing before Allah on Judgement Day.

# SECTION 5 AYA 19

ج  
إِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ  
أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's party are the losers.

Istihwazhan is a rare verb in the Quran. Shaytan has complete control over the individual. It is no longer necessary for him to continuously whisper an idea into the mind of an individual; one suggestion is enough for them to act. They are under his complete command.

Here, those who follow the whim of Shaytan are referred to as the party of Shaytan.



# SECTION 5 AYA 20

إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ

Surely (as for) those who are in opposition to Allah and His Messenger; they shall be among the most abased.

This aya is a review of what was mention at the beginning of the sura.



# SECTION 5 AYA 21

كَتَبَ اللَّهُ لَا غُلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ<sup>ج</sup>

Allah has written down: I will most certainly prevail, I and My messengers;  
surely Allah is Strong, Mighty.

From this aya, some scholars have derived that ALLAH does not allow His messengers to be killed or to be overcome. If they die, then they do so after their mission has been accomplished or their nation is destroyed but they are not destroyed. Prophets were killed, but not Messengers.

# SECTION 6 AYAAT 22



**HIZBULLAH (THE PARTY OF ALLAH) ARE SUCCESSFUL**

Eiman is engraved on their hearts



# SECTION 6 AYA 22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ  
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ  
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ

You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him:



# SECTION 6 AYA 22

ج  
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ  
عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him these are Allah's party: now surely the party of Allah are the successful ones.

This was a test of faith that most of us are not tested with. In the Prophet's case, people were not just non-Muslims. They were enemies of Islam. People who wanted to kill the Prophet and who wanted nothing more than the Quran to disappear.



# NARRATIVE



It takes its name from the incident of Khawla bint Tha'laba whose husband divorced her according to pre Islamic custom of Zihhaar where a man could renounce his wife simply by saying she was to him like his mother. By this the husband was free from all his responsibilities to his wife but she was not free to leave him. Khawla complained of this injustice to the Prophet and her plea was heard. Divinity revealed the revoking of Zihhaar.

# NARRATIVE



The sura continues from domestic matters to the secret conversations (najwa) to disrupt public meetings (Shura). The proper manner in which to hold public and private discourse follows. A directive to give charity before conversing with the Prophet is mentioned in verse 12.

The longest section addresses the nature of the hypocrites and their opposition to the Prophet and the chapter concludes with a long verse regarding the rewards for those who believe in Allah and accountability where faith is inscribed on their hearts.

# SELECTED AYAAT



- 58:1 Allah hears the pleading one
- 58:7 He is at every secret counsel
- 58:11 Manners of assemblies (majlis)

