

Surah 33. Al-Ahzab

Asad: O YOU who have attained to faith! If you marry believing women and then divorce them ere you have touched them, you have no reason to expect, and to calculate, any waiting-period on their part:⁵⁵ hence, make [at once] provision for them, and release them in a becoming manner.⁵⁶

Malik: O believers! If you marry believing women and divorce them before the marriage is consummated, you are not required to observe the Iddat (waiting period) which you should count for them, so give them some present and relieve them gracefully.

Pickthall: O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

Yusuf Ali: O ye who believe! when ye marry believing women and then divorce them before ye have touched them no period of `Iddah have ye to count in respect of them: so give them a present and set them free in a handsome manner. ^{3738 3739 3740}

Transliteration: Ya ayyuha allatheena amanoo itha nakahtumu almu^{min}ati thumma t^{alla}qtumoo hunna min qabli an tamassoohunna fama lakum AAalayhinna min AAiddatin taAAataddoonaha famattiAAoohunna wasarrihoohunna sarahan jameelan

Khatab:

O believers! If you marry believing women and then divorce them before you touch them,¹ they will have no waiting period for you to count,² so give them a ?suitable? compensation, and let them go graciously.

Author Comments

55 - Lit., "you have no waiting-period whatever upon them which you should count" - i.e., "which either of you should take into account as an obligation": cf. the first part of [2:228](#), and the corresponding note [215]. Since the question of pregnancy does not arise if the marriage has not been consummated, a waiting-period on the part of the divorced wife would be meaningless and of no benefit either to her or to her former husband.

56 - This injunction, relating to certain marital problems which affect the believers in general, forms an introduction, as it were, to a resumption, in the next verse, of the discourse on the marital laws applying exclusively to the Prophet: thus, it connects with the passage beginning with the words, "O wives of the Prophet! You are not like any of the [other] women" (verse {32}), as well as with the subsequent reference to his marriage with Zaynab (verses {37} f.).

29654 -

Before the marriage is consummated.

29655 -

If divorce is pronounced after the consummation of marriage, a waiting period of three months is observed to give the couple a chance to get back together and to see if the wife is pregnant (see 65:4). But if the divorce happens before the marriage is consummated, then there is no waiting period.

3738 - See n. 254 to ii. 228. The Iddat counts for three monthly courses, or if there are no courses, for three months: see lxxv. 4.

3739 - This present is held, by some, to be in addition to the half dower due to them under ii. 237. If the dower had not yet been fixed, the gift would presumably be larger, and it would absorb the gift prescribed in ii. 236.

3740 - The gifts should be given with good grace, and the freedom of the woman should not be interfered with in any way. If she chooses to marry again immediately, no obstacle should be placed in her path. On no pretext should she be allowed to remain doubtful about her freedom.

[View Page](#)

Source : *Alim.org-Compare Translation-Surah 33-Ayah 49*