

Texts for Scriptural Reasoning

9. Intermarriage

The Scriptural Reasoning Society

Deuteronomy 7:1-5^a

- 1 When the Lord your God brings you to the land which you are about to enter and possess^b, He will dislodge^c many nations before you – Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, seven nations larger and mightier than you –
- 2 and the Lord your God will deliver them to you and you will defeat^d them; you must destroy them utterly^e: you shall not cut a deal^f with them nor spare^g them.
- 3 You shall not marry^h them: do not give your daughters to their sons or take their daughters for your sons.
- 4 For they will turnⁱ your children away from Me to worship other gods, and the Lord's anger^j will blaze forth against you and He will swiftly destroy you.
- 5 But this is what you shall do to them: you shall tear down their altars, and you shall smash their pillars, and you shall cut down their sacred posts^k, and you shall burn their idols with fire.

דברים פרק ז

א כי יביאך ידוד אלהיך אל הארץ אשר אתה בא שמה לרשתה ונשל גוים רבים מפניך החתי והגרגשי והאמרי והכנעני והפרזי והחוי והיבוסי שבעה גוים רבים ועצומים ממך :
ב ונתנם ידוד אלהיך לפניך והכיתם החרם תחרים אתם לא תכרת להם ברית ולא תחנם :
ג ולא תתחתן בם בתך לא תתן לבנו ובתו לא תקח לבנך
ד כי יסיר את בנך מאחרי ועבדו אלהים אחרים וחרה אף ידוד בכם והשמידך מהר
ה כי אם כה תעשו להם מזבחתיהם תתצו ומצבתם תשברו ואשירהם תגדעון ופסיליהם תשרפון באש :

^a Translation by Lindsey Taylor-Guthartz

^b יָרַשׁ or יָרַשׁ (varash or yaresh) to take possession of, inherit, dispossess a prim. root: assuredly dispossess(1), become poor(1), cast out(1), come to poverty(1), comes into possession(1), destroy(m)(1), dispossess(12), dispossessed(9), dispossessing(1), drive(23), drive out completely(2), driven(6), driving(3), drove(3), expel(1)

^c נָשַׁל (nashal) to slip or drop off, draw off, clear away a prim. root: clear away(2), cleared(1), drop off(1), remove(2), slips off(1)

^d נָכַח nakah {naw-kaw'} 1) to strike, smite, hit, beat, slay, kill 1a) (Niphal) to be stricken or smitten 1b) (Pual) to be stricken or smitten 1c) (Hiphil) 1c1) to smite, strike, beat, scourge, clap, applaud, give a thrust

^e חָרַם charam {khaw-ram'} 1) to ban, devote, destroy utterly, completely destroy, dedicate for destruction, exterminate 1a) (Hiphil) 1a1) to prohibit (for common use), ban 1

^f בְּרִית beriyth {ber-eeth'} 1) covenant, alliance, pledge 1a) between men 1a1) treaty, alliance, league (man to man) 1a2) constitution, ordinance (monarch to subjects)

^g חָנַן chanan {khaw-nan'} 1) to be gracious, show favour, pity 1a) (Qal) to show favour, be gracious

^h חָתָן (chathan) make oneself a daughter's husband, allied by marriage(1), become a son-in-law(4), formed a marriage alliance(m)(1), intermarry(4), son-in-law(2)

ⁱ סוּר or שׁוּר (sur or sur) to turn aside a prim. root: abolished(1), avoid(1), beheaded(1), cut off(m)(1), degenerate(1), depart(46), departed(7), deposed(1), deprives(2), do away with(1), escape(m)(1), get out(1)

^j אָפַּח (aph) a nostril, nose, face, anger(206), angry(2), before(m)(2), breath(m)(1), countenance(1),

^k אֲשֵׁרָה (Asherah) a Phoenician goddess, also an image of the same, Asherah(18), Asherim(20), Asheroth(2)

1 Kings 11:1-8 11¹

- 1 King Solomon loved many foreign women, as well as Pharaoh's daughter: Moabite, Ammonite, Edomite, Phoenician, and Hittite women,
- 2 from the nations of which the Lord had said to the Israelites, 'None of you shall join them and none of them shall join you, lest they turn your heart away to follow their gods'; but Solomon clung to and loved them.
- 3 He had seven hundred royal wives and three hundred concubines; and his wives turned his heart away.
- 4 In his old age, his wives turned Solomon's heart after other gods, and his heart was not whole with the Lord his God like the heart of his father David.
- 5 And Solomon followed Ashtoret the goddess of the Phoenicians and Milcom the abomination of the Ammonites.

מלכים א פרק יא

א והמלך שלמה אהב נשים נכריות
רבות ואת בת פרעה מואביות עמניות
אדמית צדנית חתית
ב מן הגוים אשר אמר ידוד אל בני
ישראל לא תבאו בהם והם לא יבאו
בכם אכן יטו את לבבכם אחרי
אלהיהם בהם דבק שלמה לאהבה
ג ויהי לו נשים שרות שבע מאות
ופלגשים שלש מאות ויטו נשיו את לבו
ד ויהי לעת זקנת שלמה נשיו הטו את
לבבו אחרי אלהים אחרים ולא היה
לבבו שלם עם ידוד אלהיו כלבב דויד
אביו
ה וילך שלמה אחרי עשתרת אלהי
צדנים ואחרי מלכם שקץ עמנים

¹ Translation by Lindsey Taylor-Guthartz

- 6 Solomon did evil in the sight of the Lord and was not whole-hearted after the Lord like his father David.
- 7 At that time Solomon built a shrine for Chemosh the abomination of Moab on the hill near Jerusalem, and one for Molech the abomination of the Ammonites.
- 8 And he did the same for all his foreign wives who offered and sacrificed to their gods...
- 11 And the Lord said to Solomon, "Because you are guilty of this – you have not kept My covenant and the laws that I commanded you – I will tear the kingdom away from you and give it to one of your servants".

ו ויעש שלמה הרע בעיני ידוד ולא מלא
אחרי ידוד כדוד אביו :
ז אז יבנה שלמה במה לכמוש שקץ
מואב בהר אשר על פני ירושלים ולמלך
שקץ בני עמון
ח וכן עשה לכל נשיו הנכריות
מקטירות ומזבחות לאלהיהן : ...

יא ויאמר ידוד לשלמה יען אשר היתה
זאת עמך ולא שמרת בריתי וחקתי
אשר צויתי עליך קרע אקרע את
הממלכה מעליך ונתתיה לעבדך :

Ezra 9:1-6^m

- 1 ...the officers approached me, saying, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the land, whose abhorrent practices are like those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
- 2 They have taken their daughters as wives for themselves and for their sons, so that the holy seed has become intermingled with the peoples of the land; and it is the leaders and officers who have taken the lead in this trespass”.
- 3 When I heard this, I rent my garment and robe, I tore hair out of my head and beard, and I sat desolate.
- 4 Around me gathered all who were concerned over the words of the God of Israel because of the trespass of the [returning] exiles, and I sat desolate until the evening offering.

עזרא פרק ט

א ... נגשו אלי השרים לאמר לא נבדלו
העם ישראל והכהנים והלויים מעמי
הארצות כתועבתיהם לכנעני החתי
הפרזי היבוסי העמני המאבי המצרי
והאמרי
ב כי נשאו מבנותיהם להם ולבניהם
והתערבו זרע הקדש בעמי הארצות
ויד השרים והסגנים היתה במעל הזה
ראשונה:
ג וכשמעי את הדבר הזה קרעתי את
בגדי ומעילי ואמרטה משער ראשי
וזקני ואשבה משומם
ד ואלי יאספו כל חרד בדברי אלהי
ישראל על מעל הגולה ואני ישב
משומם עד למנחת הערב

^m Translation by Lindsey Taylor-Guthartz

- 5 At the time of the evening offering I arose from my fast and, still in my torn garment and robe, I knelt down and spread out my hands to the Lord my God,
- 6 and said, "O my God, I am too ashamed and mortified to lift my face to You, O my God, for our many iniquities reach above our heads and our guilt has grown high as heavens".

ה ובמנחת הערב קמתי מתעניתי
ובקרעי בגדי ומעילי ואכרעה על ברכי
ואפרשה כפי אל ידוד אלהי
ו ואמרה אלהי בשתי ונכלמתי להרים
אלהי פני אליך כי עונתינו רבו למעלה
ראש ואשמתנו גדלה עד לשמים :

Ruth 1:8-11, 14-19, 4:13-17ⁿ

- 8 But Naomi said to her two daughters-in-law, "Turn back, each of you to her mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me.
- 9 May the Lord grant that each of you find security in the house of a husband". And she kissed them farewell, and they wept.
- 10 And they said to her, "We will return with you to your people".
- 11 But Naomi said, "Turn back, my daughters; why should you go with me?"...
- 14 They broke into weeping again, and Orpah kissed her mother-in-law farewell, but Ruth clung to her.
- 15 And she said, "Look, your sister-in-law has returned to her people and her gods; follow your sister-in-law".
- 16 But Ruth said, "Do not urge me to leave you, to turn back and not follow you; for wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God.

רות פרק א

ח ותאמר נעמי לשתי כלתיה לכנה
שבנה אשה לבית אמה <יעשה> יעש
ידוד עמכם חסד כאשר עשיתם עם
המתים ועמדי:
ט יתן ידוד לכם ומצאן מנוחה אשה
בית אישה ותשק להן ותשאנה קולן
ותבכינה
י ותאמרנה לה כי אתך נשוב לעמד:
יא ותאמר נעמי שבנה בנתי למה
תלכנה עמי העוד לי בנים במעי והיו
לכם לאנשים...

יד ותשנה קולן ותבכינה עוד ותשק
ערפה לחמותה ורות דבקה בה
טו ותאמר הנה שבה יבמתך אל עמה
ואל אלהיה שובי אחרי יבמתך
טז ותאמר רות אל תפגעי בי לעזבך
לשוב מאחריך כי אל אשר תלכי אלך
ובאשר תליני אליו עמד עמי ואלהיך
אלהי

ⁿ Translation by Lindsey Taylor-Guthartz

- 17 Where you die, I will die, and there will I be buried. Thus and more may the Lord do to me if anything but death parts me from you”.
- 18 And Naomi saw that she was determined to go with her, and she ceased to argue with her.
- 19 And the two of them went on until they reached Bethlehem...
- 13 So Boaz married Ruth and she became his wife, and he came in to her, and the Lord let her conceive, and she bore a son.
- 14 And the women said to Naomi, “Blessed be the Lord, who has not withheld a redeemer from you today! May his name be perpetuated in Israel!
- 15 And he will renew your life and sustain your old age; for he is born of your daughter-in-law who loves you and is better to you than seven sons”.
- 16 And Naomi took the child and held it to her bosom and became his foster mother.
- 17 And her women neighbours gave him a name, saying “A son is born to Naomi!”, and they named him Obed; he was the father of Jesse, who was the father of David.

יז באשר תמותי ושם אקבר כה
 יעשה ידוד לי וכה יסיף כי המות יפריד
 ביני ובינך
 יח ותרא כי מתאמצת היא ללכת אתה
 ותחדל לדבר אליה
 יט ותלכנה שתיהם עד באנה בית לחם
 ויהי כבאנה בית לחם ותהם כל העיר
 עליהן ותאמרנה הזאת נעמי ...

יג ויקח בעז את רות ותהי לו לאשה
 ויבא אליה ויתן ידוד לה הריון ותלד
 בן
 יד ותאמרנה הנשים אל נעמי ברוך
 ידוד אשר לא השבית לך גאל היום
 ויקרא שמו בישראל
 טו והיה לך למשיב נפש ולכלכל את
 שיבתך כי כלתך אשר אהבתך ילדתו
 אשר היא טובה לך משבעה בנים
 טז ותקח נעמי את הילד ותשתהו
 בחיקה ותהי לו לאמנת
 יז ותקראנה לו השכנות שם לאמר ילד
 בן לנעמי ותקראנה שמו עובד הוא אבי
 ישי אבי דוד

2 Corinthians 6:14-7:1^o

- 14 Do not be mismatched^p with unbelievers^q. For what partnership^r is there between righteousness^s and lawlessness^t? Or what fellowship^u is there between light and darkness?
- 15 What agreement^v does Christ have with Beliar? Or what does a believer share with an unbeliever?
- 16 What agreement has the temple of God with idols? For we are the temple of the living God; as God said, *'I will live in them and walk among them, and I will be their God, and they shall be my people.'*
- 17 *Therefore come out^w from them, and be separate^x from them, says the Lord, and touch^y nothing unclean^z; then I will welcome you,*
- 18 *and I will be your father, and you will be my sons and daughters',* says the Lord Almighty'.
- 1 Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God.

Προς Κορινθίους Β 6:14-7:1

- 14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις: τίς γὰρ μετοχή δικαιοσύνης καὶ ἀνομία; ἢ τίς κοινωνία φωτὶ πρὸς σκότος;
- 15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερίς πιστῶ μετὰ ἀπίστου;
- 16 τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος: καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός.
- 17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε: καὶ γὰρ εἰσδέξομαι ὑμᾶς,
- 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

1 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

^o New Revised Standard Version

^p ἑτεροζυγέω ἑτεροζυγέω (*heterozugontes*) be unevenly yoked, be mismatched

^q ἄπιστος, ον— (*apistos*) 1. *unbelievable, incredible* Ac 26:8.—2. *faithless, unbelieving*

^r μετοχή, ἦς, ἢ (*metoche*) *sharing, participation*

^s δικαιοσύνη (*dikaiousune*) *righteousness, justice*

^t ἀνομία, ας, ἢ (*anomia*) *lawlessness, sin as a frame of mind*

^u κοινωνία (*koinonia*) *fellowship contribution(2), fellowship(12), participation(2), sharing(3)*

^v συμφώνησις (*sumphonesis*) *agreement harmony(1)*

^w ἐξέρχομαι (*exerchomai*) *to go or come out of: came(2), came forth(5), came from(3), came out(26), come(3), come forth(3), come from(1), come out(22)*

^x φορίζω (*aphorizo*) *to mark off by boundaries from, i.e. set apart hold aloof(1), ostracize(1), separate(2)*

^y ἅπτω (*hapto*) *to fasten to, lay hold o: clinging(1), handle(1) touch(13)*

^z ἀκάθαρτος (*akathartos*) *unclean, impure*

1 Corinthians 7:12-16, 39^{aa}

- 12** To the rest I say – I and not the Lord – that if any believer has a wife who is an unbeliever^{bb}, and she consents^{cc} to live with him, he should not divorce^{dd} her.
- 13** And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.
- 14** For the unbelieving husband is made holy^{ee} through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean^{ff}, but as it is, they are holy^{gg}.
- 15** But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound^{hh}. It is to peace that God has called you.
- 16** Wife, for all you know, you might saveⁱⁱ your husband. Husband, for all you know, you might save your wife.
- 39** A wife is bound^{jj} as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord.

Προς Κορινθίους Α 7:12-16, 39

- 12** Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος: εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν:
- 13** καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.
- 14** ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ: ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστιν.
- 15** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω: οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις: ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.
- 16** τί γὰρ οἶδας, γυναί, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

39 Γυνὴ δέδεταί ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς: ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

^{aa} New Revised Standard Version

^{bb} ἄπιστος (*apistos*) unbelieving, incredible(1), unbeliever(4)

^{cc} συνευδοκέω (*suneudokeo*) to join in approving approve(1), approving(1), consents(2), give hearty approval(1), in hearty agreement(1)

^{dd} ἀφίημι (*aphiemi*) to send away, leave alone, permit and *hiemi* (to send) abandoned(1), allow(5), allowed(2), alone(6), forgave(2), forgive(23)

^{ee} ἁγιάζω (*hagiazō*) to make holy, consecrate, sanctify, hallowed(2), keep holy(1), sanctified(16), sanctifies(2), sanctify(7)

^{ff} ἀκάθαρτος (*akathartos*) unclean, impure, impure person(1), unclean(29), unclean things(1)

^{gg} γίος (*hagios*) sacred, holy, from *hagos* (religious awe), holy(61), Holy(92), Holy of Holies(1), Holy One(5), holy ones(1), holy place(7)

^{hh} δουλόω (*douloō*) to enslave, bring under subjection, became slaves(1), enslaved(4), held in bondage(1), made a slave(1), under bondage(1)

ⁱⁱ σώζω (*sozo*) to save, from *sos* (safe, well), bring safely(m)(1), cured(1), get well(m)(3), insure salvation(1), made well(11), preserved(1), recover(1), restore(1), save(36), saved(50), saves(1), saving(1)

^{jj} δέω deo {*deh'-o*} 1) to bind tie, fasten 1a) to bind, fasten with chains, to throw into chains to bind, put under obligation, of the law, duty etc. 1b2a) to be bound to one, a wife, a husband 1b3) to forbid, prohibit, declare to be illicit

سورة المائدة ٥

The Table 5^{kk}

- 5 This day is made lawful^{ll} for you good things^{mm}; and the food of those who were given the scriptureⁿⁿ is lawful for you, and your food is lawful for them, and the virtuous women^{oo} from among the believers^{pp} and the virtuous women from among those who were given the scripture before you, if you have given them their due portions^{qq}, acting virtuously not lewdly, and not taking them as secret concubines; and whomsoever denies^{rr} faith so has his work failed, and he in the Hereafter shall be of the losers.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ
 أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ
 لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
 وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
 قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ
 غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ
 يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
 الْآخِرَةِ مِنَ الْخَاسِرِينَ ٥

^{kk} *Quran* 5, Translation by Muhammad Yusuf

^{ll} أُحِلَّ *uḥilla* 3 sing. perf. pass. أحل *aḥalla* ‘to make permitted, lawful’ root IV: *ḥ-l-l* ‘lawful, round, turn’

^{mm} طيبات *ṭayyibāt* fem. acc. pl. طيب *ṭayyib* ‘good, good thing’ root: *ṭ-y-b* ‘good, right’

ⁿⁿ كتاب *kitāb* masc. nom. sing. ‘book, scripture’ root: *k-t-b* ‘writing, manuscript, sew’

^{oo} محصنات *muḥṣanāt* fem. pl. pass. part. أحصن *aḥṣana* ‘to fortify, reinforce’ root IV: *ḥ-ṣ-n* ‘fortification, castle, secure’

^{pp} مؤمنات *mu’mināt* fem. pl. act. part. آمن *amana* ‘to believe’ root IV: *’-m-n* ‘belief, security’

^{qq} أجورهن *ujūrahunna* masc. acc. pl. أجر *ajr* ‘dues, dowry, hire, rent’ + 3 pl. gen. pron. root: *’-j-r* ‘rent, hire, wage’

^{rr} يكفر *yakfur* 3 sing. imperf. juss. كفر *kafara* ‘to reject, disbelieve’ root: *k-f-r* ‘reject, deny, disbelief’; grammatical construction of *sharṭ* or conditional clause

سورة البقرة ٢٢١

The Heifer 221^{ss}

221 And do not marry^{tt} the idolatresses^{uu} until they believe^{vv}, and indeed a believing slavewoman is better than an idolatress though she please you; and do not give in marriage^{ww} to the idolaters^{xx} until they believe, and indeed a believing slave is better than an idolater though he please you; those invite^{yy} to the Fire, while God invites to the Garden and forgiveness by his leave, and He makes clear His signs^{zz} to the people that they might reflect^{aaa}.

وَلَا تُنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ
وَالْأَمَةَ الْمُؤْمِنَةَ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ
أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ
أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ
يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ
آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٢١

^{ss} Quran 2; Translation by Muhammad Yusuf

^{tt} لا تنكحوا *la tankihū* negative 2 pl. imperat. نكح *nakaḥa* ‘to marry’ root: *n-k-ḥ* ‘marriage, wed’

^{uu} مشركات *mushrikāt* fem. pl. act. part. أشرك *ashraka* ‘to join in partnership (with God), to make association, equal’ root IV: *sh-r-k* ‘company, association, polytheism’

^{vv} يؤمن *yu‘minna* 3 fem. pl. imperf. آمن *amana* ‘to believe’ root IV: ‘-m-n’ ‘belief, security’

^{ww} لا تنكحوا *la tankihū* negative 2 pl. imperat. أنكح *ankaḥa* ‘to give in marriage’ root: *n-k-ḥ* ‘marriage, wed’

^{xx} مشركين *mushrikīn* masc. pl. act. part. أشرك *ashraka* ‘to join in partnership (with God), to make association, equal’ root IV: *sh-r-k* ‘company, association, polytheism’

^{yy} يدعون *yad‘ūna* 3 pl. imperf. دعا *d‘a* ‘to call, invite’ root: *d-‘-w* ‘call, invite’

^{zz} آياته *ayātihi* fem. acc. pl. آية *ayah* ‘sign, verse’ + 3 sing. gen. pron.

^{aaa} يتذكرون *yataḥkharūna* 3 pl. imperf. تذكر *tadhakkara* ‘to reflect, cogitate, meditate’ root V: *dh-k-r* ‘remembrance, reflection’

10 O you who believe! When there come to you believing women^{ccc} as emigrants^{ddd}, examine them^{eee}; God knows best^{fff} their faith; and if you know them for believing women, so return them not to the unbelievers^{ggg}, they^{hhh} are not lawful for themⁱⁱⁱ, nor are they^{jjj} made lawful^{kkk} to them^{lll}; and give them^{mmm} what they have spentⁿⁿⁿ, and there is no wrong^{ooo} upon you to marry them^{ppp} if you have given them their due portions^{qqq}; and do not hold to the custody of the unbelieving women, and ask for that which you have spent, and let them ask^{rrr} for that which they have spent; that is the judgement of God; He judges between you; and God is All-Knowing, Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ
فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى
الْكُفَّارِ لَأَ هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ
وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ
تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا
تُمْسِكُوا بِعِصَمِ الْكُوفَرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ
وَلَيْسَ أَسْأَلُوا مَا أَنْفَقُوا ذَلِكَمُ حُكْمُ اللَّهِ يَحْكُمُ
بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٠

^{bbb} Quran 60; Translation by Muhammad Yusuf

^{ccc} مؤمنات *mu'mināt* fem. pl. act. part. آمن *amana* 'to believe' root IV: '-m-n 'belief, security'

^{ddd} مهاجرات *muhājirāt* fem. pl. act. part. هاجر *hājara* 'to migrate' root III: 'h-j-r 'migration, security'

^{eee} امتحنوهن *imtahinūhunna* 2 pl. imperat. + 3 pl. fem. acc. pron. امتحن *imtaḥana* 'interrogate, examine' root VIII: 'm-h-n 'inquisition, interrogation'

^{fff} أعلم *'alamu* masc. superlat. adj. عليم *'alīm* 'knowledgeable' root: '-l-m 'science, knowledge'

^{ggg} كفار *kuffār* masc. acc. pl. كافر *kāfir* 'unbeliever, rejecter' root: 'k-f-r 'reject, deny, disbelief'

^{hhh} هن *hunna* fem. nom. pl. pron. 'they (the women)'

ⁱⁱⁱ لهم *la-hum* 'to them (the men)' -ل *li-* particle 'to, of' + masc. gen. pl. pron.

^{jjj} هم *hum* masc. nom. pl. pron. 'they (the men)'

^{kkk} يحلون *yaḥilluna* 3 pl. imperf. حل *ḥalla* 'to be permitted, lawful' root: 'h-l-l 'lawful, round, turn'

^{lll} هن *la-hunna* 'to them (the women)' -ل *li-* particle 'to, of' + fem. gen. pl. pron.

^{mmm} أتوهم *'atūhum* 'give them (the men)' 2 pl. imperat. + 3 pl. acc. pron. أتى *'atā* 'give' root: '-t-' 'grant'

ⁿⁿⁿ أنفقوا *anfaqu* 3 pl. perf. أنفق *anfaqa* 'to spend, expend' root IV: 'n-f-q 'spend, expend, disburse'

^{ooo} لا جناح *la janāḥa* 'there is no sin', grammatical form of *nafi* 'al-jins or generic negation; in classical Arabic rhetoric connotes a strong negative imperative (ie. 'there shall be no sin')

^{ppp} تنكحوهن *tankihūhunna* 2 pl. imperf. + 3 pl. fem. acc. pron. نكح *nakaḥa* 'to marry' root: 'n-k-h 'marriage, wed'

^{qqq} أجورهن *ujūrahunna* masc. acc. pl. أجر *ajr* 'dues, dowry, hire, rent' + 3 pl. gen. pron. root: '-j-r 'rent, hire, wage'

^{rrr} ليسألوا *l-yas'alū* 'let them (the men) ask' 3 pl. imperat. سأل *sa'ala* 'to ask' root: 's-'l 'ask, question'