

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

Sūrah Al-Mujādilah (The Woman who disputes) 58

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Indeed Allāh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sāmit), and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihār* (الظهار) they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered, (then penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is Well-Acquainted with what you do.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
قَدْ سَمِعَ اللَّهُ	قَوْلَ	الَّتِي	تُجَادِلُكَ	
indeed Allah has heard	(the) statement	(of her) who	disputes with you	
فِي زَوْجِهَا	وَتَشْتَكِي	إِلَى اللَّهِ		
concerning her husband	and she complains	to Allah		

وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا	إِنَّ اللَّهَ	سَمِيعٌ	بَصِيرٌ
and Allah hears (the) conversation between you both	verily Allah	(is) All-Hearer	All-Seer
الَّذِينَ يُظَاهِرُونَ	مِنْكُمْ	مِّن نِّسَائِهِمْ	مَا هُمْ
those who make unlawful by Zihar	among you	[from] their wives	they (can) not (be)
أُمَّهَاتِهِمْ	إِنَّ أُمَّهَاتِهِمْ	إِلَّا الَّتِي	وَلَدْنَهُمْ
their mothers	none (can be) their mothers	except those who	gave them birth
وَلَا يَنْهَى	لَيَقُولَنَّ مُنْكَرًا	مِّنَ الْقَوْلِ	وَزُورًا
and verily they	say an evil	word	and a lie
وَالَّذِينَ يُظَاهِرُونَ	عَفُورٌ	لَعَفُورٌ	
and those who make unlawful by Zihar	Oft-Forgiving	(is) Oft-Pardoning	
مِنْ نِّسَائِهِمْ	ثُمَّ يَعُودُونَ	لِمَا قَالُوا	فَتَحْرِيرُ
[from] their wives	then (wish to) go back	on what they said	so (there is) freeing
رَقَبَةً	مِّن قَبْلُ	أَنْ يَتَمَاسَا	ذَلِكَ
(of) a slave	before	[that] they touch each other	that
		يَمَّا تَعْمَلُونَ خَيْرٌ	وَاللَّهُ
		(is) All-Aware of what you do	and Allah

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينَ ذَلِكَ لَتَوْثُقُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كُنُوا كَمَا كَبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masākīn* (needy). That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by

Allāh. And for the disbelievers is a painful torment. 5. Verily, those who oppose Allāh and His Messenger (Muhammad ﷺ), will be disgraced as those before them (among the past nations) were disgraced. And We have sent down clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allāh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.

فَمَنْ	لَمْ يَجِدْ	فَصِيَامٌ	شَهْرَيْنِ	مُتَتَابِعَيْنِ	مِنْ قَبْلِ
and (he) who	finds not	then fasting	(for) two months	successive	before
أَنْ يَتَمَاسَّا	فَمَنْ	لَمْ يَسْتَطِعْ	فَإِطْعَامٌ		
[that] they both touch each other	and (he) who	is not able (to do so)	then (the) feeding		
سِتِّينَ	مِسْكِينًا	ذَلِكَ لِتُؤْمِنُوا	بِاللَّهِ	وَرَسُولُهُ	
(of) sixty	poor	that (is in order) that you may believe	in Allah	and His Messenger	
وَتِلْكَ	حُدُودُ اللَّهِ	وَاللَّكَافِرِينَ	عَذَابٌ		
and these	(are the) limits (of) Allah	and for the disbelievers	(is) a torment		
أَلِيمٌ	إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ	وَرَسُولُهُ	كِبْرًا		
painful	verily those who oppose Allah	and His Messenger	they will be disgraced		
كَمَا كُتِبَ الَّذِينَ	مِنْ قَبْلِهِمْ	وَقَدْ أَنْزَلْنَا	ءَايَاتٍ		
as were disgraced those	before them	and indeed We have sent down	Signs		
بَيِّنَاتٍ	وَاللَّكَافِرِينَ	عَذَابٌ	مُهِينٌ	يَوْمَ	
clear	and for the disbelievers	(is) a torment	disgraceful	(on the) Day	
يَبْعَثُهُمُ اللَّهُ	جَمِيعًا	فَيُنَبِّئُهُم	بِمَا عَمِلُوا		
(when) Allah will resurrect them	all (together)	and inform them	of what they did		
أَخَصَّنَهُ اللَّهُ	وَنَسُوهُ	وَاللَّهُ	عَلَى كُلِّ		
Allah has kept account of it	while they have forgotten it	and Allah	over all		
شَيْءٍ	شَهِيدٌ				
things	(is) a Witness				

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْتَهُمُ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَهَوُا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نَهَوْا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُكُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾

7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwā* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), – nor of five but He is their sixth (with His Knowledge), – nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsel, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

أَلَمْ تَرَ	أَنَّ اللَّهَ يَعْلَمُ مَا	فِي السَّمَوَاتِ	وَمَا
(have) you not seen?	that Allah knows whatsoever	(is) in the heavens	and whatsoever
فِي الْأَرْضِ	مَا يَكُونُ	مِنْ نَجْوَى	ثَلَاثَةٍ
(is) on the earth	(there) is not	any secret counsel	(of) three
رَابِعُهُمْ	وَلَا خَمْسَةٍ	سَادِسُهُمْ	وَلَا آدَنَى
(is) their fourth	nor (of) five	(is) their sixth	nor (of) less
وَلَا أَكْثَرُ	إِلَّا هُوَ	مَعَهُمْ	أَيْنَ مَا كَانُوا
and not more	but He	(is) with them	wheresoever they may be

ثُمَّ يَنْبِئُهُمْ	بِمَا عَمِلُوا	يَوْمَ	الْقِيَمَةِ	إِنَّ اللَّهَ
then He will inform them	of what they did	(on the) Day	(of) Resurrection	verily Allah
بِكُلِّ شَيْءٍ	عَلِيمٌ	أَلَمْ تَرَ	إِلَى الَّذِينَ نُهُوا	
thing of every	(is) All-Knower	(have) you not seen?	[to] those who were forbidden	
عَنِ النَّجْوَى	ثُمَّ يَعُودُونَ	لِمَا نُهُوا	عَنْهُ	
from secret counsel	then they returned	to that which they had been forbidden	[from it]	
وَيَتَنَجَّوْنَ	بِالْإِثْمِ	وَالْعُدْوَانِ	وَمَعْصِيَتِ	
and conspired together	for sin	and wrongdoing	and disobedience	
الرَّسُولَ	وَإِذَا	جَاءُوكَ	حَيَّوْكَ	بِمَا
(to) the Messenger	and when	they come to you	they greet you	with what
لَمْ يُحَيِّكَ	بِهِ	اللَّهُ	وَيَقُولُونَ	فِي أَنْفُسِهِمْ
greet you not	wherewith	Allah	and they say	within themselves
لَوْلَا يَعَذِّبُنَا اللَّهُ	بِمَا نَقُولُ	حَسْبُهُمْ		
why should Allah punish us not	for what we say	(will be) sufficient for them		
جَهَنَّمَ	يَصَلُّونَهَا	فَبِئْسَ الْمَصِيرُ		
Hell	they will burn therein	and worst (indeed) is that destination		

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُبَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *At-Taqwā* (virtues and piety); and fear Allāh to Whom you shall be gathered. 10. Secret counsel (conspiracy) is only from *Shaitān* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	إِذَا تَنَجَّيْتُمْ	فَلَا تَتَنَجَّوْا
O (you)	who believe	when you hold secret counsel	then (do) not hold secret counsel
بِالْإِثْمِ	وَالْعُدْوَانِ	وَمَعْصِيَتِ	الرَّسُولِ
for sin	and wrongdoing	and disobedience	(towards) the Messenger
وَتَنَجَّوْا	بِالْبَرِّ	وَالنَّقْوَى	وَاتَّقُوا اللَّهَ
but hold secret counsel	for righteousness	and piety	and fear Allah
			[Who]
إِلَيْهِ تُحْشَرُونَ ﴿٦١﴾	إِنَّمَا التَّجْوَى	مِنَ الشَّيْطَانِ	
to Whom you shall be gathered	secret counsel (is) only	from Satan	
لِيَحْزَنَ	الَّذِينَ ءَامَنُوا	وَلَيْسَ	بِضَارِهِمْ شَيْءٌ
that he may cause grief	(to) those who believe	but he (can) not	(in) anything harm them
إِلَّا	بِإِذْنِ اللَّهِ	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٢﴾
except	by (the) permission (of) Allah	and in Allah	let the believers put (their) trust

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihād* (holy fighting in Allāh's Cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	إِذَا قِيلَ	لَكُمْ	تَفْسَحُوا فِي الْمَجَالِسِ
0 (you)	who believe	when it is said	to you	make room in the assemblies
فَافْسَحُوا	يَفْسَحِ اللَّهُ	لَكُمْ	وَإِذَا قِيلَ	أَنْشُرُوا
then make room	Allah will give room	to you	and when it is said	rise up
فَأَنْشُرُوا	يَرْفَعِ اللَّهُ	الَّذِينَ ءَامَنُوا	مِنْكُمْ	وَالَّذِينَ
then rise up	Allah will elevate	those who believe	of you	and those who
أُوتُوا الْعِلْمَ	دَرَجَاتٍ	وَاللَّهُ		
have been granted knowledge	(in) degrees	and Allah		
بِمَا تَعْمَلُونَ خَيْرٌ ﴿١١﴾	يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا		
(is) Well-Acquainted with what you do	0 (you)	who believe		
إِذَا	نَجَّيْتُمُ الرَّسُولَ	فَقَدِّمُوا	بَيْنَ يَدَيَّ	
when	you consult the Messenger in private	then spend (something)	before	
نَجْوَاكُمْ	صَدَقَةٌ	ذَلِكَ	خَيْرٌ	لَكُمْ
your private consultation	(in) charity	that	(will be) better	for you
فَإِنْ	لَمْ تَجِدُوا	فَإِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ ﴿١٢﴾
but if	you find not	then verily Allah	(is) Oft-Forgiving	Most Merciful

ءَاسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيَّ نَجْوَاكُمْ صَدَقْتُمْ فَأِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾ ﴿١٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٣﴾ أَعَدَّ اللَّهُ لَهُمْ
عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ
عَذَابٌ مُهِينٌ ﴿١٥﴾

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform As-Salāt (the prayers) and give Zakāt (obligatory charity) and obey Allāh (i.e. do all that Allāh and His Messenger ﷺ order you to do). And Allāh

is Well-Acquainted with what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allāh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allāh, so they shall have a humiliating torment.

ءَأَشْفَقْتُمْ	أَنْ تُقَدِّمُوا	بَيْنَ يَدَيَّ	نَجْوَانَكُمْ	صَدَقْتِ
are you afraid?	to spend	before	your private consultation	(in) charity
فَإِذَا	لَمْ تَفْعَلُوا	وَتَابَ اللَّهُ	عَلَيْكُمْ	فَأَقِمْوْا الصَّلَاةَ
then when	you do (it) not	and Allah has forgiven	[to] you	then perform the prayer
وَأَتُوا الزَّكَاةَ	وَأَطِيعُوا اللَّهَ	وَرَسُولَهُ	وَاللَّهُ	
and give Zakat (charity)	and obey Allah	and His Messenger	and Allah	
خَيْرٌ يَمَّا تَعْمَلُونَ ﴿١٣﴾	أَلَمْ تَرَ	إِلَى الَّذِينَ تَتَوَلَّوْا		
(is) Well-Acquainted with what you do	(have) you not seen?	[to] those who take as friends		
قَوْمًا	غَضِبَ اللَّهُ عَلَيْهِمْ	مَا هُمْ	مِنْكُمْ وَلَا مِنْهُمْ	
a people	Allah is angry upon them	they (are) not	of you	of them
وَيَحْلِفُونَ	عَلَى الْكَذِبِ	وَهُمْ يَعْلَمُونَ ﴿١٥﴾	أَعَدَّ اللَّهُ لَهُمْ	
and they swear	to a lie	while they know	Allah has prepared for them	
عَذَابًا شَدِيدًا	إِنَّهُمْ سَاءَ	مَا كَانُوا	يَعْمَلُونَ ﴿١٦﴾	
a torment	evil indeed [they] is	that which they used to	do	
أَتَّخَذُوا أَيْمَانَهُمْ	جَنَّةَ	فَصَدُّوا	عَنْ سَبِيلِ اللَّهِ	
they have taken their oaths	a screen	so they hinder (men)	from (the) path (of) Allah	
فَلَهُمْ	عَذَابٌ	مُهِينٌ ﴿١٧﴾		
so they (shall) have	a torment	humiliating		

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ، كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ
 الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْذَرُوا الشَّيْطَانَ فَإِنَّهُمْ لَشَيْطَانُكُمْ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ
 الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ
 لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

17. Their wealth and their children will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allāh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. Shaitān (Satan) has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of Shaitān (Satan). Verily, it is the party of Shaitān (Satan) that will be the losers! 20. Those who oppose Allāh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated). 21. Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.

لَنْ تَغْنِيَ عَنْهُمْ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	مِّنَ اللَّهِ شَيْئًا
will never avail them	their wealth	nor their children	anything against Allah
أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ فِيهَا
they	(will be the) dwellers	(of) the Fire	[they] therein
يَوْمَ	يَبْعَثُهُمُ اللَّهُ	جَمِيعًا	فَيَحْلِفُونَ
(on the) Day	(when) Allah will resurrect them	all (together)	then they will swear
لَهُ،	كَمَا يَحْلِفُونَ	لَكُمْ	وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ
to Him	as they swear	to you	and they think that they (are) on something
أَلَّا	إِنَّهُمْ	هُمُ	الْكَاذِبُونَ
[no doubt]	verily they	[they]	(are) the liars
فَأَنسَاهُمْ	ذَكَرَ اللَّهُ	أُولَئِكَ	حِزْبُ
so he has made them forget	(the) remembrance (of) Allah	they	(are the) party

الشَّيْطَانُ	أَلَا	إِنَّ حِزْبَ	الشَّيْطَانِ	هُمْ	الْخَسِرُونَ ﴿٥٨﴾
(of) Satan	[no doubt]	verily (the) party	(of) Satan	[they]	(will be) the losers
إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ	وَرَسُولَهُ	أُولَئِكَ	فِي الْأَذَلِّينَ ﴿٥٩﴾		
verily those who oppose Allah	and His Messenger	they	(will be) among the lowest		
كَتَبَ اللَّهُ	لَأَغْلِبَنَّ أَنَا	وَرُسُلِي	إِنَّ اللَّهَ		
Allah has decreed	verily will overcome I	and My Messengers	verily Allah		
	قَوِيٌّ	عَزِيزٌ ﴿٦٠﴾			
	(is) All-Powerful	All-Mighty			

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 مِّنْهُ وَيَدَّ خُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٦١﴾

22. You (O Muhammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rūh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.

لَا تَجِدُ قَوْمًا	يُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ
you will not find any people	who believe in Allah	and the Day	the Last
يُوَادُّونَ مَنْ	حَادَّ اللَّهَ وَرَسُولَهُ	وَلَوْ كَانُوا	آبَاءَهُمْ
loving (those) who	oppose Allah and His Messenger	even though they were	their fathers

أَوْ أَبْنَاءَهُمْ	أَوْ إِخْوَانَهُمْ	أَوْ عَشِيرَتَهُمْ	أُولَئِكَ كَتَبَ
or their sons	or their brothers	or their kindred (people)	(for) such He has written
فِي قُلُوبِهِمْ	الْإِيمَانَ	وَأَيَّدَهُمْ	بِرُوحٍ
in their hearts	Faith	and strengthened them	with spirit (light and true guidance)
مِّنْهُ	وَيَدْخُلُهُمْ	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا
from Himself	and He will admit them	(to) Gardens	the rivers flowing under which
خَالِدِينَ	فِيهَا	رَضَى اللَّهُ عَنْهُمْ	وَرَضُوا
(to) dwell forever	therein	Allah is pleased with them	and they are pleased
عَنْهُ	أُولَئِكَ	حِزْبُ اللَّهِ	إِنَّ حِزْبَ اللَّهِ
with Him	they	(are the) party (of) Allah	verily (the) party (of) Allah
	هُمْ	الْمُفْلِحُونَ	
	[they]	(will be) the successful	

سُورَةُ الْحَشْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

Sūrah Al-Hashr (The Gathering) 59

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh.

And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banū An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي الْأَرْضِ		وَمَا		سَبَّحَ لِلَّهِ مَا	
(is) on the earth		and whatsoever		glorifies [to] Allah whatsoever	
الَّذِينَ كَفَرُوا		الَّذِي أَخْرَجَ		وَهُوَ الْعَزِيزُ	
those who disbelieved		Who drove out		and He (is) the All-Mighty	
الْحَشْرِ		لِأَوَّلِ		مِنَ أَهْلِ	
gathering		at (the) first		among (the) people	
أَنَّهُمْ		وَوَظَنُوا		مَا ظَنَنْتُمْ	
that [they]		and they thought		you did not think	
فَأَنزَلَهُمُ اللَّهُ		مِّنَ اللَّهِ		مَانِعَتُهُمْ	
but Allah reached them		from Allah		(would) defend them	
الرُّعْبَ		وَقَذَفَ		مِنْ حَيْثُ	
terror		and He cast		from whereof	
وَأَيْدِي		بِأَيْدِيهِمْ		يُخْرِبُونَ بُيُوتَهُمْ	
and (the) hands		with their own hands		they destroyed their own dwellings	
الْأَبْصَارِ		يَا أَيُّهَا		الْمُؤْمِنِينَ	
eyes (to see)		O (you) with		(of) the believers	

وَلَوْلَا	أَنْ كُنَّ اللَّهُ	عَلَيْهِمْ	الْجَلَاءَ
and had (it) not been	that Allah had decreed	for them	exile
لَعَذَابُهُمْ	فِي الدُّنْيَا	وَهُمْ	
He would certainly have punished them	in this world	and for them	
فِي الْآخِرَةِ	عَذَابُ	النَّارِ	
in the Hereafter	(shall be the) torment	(of) the Fire	

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥﴾ مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٦﴾ وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾

4. That is because they opposed Allāh and His Messenger (Muhammad ﷺ). And whosoever opposes Allāh, then verily, Allāh is Severe in punishment. 5. What you (O Muslims) cut down of a palm tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allāh, and in order that He might disgrace the *Fāsiqūn* (the rebellious, the disobedient to Allāh). 6. And what Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.

ذَلِكَ	بِأَنَّهُمْ شَاقُّوا اللَّهَ	وَرَسُولَهُ	وَمَنْ يُشَاقِّ اللَّهَ
that	(is) because they opposed Allah	and His Messenger	and whosoever opposes Allah
فَإِنَّ اللَّهَ شَدِيدُ	الْعِقَابِ	مَا قَطَعْتُمْ	مِّن لِّينَةٍ
then verily Allah (is) Severe	(in) punishment	what you cut down	of a palm tree
أَوْ تَرَكْتُمُوهَا	قَائِمَةً	عَلَى أُصُولِهَا	فَبِإِذْنِ اللَّهِ
or you left it	standing	on its roots	then (it was) by (the) Leave (of) Allah
وَلِيُخْزِيَ الْفَاسِقِينَ	وَمَا آفَاءَ اللَّهِ		
and (in order) that He might disgrace the rebellious	and what Allah gave as booty		

عَلَى رَسُولِهِ	مِنْهُمْ	فَمَا أَوْجَفْتُمْ	عَلَيْهِ	مِنْ خَيْلٍ
to His Messenger	from them	for (this) you made no expedition	on it	with cavalry
وَلَا رِكَابٍ	وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ	عَلَى مَنْ يَشَاءُ		
nor camelry	[and] but Allah gives power (to) His Messengers	over whomsoever He wills		
وَاللَّهُ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ		
and Allah	over all	things	(is) Able	

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

7. What Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masākīn* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allāh; verily, Allāh is Severe in punishment. 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion – Islāmic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

مَا آفَاءَ اللَّهِ	عَلَى رَسُولِهِ	مِنْ أَهْلِ	الْقُرَى
what Allah gave as booty	to His Messenger	from (the) people	(of) the townships
فَلِلَّهِ	وَلِلرَّسُولِ	وَلِذِي الْقُرْبَىٰ	وَالْيَتَامَىٰ
(it is) for Allah	and for His Messenger	and for the kindred	and the orphans

وَالْمَسْكِينِ	وَأَبْنِ السَّبِيلِ	كَيْ	لَا يَكُونَ دُولَةً	بَيْنَ
and the poor	and the wayfarer	(in order) that	it may not become a fortune	between
الْأَغْنِيَاءَ	مِنْكُمْ	وَمَا	ءَانَكُمْ	الرَّسُولُ
the rich	among you	and whatsoever	gives you	the Messenger
وَمَا	نَهَكُمْ	عَنْهُ	فَانْتَهُوا	وَاتَّقُوا اللَّهَ
and whatsoever	he forbids you	from it	abstain	and fear Allah
إِنَّ اللَّهَ شَدِيدُ	الْعِقَابِ	لِلْفُقَرَاءِ	الْمُهَاجِرِينَ	الَّذِينَ أُخْرِجُوا
verily Allah (is) Severe	(in) punishment	for the poor	emigrants	who were expelled
مِنْ دِيَارِهِمْ	وَأَمْوَالِهِمْ	يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ	وَرِضْوَانًا	
from their homes	and their properties	seeking bounty from Allah	and pleasure	
وَيَنْصُرُونَ اللَّهَ	وَرَسُولَهُ	أُولَئِكَ	هُمْ	الصَّادِقُونَ
and helping Allah	and His Messenger	such	[they]	(are) the truthful

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banū An-Nadīr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

وَالَّذِينَ تَبَوَّءُوا	الدَّارَ	وَالْإِيمَانَ	مِنْ قَبْلِهِمْ
and those who had adopted	the home	and the Faith	before them
يُحِبُّونَ مَنْ	هَاجَرُوا إِلَيْهِمْ	وَلَا يَجِدُونَ	فِي صُدُورِهِمْ حَاجَةً
love (those) who	emigrate to them	and they find not	in their breasts jealousy
مِمَّا أُوتُوا	وَيُؤْثِرُونَ	عَلَى أَنْفُسِهِمْ	
for that which they have been given	and give (them) preference	over themselves	
وَلَوْ كَانَ	بِهِمْ	خَصَاصَةً	وَمَنْ يُوقَ شَحًّا
even though was	with them	need (of that)	and whosoever is saved (from) covetousness
نَفْسِهِ	فَأُولَئِكَ هُمْ	الْمُفْلِحُونَ ﴿٦١﴾	وَالَّذِينَ جَاءُوا
(of) his own	such	(are) they	and those who came (who will be) the successful
مِنْ بَعْدِهِمْ	يَقُولُونَ رَبَّنَا	اغْفِرْ لَنَا	وَلِإِخْوَانِنَا
after them	they say our Lord	forgive us	and our brethren who
سَبَقُونَا	بِالْإِيمَانِ	وَلَا تَجْعَلْ	فِي قُلُوبِنَا
have preceded us	in Faith	and put not	in our hearts any hatred
لِلَّذِينَ ءَامَنُوا	رَبَّنَا	إِنَّكَ رءُوفٌ	رَحِيمٌ ﴿٦٢﴾
against those who have believed	our Lord	You (are) indeed Most Kind	Most Merciful

﴿٦١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿٦٢﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَيَنَّ الْأَدْبَارُ ثُمَّ لَا يَنْصُرُونَ ﴿٦٣﴾

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness that they verily are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are

attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

يَقُولُونَ لِإِخْوَانِهِمْ		إِلَى الَّذِينَ نَافَقُوا		أَلَمْ تَرَ	
they say to their brothers		[to] those who were hypocrites		(have) you not observed?	
لَئِنْ أُخْرِجْتُمْ		الْكِتَابِ	مِنْ أَهْلِ	الَّذِينَ كَفَرُوا	
if you are expelled		(of) the Scripture	among (the) people	those who disbelieve	
أَبَدًا	أَحَدًا	فِيكُمْ	وَلَا نَطِيعُ	لَنُخْرِجَنَّ مَعَكُمْ	
ever	anyone	against you	and we shall not obey	we indeed will go out with you	
وَإِنْ قُوتِلْتُمْ		لَنَنْصُرَنَّكُمْ	وَاللَّهُ يَشْهَدُ	إِنَّهُمْ	
and if you are attacked		we shall indeed help you	but Allah bears witness	that they	
لَكَذِبُونَ ﴿١٣﴾		لَئِنْ أُخْرِجُوا	لَا يَخْرُجُونَ مَعَهُمْ		
verily (are) liars		surely if they are expelled	never will they go out with them		
وَلَئِنْ قُوتِلُوا		لَا يَنْصُرُونَهُمْ	وَلَئِنْ تَصَرُّوهُمْ		
and if they are attacked		they will not help them	and if they do help them		
لِيُوَلِّتْ أَلْدُبْرَ		ثُمَّ	لَا يَنْصُرُونَ ﴿١٤﴾		
they will turn (their) backs		then	they will not be victorious		

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يَقْنَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

13. Verily, you (believers in the Oneness of Allāh – Islāmic Monotheism) are more fearful in their (Jews of Banū An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh). 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very

great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. 15. They are like their immediate predecessors (the Jews of Banū Qainūqā', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

لَأَنْتُمْ	أَشَدُّ	رَهْبَةً	فِي صُدُورِهِمْ	مِنْ اللَّهِ	ذَلِكَ
verily you	(are) more awful	(as) a fear	in their breasts	than Allah	that
بِأَنَّهُمْ	قَوْمٌ لَا يَفْقَهُونَ	لَا يُقَاتِلُونَكُمْ			
(is) because they	(are) a people who comprehend not	they fight not against you			
جَمِيعًا	إِلَّا	فِي قُرَى	مُحَصَّنَةٍ	أَوْ	مِنْ وَرَاءِ
together	except	in townships	fortified	or	from behind
بَيْنَهُمْ	شَدِيدٌ	تَحْسِبُهُمْ	جَمِيعًا	وَقُلُوبُهُمْ	بِأَسْهُمٍ
among themselves	(is) very great	you would think them	(as) united	but their hearts	their enmity
شَتَّى	ذَلِكَ	بِأَنَّهُمْ	قَوْمٌ لَا يَعْقِلُونَ		
(are) divided	that	(is) because they	(are) a people who understand not		
كَمَثَلِ	الَّذِينَ	مِنْ قَبْلِهِمْ	قَرِيبًا		
(they are) like (the) example	(of) those	before them (predecessors)	immediate		
ذَاقُوا وَبَالَ	أَمْرِهِمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	
they tasted (the) evil result	(of) their conduct	and for them	(is) a torment	painful	

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاُ الظَّالِمِينَ ﴿١٧﴾ يَتَأَيَّسُ الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

16. (Their allies deceived them) like *Shaitān* (Satan), when he says to man: "Disbelieve in Allāh." But when (man) disbelieves in Allāh, *Shaitān* (Satan) says: "I am free of you, I fear Allāh, the Lord of the `Ālamīn (mankind, jinn and

all that exists)!" 17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zālimūn* (i.e. polytheists, wrongdoers, disbelievers in Allāh and in His Oneness). 18. O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

كَمَلْ	الشَّيْطَانِ	إِذْ قَالَ	لِلْإِنْسَنِ أَكْفُرْ
(they are) like (the) example	(of) Satan	when he says	to man disbelieve
فَلَمَّا كَفَرَ	قَالَ إِنْ	بَرِيءٌ مِنْكَ	إِنِّي أَخَافُ اللَّهَ
but when he disbelieves	he (Satan) says verily I am	free of you	indeed I fear Allah
رَبِّ الْعَالَمِينَ	فَكَانَ عَاقِبَتُهُمَا	أَنَّهُمَا	فِي النَّارِ
(the) Lord (of) the worlds	so (the) end of both will be	that they	(will be) in the Fire
خَالِدِينَ فِيهَا	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ
therein abiding	and that	(is the) recompense	(of) the wrongdoers
الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَلْتَنْظُرْ نَفْسٌ	مَا قَدَّمَتْ
who believe	fear Allah	and let every person look	(to) what he has sent forth
لِغَدٍ	وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	خَيْرٌ بِمَا تَعْمَلُونَ
for the morrow	and fear Allah	verily Allah	(is) All-Aware of what you do

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ۝ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

19. And be not like those who forgot Allāh (i.e. became disobedient to Allāh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fāsiqūn* (rebellious, disobedient to Allāh). 20.

Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

وَلَا تَكُونُوا		كَالَّذِينَ نَسُوا اللَّهَ		فَأَنسَاهُمْ	
and be not		like those who forgot Allah		and He caused them to forget	
أَنفُسَهُمْ	أُولَئِكَ	هُمْ	الْفَاسِقُونَ	لَا يَسْتَوِي	
their ownelves	those	[they]	(are) the rebellious	not equal are	
أَصْحَابُ النَّارِ	وَأَصْحَابُ	الْجَنَّةِ	أَصْحَابُ	الْجَنَّةِ	
(of) the Fire	and (the) dwellers	(of) Paradise	(the) dwellers	(of) Paradise	
هُمْ	أَفْأَيُّزُونَ	لَوْ أَنزَلْنَاهُ	الْقُرْآنَ	عَلَى جَبَلٍ	
[they]	(will be) successful	if We had sent down this	Quran	on a mountain	
لَرَأَيْتَهُ	خَشِعَا	مُتَصَدِّعَا	مِّنْ خَشْيَةِ اللَّهِ		
you would surely have seen it	humbling (itself)	rending asunder	by (the) fear (of) Allah		
وَتِلْكَ	الْأَمْثَلُ	نَضْرِبُهَا	لِلنَّاسِ		
and these	(are) the parables	which We put forward	to mankind		
لَعَلَّهُمْ يَفْكُرُونَ	هُوَ اللَّهُ	الَّذِي	لَا إِلَهَ إِلَّا هُوَ		
that they may reflect	He (is) Allah	Who	but He		
عَلِمُ الْغَيْبِ	وَالشَّهَادَةِ	هُوَ الرَّحْمَنُ	الرَّحِيمُ		
(the) All-Knower (of) the unseen	and the seen	He (is) the Most Gracious	the Most Merciful		

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ٢٣ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٢٤

23. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allāh! (High is He) above all that they associate as partners with Him. 24. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَ اللَّهُ	الَّذِي	لَا إِلَهَ	إِلَّا هُوَ	الْمَلِكُ	الْقُدُّوسُ
He (is) Allah	Who	(there is) no god	but He	the King	the Holy
السَّلَامُ	الْمُؤْمِنُ	الْمُهَيِّمُ			
the One Free from all defects	the Giver of security	the Watcher over His creatures			
الْعَزِيزُ	الْجَبَّارُ	الْمُتَكَبِّرُ	سُبْحَانَ اللَّهِ		
the All-Mighty	the Compeller	the Supreme	Glorified is Allah		
عَمَّا يُشْرِكُونَ ﴿٢٣﴾			هُوَ اللَّهُ	الْخَلِيقُ	
above (all) that they associate as partners (with Him)			He (is) Allah	the Creator	
الْبَارِئُ	الْمُصَوِّرُ	لَهُ	الْأَسْمَاءُ		
the Inventor of all things	the Bestower of forms	to Him (belong)	the Names		
الْحُسْنَى	يُسَبِّحُ لَهُ	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	وَهُوَ
Best	glorify Him	(all) that	(is) in the heavens	and the earth	and He
		الْعَزِيزُ	الْحَكِيمُ ﴿٢٤﴾		
		(is) the All-Mighty	the All-Wise		



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرُّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ تُحِبُّونَ جِهَدًا فِي

سَبِيلِي وَأَبْنِغَاءَ مَرْضَاتِي تُسْرُونَ إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

Sūrah Al-Mumtahanah (The Woman to be examined) 60

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'ān, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allāh, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَوْلِيَاءَ	وَعَدُوَّكُمْ	لَا تَتَّخِذُوا عَدُوِّي		يَنَاطِيهَا	الَّذِينَ ءَامَنُوا
(as) friends	and your enemies	take not My enemies		who believe	O (you)
بِمَا	وَقَدْ كَفَرُوا		بِالْمُودَةِ	تُفْقُونَ إِلَيْهِمْ	
in what	while indeed they have disbelieved		affection	showing towards them	
وَإِيَّاكُمْ	يُخْرِجُونَ الرَّسُولَ		مِّنَ الْحَقِّ	جَاءَكُمْ	
and yourselves	they have driven out the Messenger		of the truth	has come to you	
خَرَجْتُمْ جِهَادًا		إِنْ كُنْتُمْ	رَبِّكُمْ	بِاللَّهِ	أَنْ تُؤْمِنُوا
come forth (to) strive		if you have	your Lord	in Allah	because you believe

فِي سَبِيلِي	وَأَبْتَغَاءَ	مَرْضَاتِي	تُسْرُونَ	إِلَيْهِمْ
in My Way	and (to) seek	My Good Pleasure	you show in secret	to them
بِالْمُودَّةِ	وَأَنَا	أَعْلَمُ	بِمَا أَخْفَيْتُمْ	وَمَا أَغْلَنْتُمْ
love	while I am	Best Knowing	of what you conceal	and what you reveal
وَمَنْ	يَفْعَلْهُ	مِنْكُمْ	فَقَدْ ضَلَّ	
and whosoever	does that	of you	then indeed he has gone astray	
سَوَاءَ	السَّبِيلِ	إِنْ يَشْفَوْكُمْ		
(from) the Straight	Path	if they gain the upper hand over you		
يَكُونُوا لَكُمْ	أَعْدَاءَ	وَيَبْسُطُوا	إِلَيْكُمْ	أَيْدِيَهُمْ
they would be to you	enemies	and stretch forth	against you	their hands
وَالسِّنَنَهُمْ	بِالسُّوءِ	وَوَدُّوا	لَوْ تَكْفُرُونَ	
and their tongues	with evil	and they desire	that you should disbelieve	

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُكُمْ وَأَنتُمْ بُرَاءُ مِنَّا وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كُفْرًا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُغْفِرَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٣٨﴾

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has appeared between us and you, hostility and hatred for ever until you believe in Allāh Alone," - except the saying of Ibrāhīm (Abraham) to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and

to You (Alone) is (our) final Return.

لَنْ تَنْفَعَكُمْ	أَرْحَامُكُمْ	وَلَا أَوْلَادُكُمْ	يَوْمَ	الْقِيَمَةِ
will never benefit you	your relatives	nor your children	(on the) Day	(of) Resurrection
يَفْصِلُ بَيْنَكُمْ	وَاللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ	قَدْ كَانَتْ	
He will judge between you	and Allah	(is) All-Seer of what you do	indeed (there) has been	
لَكُمْ	أُسْوَةٌ	حَسَنَةٌ	فِي إِبْرَاهِيمَ	وَالَّذِينَ
for you	an example	excellent	in Abraham	and those
قَالُوا لِقَوْمِهِمْ	إِنَّا	بُرْعًا	مِنْكُمْ	وَمِمَّا تَعْبُدُونَ
they said to their people	verily we	(are) free	from you	and from whatever you worship
مِنْ دُونِ اللَّهِ	كَفَرْنَا بِكُمْ	وَبَدَا بَيْنَنَا		
besides Allah	we have rejected you	and (there) has appeared between us		
وَبَيْنَكُمْ	الْعَدَاوَةُ	وَالْبَغْضَاءُ	أَبَدًا	حَتَّى تُؤْمِنُوا
and between you	hostility	and hatred	forever	until you believe
إِلَّا قَوْلَ	إِبْرَاهِيمَ	لِأَبِيهِ	لَأَسْتَغْفِرَنَّ لَكَ	
except (the) saying	(of) Abraham	to his father	verily I will ask forgiveness for you	
وَمَا أَمْلِكُ	لَكَ	مِنْ اللَّهِ	مِنْ شَيْءٍ	رَبَّنَا
but I have no power (to do)	for you	before Allah	anything	our Lord
عَلَيْكَ تَوَكَّلْنَا	وَالَيْكَ أُنَبِّئَا	وَالَيْكَ	الْمَصِيرُ	
in You we put our trust	and to You we turn in repentance	and to You	(is) the final Return	

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾ عَسَىٰ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there

has been in them an excellent example for you to follow, – for those who look forward to (the Meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is the Rich (Free of all needs), the Worthy of all praise. 7. Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.

رَبَّنَا	لَا تَجْعَلْنَا فِتْنَةً	لِلَّذِينَ كَفَرُوا	وَاعْفِرْ	لَنَا	رَبَّنَا
our Lord	make us not a trial	for those who disbelieve	and forgive	us	our Lord
إِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ	لَقَدْ كَانَ		
verily You	[You] (are) the All-Mighty	the All-Wise	certainly (there) has been		
لَكُمْ	فِيهِمْ	أُسْوَةٌ	حَسَنَةٌ	لِّمَن كَانَ	
for you (to follow)	in them	an example	excellent	for (those) who [did]	
يَرْجُوا اللَّهَ	وَالْيَوْمَ	الْآخِرَ	وَمَن يَنُؤَلْ		
look forward (to) Allah	and the Day	the Last	and whosoever turns away		
فَإِنَّ اللَّهَ	هُوَ الْغَنِيُّ	الْحَمِيدُ	عَسَى اللَّهُ		
then verily Allah	[He] (is) the Rich	the Worthy of all praise	perhaps Allah		
أَنْ يَجْعَلَ بَيْنَكُمْ	وَبَيْنَ	الَّذِينَ عَادَيْتُمْ			
[that] will make between you	and between	those whom you hold as enemies			
مِّنْهُمْ	مُّودَّةٌ	وَاللَّهُ	قَدِيرٌ	وَاللَّهُ	رَحِيمٌ
among them	friendship	and Allah	(is) Able	and Allah	Most Merciful

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your

homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the *Zālimūn* (wrongdoers – those who disobey Allāh).

لَمْ يُقَاتِلُوكُمْ		عَنِ الَّذِينَ		لَا يَنْهَكُمُ اللَّهُ	
fought not against you		from those who		Allah (does) not forbid you	
مِّن دِيَارِكُمْ		وَلَمْ يُخْرِجُوكُمْ		فِي الدِّينِ	
of your homes		and (did) not drive you out		on account (of) religion	
إِلَيْهِمْ		وَتَقْسِطُواْ		أَن تَبَرُّوهُمْ	
to them		and (to) deal justly		to deal kindly with them	
عَنِ الَّذِينَ		إِنَّمَا يَنْهَكُمُ اللَّهُ		إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ	
from those who		only Allah forbids you		verily Allah loves those who deal with equity	
مِّن دِيَارِكُمْ		وَأَخْرَجُوكُمْ		فِي الدِّينِ	
of your homes		and have driven you out		on account (of) religion	
قَاتَلُوكُمْ		وَضَاهَرُواْ		عَلَىٰ إِيْرَاجِكُمْ	
fought against you		and helped		to drive you out	
يَبْرَأُونَ		وَمَنْ		أَن تَوَلَّوْهُمْ	
will befriend them		and whosoever		to befriend them	
		الظَّالِمُونَ		هَمْ	
		(are) the wrongdoers		[they]	
				فَأُولَٰئِكَ	
				then such	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مَهْجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَانَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have

spent (as their *Mahr*) on them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	إِذَا	جَاءَكُمْ	الْمُؤْمِنَاتُ
O (you)	who believe	when	come to you	believing women
مُهَاجِرَاتٍ	فَأَمْتَحِنُوهُنَّ	اللَّهُ أَعْلَمُ	بِإِيمَانِهِنَّ	
(as) emigrants	then examine them	Allah knows best	(as) to their Faith	
فَإِنْ عَلِمْتُمُوهُنَّ	مُؤْمِنَاتٍ	فَلَا تَرْجِعُوهُنَّ		
then if you ascertain [them]	(that they are) true believers	then send them not back		
إِلَى الْكُفَّارِ	لَهُنَّ	حِلٌّ	لَهُمْ	وَلَا هُمْ يَحِلُّونَ
to the disbelievers	they (are) not	lawful	for them	nor are they (disbelievers) lawful
لَهُنَّ	وَأَتَوْهُم	مَا أَنفَقُوا	وَلَا جُنَاحَ	عَلَيْكُمْ
for them	but give them	that which they have spent	and (there is) no sin	on you
أَنْ تَنْكِحُوهُنَّ	إِذَا	ءَاتَيْتُمُوهُنَّ	أُجُورَهُنَّ	وَلَا تُمْسِكُوا
to marry them	when	you have paid to them	their bridal dues	and hold not
بِعِصَمٍ	الْكُوفَرِ	وَسْأَلُوا	مَا أَنفَقْتُمْ	
to marriage bonds	(with) the disbelieving women	and ask for	that which you have spent	
وَلْيَسْأَلُوا	مَا أَنفَقُوا	ذَلِكَ	حُكْمُ اللَّهِ	
and let them ask back for	that which they have spent	that	(is the) Judgement (of) Allah	
يَحْكُمُ بَيْنَكُمْ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ	
He judges between you	and Allah	(is) All-Knowing	All-Wise	

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَابَقْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾ يَتَأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ

لَا يُشْرِكْ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِ وَلَا يَقْتُلَنَّ أَوْلَادَهُنَّ وَلَا يَأْتِيَنَّ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسْؤُوا مِنَ الْآخِرَةِ كَمَا يَبِئْسَ الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) – [then you went out for a *Ghazwah* (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe. 12. O Prophet! When believing women come to you to give you the *Bai`ah* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma`rūf* (Islāmīc Monotheism and all that which Islām ordains), then accept their *Bai`ah* (pledge), and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allāh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

وَأِنْ فَاتَكُمْ	شَيْءٌ	مِّنْ أَزْوَاجِكُمْ	إِلَى الْكُفَّارِ
and if have gone from you	anything	of your wives	to the disbelievers
فَعَاقِبْتُمْ	فَاتُوا الَّذِينَ	ذَهَبَتْ أَزْوَاجُهُمْ	
and you have your turn (of triumph)	then pay to those	whose wives have gone	
مِثْلَ	مَا أَنْفَقُوا	وَاتَّقُوا اللَّهَ	الَّذِي أَنْتُمْ
(the) equivalent	(of) what they had spent	and fear Allah	you
يَهُ	مُؤْمِنُونَ	يَتَأَيُّهَا	النَّبِيُّ
in Him	(are) believers	0	Prophet
		إِذَا	جَاءَكَ
		when	come to you
			الْمُؤْمِنَاتُ
			believing women

يُبَايِعُكَ	عَلَى	أَنْ	لَّا يُشْرِكْنَ
to give you the pledge	[to]	that	they will not associate (in worship)
بِاللَّهِ شَيْئًا	وَلَا يَسْرِقْنَ	وَلَا يَزْنِينَ	
anything with Allah	nor they will steal	nor they will commit illegal sexual intercourse	
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ	وَلَا يَأْتِينَ	بِبُهْتَانٍ	يَفْتَرِينَهُ
nor they will kill their children	nor they bring	slander	that they forged (falsehood)
بَيْنَ	أَيْدِيهِنَّ	وَأَرْجُلِهِنَّ	وَلَا يَعَصِيَنَّكَ
between	their hands	and their feet	nor they will disobey you
فَبَايِعْهُنَّ	وَأَسْتَغْفِرْ	لَهُنَّ	إِنَّ اللَّهَ
then accept their pledge	and ask forgiveness	for them	verily Allah
عَفُورٌ	رَّحِيمٌ	يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا
(is) Oft-Forgiving	Most Merciful	O (you)	who believe
غَضِبَ اللَّهُ عَلَيْهِمْ	قَدْ يَسْأُوا	مِنَ الْآخِرَةِ	
Allah is angry with them	surely they have despaired	of (any good in) the Hereafter	
كَمَا يَسْأُ الْكُفَّارُ	مِنَ أَصْحَابِ	الْقُبُورِ	
(just) as the disbelievers have despaired	of (the) people	(of) the graves	

سُورَةُ الصَّفِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بَيْنَ مَرْصُوصٍ ﴿٤﴾

Sūrah As-Saff (The Row or the Rank) 61

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allāh that you say that which you do not do. 4. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ					
the Most Merciful		the Most Gracious		In the Name (of) Allah					
فِي الْأَرْضِ		وَمَا		فِي السَّمَوَاتِ		سَبَّحَ لِلَّهِ مَا			
(is) on the earth		and whatsoever		(is) in the heavens		glorifies [to] Allah whatsoever			
لَمْ تَقُولُوا		الَّذِينَ ءَامَنُوا		يَا أَيُّهَا		الْحَكِيمُ		وَهُوَ الْعَزِيزُ	
why (do) you say		who believe		O (you)		the All-Wise		and He (is) the All-Mighty	
أَنْ تَقُولُوا		عِنْدَ اللَّهِ		كَبْرَ مَقْتًا		مَا لَا تَفْعَلُونَ			
that you say		with Allah		most hateful it is		that which you (do) not do			
يَقْتُلُونَ فِي سَبِيلِهِ		يُحِبُّ الَّذِينَ		إِنَّ اللَّهَ		مَا لَا تَفْعَلُونَ			
fight in His Way		loves those who		verily Allah		that which you (do) not do			
مَرَّضُوصٌ		بُنَيْنٌ		كَأَنَّهُمْ		صَفًّا			
solid		(were) a structure		as if they		(in) rows			

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومُ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ۝

5. And (remember) when Mūsā (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?" So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the Right Path). And Allāh guides not the people who are

Fāsiqūn (rebellious, disobedient to Allāh). 6. And (remember) when ʿĪsā (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allāh to you, confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَاِذْ	قَالَ مُوسَىٰ	لِقَوْمِهِ	يَقَوْمِ
and (remember) when	Moses said	to his people	O my people
لِمَ تُؤْذُونَنِي	وَقَدْ تَعْلَمُونَ	أَنِّي	رَسُولُ اللَّهِ
why (do) you hurt me	while you know certainly	that I am	(the) Messenger (of) Allah
إِلَيْكُمْ	فَلَمَّا زَاغُوا	أَزَاغَ اللَّهُ قُلُوبَهُمْ	وَاللَّهُ
to you	so when they turned away	Allah turned their hearts away	and Allah
لَا يَهْدِي الْقَوْمَ	الْفَاسِقِينَ	وَاِذْ قَالَ	عِيسَىٰ ابْنُ
guides not the people	(who are) rebellious	and (remember) when said	son Jesus
مَرْيَمَ	يَسْبَىٰ	إِنِّي	رَسُولُ اللَّهِ
(of) Mary	O Children	(of) Israel	(the) Messenger (of) Allah
مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ
confirming	that which	(was) before me	of the Torah
بِرَسُولٍ	يَأْتِي مِن بَعْدِي	أَسْمُهُ	أَحْمَدُ
of a Messenger	to come after me	whose name	(shall be) Ahmad
جَاءَهُمْ	بِالْبَيِّنَاتِ	قَالُوا هَذَا	سِحْرٌ
he came to them	with clear proofs	they said this	(is) a magic
			مِثْلَ
			مِثْلِ

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦﴾
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٨﴾ يَتَأَيَّاهُ الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى
تَجْرِقٍ تُنَجِّيْكُمْ مِّنْ عَذَابِ آلِيمٍ ﴿٩﴾

7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allāh (i.e. the religion of Islām, this Qur'ān, and Prophet Muhammad ﷺ) with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islāmīc Monotheism) to make it victorious over all (other) religions even though the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

وَمَنْ	أَظْلَمُ	مِمَّنْ أَفْتَرَى	عَلَى اللَّهِ الْكَذِبَ
and who	(does) more wrong	than (the one) who invents	a lie against Allah
وَهُوَ يُدْعَى	إِلَى الْإِسْلَامِ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ
while he is being invited	to Islam	and Allah	guides not the people
الظَّالِمِينَ	يُرِيدُونَ	لِيُطْفِئُوا نُورَ اللَّهِ	بِأَفْوَاهِهِمْ
(who are) wrongdoers	they intend	to put out (the) Light (of) Allah	with their mouths
وَاللَّهُ مُتِمُّ	نُورِهِ	وَلَوْ كَرِهَ الْكَافِرُونَ	هُوَ
but Allah (will) complete	His Light	even though the disbelievers hate (it)	He (it is)
الَّذِي أَرْسَلَ	رَسُولَهُ	بِالْهُدَى	وَدِينٍ
Who has sent	His Messenger	with guidance	and (the) religion
لِيُظْهِرَهُ	عَلَى الدِّينِ	كُلِّهِ	وَلَوْ كَرِهَ الْمُشْرِكُونَ
to make it victorious	over religions	all (other)	even though the idolaters hate (it)
يَا أَيُّهَا	الَّذِينَ آمَنُوا	هَلْ أَدُلُّكُمْ	عَلَىٰ تِجَارَةٍ
O (you)	who believe	(shall) I guide you?	to a commerce
		مِّنْ عَذَابٍ	نُّجِيكُمْ
		أَلِيمٍ	that will save you
		painful	from a torment

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْمَلُونَ

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَى يُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ^{وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾}

11. That you believe in Allāh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, - help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

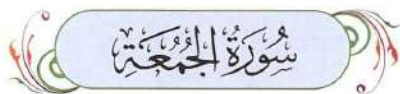
وَيُجَاهِدُونَ		وَرَسُولِهِ		تُؤْمِنُونَ بِاللَّهِ	
and (that) you strive hard (and fight)		and His Messenger		(that) you believe in Allah	
حَيْرٌ	ذَلِكَ	وَأَنْفُسِكُمْ	بِأَمْوَالِكُمْ	فِي سَبِيلِ اللَّهِ	
(will be) better	that	and your lives	with your wealth	in (the) Way (of) Allah	
وَيُدْخِلْكُمْ	ذُنُوبَكُمْ	يَغْفِرْ لَكُمْ	تَعْلَمُونَ ﴿١١﴾	إِنْ كُنْتُمْ	لَكُمْ
and admit you	your sins	He will forgive you	know	if you [did]	for you
فِي جَنَّاتٍ	طَيِّبَةٍ	وَمَسْكِنٍ	الْأَنْهَارِ	تَجْرَى مِنْ تَحْتِهَا	جَنَّاتٍ
in Gardens	pleasant	and dwellings	the rivers	flowing under them	(into) Gardens
عَدْنٍ	ذَلِكَ	الْفَوْزُ الْعَظِيمُ ﴿١٢﴾	وَأُخْرَى	تُحِبُّونَهَا	
(of) Adn (Eternity)	that	(is) the success	and (also) another	which you love	
نَصْرٌ مِّنَ اللَّهِ	وَفَتْحٌ قَرِيبٌ	وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾			
help from Allah	and a victory	near	and give glad tidings to the believers		

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّنَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّا مَنْ تَطَافَفَ مِنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَافِيفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

14. O you who believe! Be you helpers (in the Cause) of Allāh as said `Isā (Jesus), son of Maryam (Mary), to the Hawārīyyūn (the disciples): "Who are my

helpers (in the Cause) of Allāh?" The *Hawārīyyūn* (the disciples) said: "We are Allāh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	كُونُوا	أَنْصَارَ اللَّهِ	كَمَا قَالَ	عِيسَى ابْنُ مَرْيَمَ
O (you)	who believe	be you	helpers (of) Allah	as said	(of) Mary son Jesus
لِلْحَوَارِيِّينَ	مَنْ	أَنْصَارِي إِلَى اللَّهِ	قَالَ	الْحَوَارِيُّونَ	نَحْنُ
to the disciples	who	(are) my helpers (in the Cause) of Allah	said	the disciples	we
أَنْصَارُ اللَّهِ	فَآمَنَت	طَائِفَةٌ	مِّنْ بَنِي	إِسْرَءِيلَ	
(are the) helpers (of) Allah	then believed	a group	of (the) Children	(of) Israel	
وَكَفَرَتْ	طَائِفَةٌ	فَإَيَّدْنَا	الَّذِينَ ءَامَنُوا		
and a group	disbelieved	so We gave power	(to) those who believed		
عَلَىٰ عَدُوِّهِمْ	فَأَصْبَحُوا	ظَاهِرِينَ			
against their enemies	and they became	(the) uppermost			



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

Sūrah Al-Jumu'ah (Friday) 62

In the Name of Allāh, the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, – the King (of everything), the Holy, the All-Mighty, the All-Wise. 2. He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from

among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ān, Islāmic laws and Islāmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; 3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allāh) is the All-Mighty, the All-Wise.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي الْأَرْضِ		وَمَا	فِي السَّمَوَاتِ	يُسَبِّحُ لِلَّهِ مَا	
(is) on the earth	and whatsoever	(is) in the heavens	glorifies [to] Allah whatsoever		
الَّذِي بَعَثَ	هُوَ	الْحَكِيمِ	الْعَزِيزِ	الْقُدُّوسِ	الْمَلِكِ
Who sent	He (it is)	the All-Wise	the All-Mighty	the Holy	the King
يَتْلُوا عَلَيْهِمْ		مِنْهُمْ		رَسُولًا	فِي الْأُمِّيِّينَ
reciting to them		from (among) themselves		a Messenger	among the unlettered ones
الْكِتَابِ	وَيُعَلِّمُهُمُ		وَيُزَكِّيهِمْ		ءَايَاتِهِ
the Book	and teaching them		and purifying them		His Verses
مِنْ قَبْلُ	وَإِنْ كَانُوا		وَالْحِكْمَةَ		
before	and verily they had been		and the wisdom (legal ways, As-Sunnah)		
لَمَّا يَلْحَقُوا		مِنْهُمْ	وَأَآخَرِينَ	مُبِينٍ	لَفِي ضَلَالٍ
who have not yet joined		among them	and (also to) others	manifest	in error
الْحَكِيمِ		وَهُوَ الْعَزِيزُ		بِهِمْ	
the All-Wise		and He (is) the All-Mighty		them	

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾ مَثَلُ الَّذِينَ حُمِلُوا الثَّوْرَةَ
ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بُئِسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَأَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَكُمْ أَوْلِيَاءُ

لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾

4. That is the Grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of Mighty Grace. 5. The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh. And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers, disbelievers). 6. Say (O Muhammad ﷺ): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful."

ذَلِكَ	فَضْلُ اللَّهِ	يُؤْتِيهِ	مَنْ يَشَاءُ
that	(is the) Grace (of) Allah	which He bestows on	whom He wills
وَاللَّهُ ذُو	الْفَضْلِ	الْعَظِيمِ	مِثْلُ
and Allah (is the) Owner	(of) Grace	Mighty	(the) likeness
الَّذِينَ حُمِّلُوا	التَّوْرَةَ	ثُمَّ	لَمْ يَحْمِلُوهَا
(of) those who were entrusted with	the Torah	then	they bore it not
كَمِثْلِ	الْحِمَارِ	يَحْمِلُ	أَسْفَارًا
(is) as (the) likeness	(of) a donkey	who carries	huge burdens of books
يُسْأَلُ مِثْلُ	الْقَوْمِ	الَّذِينَ كَذَبُوا	بِآيَاتِ اللَّهِ
how bad is (the) example	(of) people	who deny	(the) Signs (of) Allah
لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ	قُلْ	يَا أَيُّهَا
guides not the people	(who are) the wrongdoers	say	O (you)
إِنْ زَعَمْتُمْ	أَنْتُمْ	أَوْلِيَاءَ اللَّهِ	مِنْ دُونِ
if you claim	that you	(are) friends of Allah	to the exclusion
النَّاسِ	فَتَمَنَّوُا الْمَوْتَ	إِنْ كُنْتُمْ صَادِقِينَ	
(of all other) mankind	then long for death	if you are truthful	

وَلَا يَنْمُنُونَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the *Zālimūn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee, will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the *Salāt* (prayer) on Friday (*Jumu`ah* prayer), come to the remembrance of Allāh [*Jumu`ah* religious talk (*Khutbah*) and *Salāt* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

وَلَا يَنْمُنُونَهُ	أَبَدًا	بِمَا	قَدَّمَتْ أَيْدِيهِمْ
but they will not long for it	ever	(because) of what	their hands have sent forth
وَاللَّهُ	عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾	قُلْ إِنَّ الْمَوْتَ	الَّذِي
and Allah	(is) All-Knowing of the wrongdoers	say (to them) verily the death	[which]
تَفِرُّونَ مِنْهُ	فَإِنَّهُ	مُلَاقِيكُمْ	ثُمَّ تُرَدُّونَ
from which you flee	then surely it	(will) meet you	then you will be sent back
إِلَىٰ عِلْمِ الْغَيْبِ	وَالشَّهَادَةِ	فَيُنَبِّئُكُمْ	
to (the) All-Knower (of) the unseen	and the seen	and He will tell you	
يَعْمَلُونَ ﴿٨﴾	يَأَيُّهَا	الَّذِينَ ءَامَنُوا	إِذَا نُودِيَ
do	O (you)	who believe	when the call is proclaimed
لِلصَّلَاةِ	مِنْ يَوْمِ	الْجُمُعَةِ	فَاسْعَوْا
for the prayer	on (the) day	(of) Friday	then hasten
وَذَرُوا الْبَيْعَ	ذَٰلِكُمْ	خَيْرٌ	لَّكُمْ
and leave off business	that	(is) better	for you
		إِنْ كُنْتُمْ	تَعْلَمُونَ ﴿٩﴾
		if you did	(but) know

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

10. Then when the (Jumu`ah) Salāt (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of Tambur (drum)], they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering Jumu`ah religious talk (Khutbah)]. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers."

فَإِذَا	قُضِيَتِ الصَّلَاةُ	فَانتَشِرُوا	فِي الْأَرْضِ
then when	the (Jumuah) prayer is finished	then you may disperse	through the land
وَابْتَغُوا	مِنْ فَضْلِ اللَّهِ	وَاذْكُرُوا اللَّهَ كَثِيرًا	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾
and seek	[of] (the) bounty (of) Allah	and remember Allah much	that you may be successful
وَإِذَا	رَأَوْا تِجَارَةً	أَوْ لَهْوًا	
and when	they see (some) merchandise	or (some) amusement	
أَنْفَضُّوا إِلَيْهَا	وَتَرَكُوكَ	قَائِمًا	قُلْ مَا
they disperse headlong to it	and leave you	standing	say that which
عِنْدَ اللَّهِ	خَيْرٌ	مِّنَ اللَّهِو	وَمِنَ التِّجَارَةِ
(is) with Allah	(is) better	than any amusement	and than merchandise
وَاللَّهُ خَيْرٌ		الرَّازِقِينَ ﴿١١﴾	
and Allah (is the) Best		(of) providers	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَدَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٤﴾

Sūrah Al-Munāfiqūn (The Hypocrites) 63

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allāh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
نَشْهَدُ إِنَّكَ	قَالُوا	الْمُنَافِقُونَ جَاءَكَ إِذَا
we bear witness that you	they say	the hypocrites come to you when
إِنَّكَ	وَاللَّهُ يَعْلَمُ	لِرَسُولِ اللَّهِ
that you	and Allah knows	(are) indeed (the) Messenger (of) Allah
إِنَّ الْمُنَافِقِينَ	وَاللَّهُ يَشْهَدُ	لِرَسُولِهِ
that the hypocrites	and Allah bears witness	(are) indeed His Messenger
فَصَدُّوا	جُنَّةً	اتَّخَذُوا أَيْمَانَهُمْ لَكَذِبُونَ
so they hinder (men)	a screen	they have taken their oaths (are) liars indeed

عَنْ سَبِيلِ اللَّهِ	إِنَّهُمْ	سَاءَ	مَا كَانُوا	يَعْمَلُونَ ﴿٢﴾
from (the) path (of) Allah	verily [they]	evil is	what they used to	do
ذَلِكَ	بِأَنَّهُمْ ءَامَنُوا	ثُمَّ كَفَرُوا	فَطُبِعَ	
that	(is) because they believed	then disbelieved	therefore are sealed	
عَلَى قُلُوبِهِمْ	فَهُمْ	لَا يَفْقَهُونَ ﴿٣﴾	وَإِذَا	رَأَيْتَهُمْ
[on] their hearts	so they	understand not	and when	you look at them
تُعْجِبُكَ	أَجْسَامُهُمْ	وَإِنْ يَقُولُوا	تَسْمَعُ لِقَوْلِهِمْ	
please you	their bodies	and if they speak	you listen to their words	
كَأَنَّهُمْ	خَشَبٌ	مُسْتَدَّةٌ	يَحْسِبُونَ	كُلَّ
as if they	(are) blocks of wood	propped up	they think (that)	every
صَيْحَةٍ	عَلَيْهِمْ	هُمْ	الْعَدُوِّ	فَاحْذَرُهُمْ
cry	(is) against them	they	(are) the enemies	so beware of them
قُلْ لَهُمُ اللَّهُ		أَنَّى يُؤْفَكُونَ ﴿٤﴾		
may Allah curse them		how are they deviated		

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

5. And when it is said to them: "Come, so that the Messenger of Allāh (ﷺ) may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the *Fāsiqūn* (rebellious, disobedient to Allāh). 7. They are the ones who say: "Spend not on those who are with Allāh's Messenger (ﷺ), until they desert him." And to

Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

وَإِذَا قِيلَ		لَهُمْ تَعَالَوْا		يَسْتَغْفِرْ لَكُمْ	
and when it is said		to them come		may ask forgiveness for you	
رَسُولُ اللَّهِ		لَوْأَ رَأَوْهُمْ		وَرَأَيْتَهُمْ	
(the) Messenger (of) Allah		they turn aside their heads		and you would see them	
يَصُدُّونَ		وَهُمْ		مُسْتَكْبِرُونَ	
turning away		while they		(are) in pride	
أَسْتَغْفَرْتَ		لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ		عَلَيْهِمْ	
(whether) you ask forgiveness?		for them or		to them (it is) equal	
لَنْ يَغْفِرَ اللَّهُ		لَهُمْ		لَا يَهْدِي الْقَوْمَ	
Allah will never forgive		[to] them		guides not the people	
الْفَاسِقِينَ		الَّذِينَ يَقُولُونَ		لَا نُفِيقُوا	
(who are) the rebellious		(are) the ones who say		on (those) who spend not	
عِنْدَ		رَسُولِ اللَّهِ		حَتَّى يَنْفَضُّوا	
(are) with		(the) Messenger (of) Allah		until they desert (him)	
وَلِلَّهِ خَزَائِنُ		السَّمَوَاتِ		وَالْأَرْضِ	
and to Allah (belong the) treasures		(of) the heavens		and the earth	
وَلَكِنَّ الْمُنَافِقِينَ		لَا يَفْقَهُونَ			
[and] but the hypocrites		comprehend not			

يَقُولُونَ لَيْن رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٦٨﴾ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا لَا نُلْهِكُمُ أَمْوَالَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِكُمْ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ

قَرِيبٍ فَأَصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable (‘Abdullāh bin Ubai bin Salūl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allāh's Messenger ﷺ)." But honour, power and glory belong to Allāh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakāt* of my wealth), and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. 11. And Allāh grants respite to none when his appointed time (death) comes. And Allāh is Well-Acquainted with what you do.

يَقُولُونَ	لِإِنْ رَجَعْنَا	إِلَى الْمَدِينَةِ	لَيُخْرِجَنَّ الْأَعَزُّ
they say	if we return	to Al-Madinah	indeed the more honourable will expel
مِنْهَا	الْأَذَلَّ	وَلِلَّهِ الْعِزَّةُ	وَلِرَسُولِهِ
therefrom	the meaner	but the honour (belong) to Allah	and to His Messenger
وَالْمُؤْمِنِينَ	وَلَكِنَّ الْمُنَافِقِينَ	لَا يَعْلَمُونَ ﴿٩﴾	يَا أَيُّهَا
and to the believers	[and] but the hypocrites	know not	O (you)
الَّذِينَ ءَامَنُوا	لَا نُلْهِكُمْ	أَمْوَالَكُمْ	وَلَا أَوْلَادَكُمْ
who believe	let not distract you	your properties	nor your children
عَنْ ذِكْرِ اللَّهِ	وَمَنْ يَفْعَلْ	ذَلِكَ	فَأُولَٰئِكَ هُمْ
from (the) remembrance (of) Allah	and whosoever does	that	[they] then they
الْخَاسِرُونَ ﴿١١﴾	وَأَنْفِقُوا	مِنْ مَا	رَزَقْنَاكُمْ
(are) the losers	and spend (in charity)	of that (with) which	We have provided you
مِّن قَبْلُ	أَنْ يَأْتِيَ أَحَدَكُمُ	الْمَوْتُ	فَيَقُولَ رَبِّ
before	[that] comes to one of you	the death	and he says my Lord

فَأَصَدَّقَ	قَرِيبٍ	إِلَى أَجَلٍ	لَوْلَا أَخَّرْتَنِي
then I would give charity	little	for a while	why you would not give me respite
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا		مِّنَ الصَّالِحِينَ	وَأَكُنْ
and Allah will never grant respite (to) a soul		among the righteous	and be
خَيْرٌ بِمَا تَعْمَلُونَ	وَاللَّهُ	جَاءَ أَجَلُهَا	إِذَا
(is) All-Aware of what you do	and Allah	its appointed time (death) comes	when

سُورَةُ التَّغَابُنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ۝ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۝ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

Sūrah At-Taghābun (Mutual Loss and Gain) 64

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is All-Knower of what is in the breasts (of men).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فِي الْأَرْضِ	وَمَا	يُسَبِّحُ لِلَّهِ مَا
(is) on the earth	and whatsoever	glorifies [to] Allah whatsoever

لَهُ	الْمُلْكُ	وَلَهُ	الْحَمْدُ	وَهُوَ	عَلَى كُلِّ
for Him	(is) the dominion	and to Him (belong)	(all) the praises	and He	over all
شَيْءٍ	قَدِيرٌ ﴿٦٤﴾	هُوَ	الَّذِي	خَلَقَكُمْ	فَمِنْكُمْ
things	(is) Able	He (it is)	Who	created you	then (some) of you
وَمِنْكُمْ	مُؤْمِنٌ	وَاللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٥﴾		
and (some) of you	(are) believers	and Allah	(is) All-Seer of what you do		
خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	بِالْحَقِّ	وَصَوَّرَكُمْ		
He has created the heavens	and the earth	with truth	and He shaped you		
فَأَحْسَنَ صُورَكُمْ	وَالِيَهُ	الْمَصِيرُ ﴿٦٦﴾	يَعْلَمُ مَا		
and made good your shapes	and to Him	(is) the final Return	He knows what		
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَيَعْلَمُ	مَا تَسْرُونَ		
(is) in the heavens	and (on) the earth	and He knows	what you conceal		
وَمَا تَعْلِنُونَ ﴿٦٧﴾	وَاللَّهُ	عَلِيمٌ بِذَاتِ	الْصُّدُورِ ﴿٦٨﴾		
and what you reveal	and Allah	(is) All-Knower of what (is in)	the breasts		

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَايَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦٥﴾ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّوْنَ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٦﴾ فَآمَنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦٧﴾

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.
6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allāh was not in need (of them). And Allāh is Rich (Free of all needs), Worthy of all praise.
7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh."
8. Therefore,

believe in Allāh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ān) which We have sent down. And Allāh is Well-Acquainted with what you do.

أَلَمْ يَأْتِكُمْ	نَبَأُ	الَّذِينَ كَفَرُوا	مِنْ قَبْلُ	
(has) not reached you?	(the) news	(of) those who disbelieved	aforetime	
فَذَاقُوا وَبَالَ	أَمْرِهِمْ	وَلَهُمْ	عَذَابُ	
so they tasted (the) evil result	(of) their disbelief	and for them	(will be) a torment	
أَلَيْسَ ذَلِكَ بِأَنَّهُ كَانَتْ	تَأْتِيهِمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ	
that painful	was because	(there) came to them	their Messengers	
فَقَالُوا	أَبَشِرْ	يَهْدُونَا	وَقُولُوا	
but they said	(shall mere) men?	guide us	and turned away	
وَأَسْتَغْنَى اللَّهُ	وَاللَّهُ	غَنِيٌّ	حَمِيدٌ	
but Allah was not in need (of them)	and Allah	(is) Rich	Worthy of all praise	
الَّذِينَ كَفَرُوا	أَنْ	لَنْ يَبْعَثُوا	قُلْ بَلَىٰ	
those who disbelieved	that	they will never be resurrected	say yes	
وَرَبِّي لَنُبْعَثَنَّ	ثُمَّ لَنُنَبِّئَنَّ			
by my Lord you will certainly be resurrected	then you will be informed			
بِمَا عَمِلْتُمْ	وَذَلِكَ	عَلَى اللَّهِ يَسِيرٌ	فَتَامِنُوا	
of what you did	and that	(is) easy for Allāh	therefore believe	
وَرَسُولِهِ	وَالنُّورِ	الَّذِي أَنْزَلْنَا		
and His Messenger	and (in) the Light (this Quran)	which We have sent down		
وَاللَّهُ	بِمَا تَعْمَلُونَ خَيْرٌ			
and Allah	(is) All-Aware of what you do			

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ
الْمَصِيرُ ﴿١٠﴾

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, – that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allāh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. 10. But those who disbelieved (in the Oneness of Allāh – Islāmic Monotheism) and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

يَوْمَ	يَجْمَعُكُمْ	لِيَوْمٍ	الْجَمْعِ	ذَلِكَ
(remember the) Day (when)	He will gather you (all)	on (the) Day	(of) Gathering	that
يَوْمَ	التَّغَابُنِ	وَمَنْ يُؤْمِنُ	بِاللَّهِ	
(will be the) Day	(of) mutual loss and gain	and whosoever believes	in Allah	
وَيَعْمَلُ صَالِحًا	يُكَفِّرُ عَنْهُ	سَيِّئَاتِهِ	وَيُدْخِلُهُ	
and performs righteous deeds	He will remit from him	his sins	and He will admit him	
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
(to) Gardens	flowing under them	the rivers	they (will) dwell	therein
أَبَدًا	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ	وَالَّذِينَ كَفَرُوا
forever	that	(will be) the success	great	but those who disbelieved
وَكَذَّبُوا	بِآيَاتِنَا	أُولَٰئِكَ	أَصْحَابُ	النَّارِ
and denied	Our signs	they	(will be the) dwellers	(of) the Fire
	خَالِدِينَ	فِيهَا	وَبِئْسَ الْمَصِيرُ	
	they (will) dwell forever	therein	and worst is that destination	

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ

عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ
 الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَأَيُّهَا
 الَّذِينَ ءَامَنُوا إِن مِّنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوِّكُمْ فَاحْذَرُوهُمْ وَإِن
 تَعَفَوْا وَتَصَفَحُوا وَتَغَفَرُوا فَإِنَ اللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

11. No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the Qadar (Divine Preordainments)]. And Allāh is All-Knower of everything. 12. Obey Allāh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger (ﷺ) is only to convey (the Message) clearly. 13. Allāh! Lā ilāha illā Huwa (none has the right to be worshipped but He). And in Allāh (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful.

مَا أَصَابَ			مِنْ مُّصِيبَةٍ		إِلَّا		بِإِذْنِ اللَّهِ	
befalls not			any calamity		but		by (the) Leave (of) Allah	
وَمَنْ يُؤْمِنُ		بِاللَّهِ		يَهْدِي قَلْبَهُ		وَاللَّهُ		شَيْءٍ
and whosoever believes		in Allah		He guides his heart		and Allah		thing
عَلِيمٌ ﴿١١﴾		وَأَطِيعُوا اللَّهَ		وَأَطِيعُوا الرَّسُولَ		فَإِن تَوَلَّيْتُمْ		
(is) All-Knower		and obey Allah		and obey the Messenger		but if you turn away		
فَإِنَّمَا		عَلَى رَسُولِنَا		الْبَلَاغُ		الْمُبِينُ ﴿١٢﴾		اللَّهُ
then only		upon Our Messenger		(is) the conveying (preaching)		clear		Allah
لَا إِلَهَ		إِلَّا هُوَ		وَعَلَى اللَّهِ		فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾		
(there is) no god		but He		and in Allah		therefore let the believers put (their) trust		
يَأَيُّهَا		الَّذِينَ ءَامَنُوا		إِن		مِّنْ أَرْوَاجِكُمْ		وَأَوْلَادِكُمْ
O (you)		who believe		verily		from (among) your wives		and your children

عَدُوًّا	لَكُمْ	فَاحْذَرُوهُمْ	وَإِنْ تَعَفُّوا	وَتَصَفَحُوا
(there are) enemies	for you	so beware of them	but if you pardon	and overlook
وَتَغْفِرُوا	فَإِنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ	
and forgive	then verily Allah	(is) Oft-Forgiving	Most Merciful	

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْغَزِيرُ الْحَكِيمُ ﴿١٨﴾

15. Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise). 16. So keep your duty to Allāh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful. 17. If you lend to Allāh a goodly loan (i.e. spend in Allāh's Cause), He will double it for you, and will forgive you. And Allāh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

إِنَّمَا أَمْوَالُكُمْ	وَأَوْلَادُكُمْ	فِتْنَةٌ	وَاللَّهُ عِنْدَهُ	
only your wealth	and your children	(are) a trial	whereas Allah with Him	
أَجْرٌ	عَظِيمٌ ﴿١٥﴾	فَاتَّقُوا اللَّهَ	مَا اسْتَطَعْتُمْ	وَأَسْمِعُوا
(is) a reward	great	so fear Allah	as much as you can	and listen
وَأَطِيعُوا	وَأَنْفِقُوا	خَيْرًا	لِّأَنْفُسِكُمْ	
and obey	and spend (in charity)	(that is) better	for yourselves	
وَمَنْ يُوقِ	شُحَّ	نَفْسِهِ	فَأُولَٰئِكَ	هُمْ
and whosoever is saved	(from) covetousness	(of) his soul	then those	[they]
الْمُفْلِحُونَ ﴿١٦﴾	إِنْ تُقْرِضُوا اللَّهَ قَرْضًا	حَسَنًا	يُضَاعِفْهُ	
(are) the successful	if you lend to Allah a loan	goodly	He will double it	

لَكُمْ	وَيَغْفِرَ	لَكُمْ	وَاللَّهُ	شُكْرُهُ	حَلِيمٌ
for you	and will forgive	you	and Allah	(is) Most Appreciative	Mot Forbearing
عَلِمُ الْغَيْبِ	وَالشَّهَادَةِ	الْعَزِيزُ	الْحَكِيمُ		
All-Knower (of) the unseen	and the seen	the All-Mighty	the All-Wise		

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

Sūrah At-Talāq (The Divorce) 65

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O Prophet (ﷺ)! When you divorce women, divorce them at their `Iddah (prescribed periods) and count (accurately) their `Iddah (periods). And fear Allāh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
يَا أَيُّهَا النَّبِيُّ	إِذَا	طَلَقْتُمُ النِّسَاءَ	فَطَلِّقُوهُنَّ	
Prophet	when	you divorce women	so divorce them	

لِعِدَّتِهِنَّ	وَأَحْصُوا الْعِدَّةَ	وَاتَّقُوا اللَّهَ	رَبَّكُمْ
at their prescribed periods	and count (their) periods	and fear Allah	your Lord
لَا تُخْرِجُوهُنَّ	مِنْ بُيُوتِهِنَّ	وَلَا يَخْرُجْنَ	إِلَّا
turn them not out	of their homes	nor shall they leave	except
أَنْ يَأْتِيَنَّ	حُدُودَ اللَّهِ	وَتِلْكَ	مُبَيِّنَةٌ
that they commit	(are the) limits (bounds of) Allah	and those	open
بِفَحْشَةٍ	وَمَنْ يَتَعَدَّ	حُدُودَ اللَّهِ	
adultery	and whosoever transgresses	(the) limits (bounds of) Allah	
فَقَدْ ظَلَمَ نَفْسَهُ	لَا تَدْرِي	لَعَلَّ اللَّهَ يُحْدِثُ	
then indeed he has wronged himself	you know not	(it) may be that Allah will bring new	
بَعْدَ	ذَلِكَ	أَمْرًا	
after	that	something	

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۖ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish His purpose. Indeed Allāh has set a measure for all things.

فَإِذَا بَلَغْنَ	أَجَلَهُنَّ
then when they have attained (they are about to fulfil)	their term appointed

فَأَمْسِكُوهُنَّ	بِمَعْرُوفٍ	أَوْ فَارِقُوهُنَّ	بِمَعْرُوفٍ
(either) take them back	in a good manner	or part with them	in a good manner
وَأَشْهِدُوا	ذَوَى	عَدْلٍ	مِّنْكُمْ
and take as witness	two persons	just	from (among) you
لِلَّهِ	ذَلِكَ كُمْ يُوعِظُ بِهِ	مَنْ كَانَ	يُؤْمِنُ بِاللَّهِ
for Allah	that is admonished with it	who [was]	believes in Allah
الْآخِرِ	وَمَنْ يَتَّقِ اللَّهَ	يَجْعَلْ لَهُ	مَخْرَجًا
the Last	and whosoever fears Allah	He will make for him	a way out
وَيَرْزُقَهُ	مِنْ حَيْثُ	لَا يَحْتَسِبُ	وَمَنْ يَتَوَكَّلْ
and He will provide him	from where	he could not imagine	and whosoever puts his trust
عَلَى اللَّهِ	فَهُوَ	حَسْبُهُ	إِنَّ اللَّهَ بَلِغٌ
in Allah	then He	(will) suffice him	verily Allah (will) accomplish
	قَدْ جَعَلَ اللَّهُ	لِكُلِّ شَيْءٍ	قَدْرًا
	indeed Allah has set	for every thing	a measure

وَالَّتِي يَبْسُنَ مِنَ الْمَحِيضِ مِنْ نِّسَائِكُمْ إِنْ أُرْبِتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحْضَنْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۚ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ۝

4. And those of your women as have passed the age of monthly courses, for them the `Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their `Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their `Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allāh, which He has sent down to you; and whosoever fears Allāh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

وَالَّتِي بَلَغَ مِنْ نِسَائِكُمُ	مِنَ الْمَحِيضِ	وَالَّتِي بَلَغَ مِنْ نِسَائِكُمُ
of your women	of monthly courses	and those who have passed the age
إِنْ أَرَبْتُمْ	فَعِدَّتُهُنَّ	ثَلَاثَةُ أَشْهُرٍ
if you have doubt	then their prescribed period	months (is) three
وَالَّتِي لَمْ يَحِضْ	وَأُولَاتُ الْأَحْمَالِ	وَالَّتِي لَمْ يَحِضْ
and (for) those who have no courses	and (for) those who (are) pregnant	and (for) those who have no courses
أَجَلُهُنَّ	أَنْ يَضَعْنَ حَمْلَهُنَّ	وَمَنْ يَتَّقِ اللَّهَ
their prescribed period (is)	until they deliver their burden	and whosoever fears Allah
يَجْعَلْ لَهُ مِنْ أَمْرِهِ	يُسْرًا ۚ	أَمْرُ اللَّهِ
of his matter	ease	(is the) Command (of) Allah
أَنْزَلَهُ	إِلَيْكُمْ	وَمَنْ يَتَّقِ اللَّهَ
which He has sent down	to you	and whosoever fears Allah
سَيِّئَاتِهِ	وَيُعْظِمُ	لَهُ أَجْرًا ۖ
his sins	and will enlarge	(his) reward for him

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارَّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أَجُورَهُنَّ وَأَتِمُّوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمِثْرُضِعْ لَهُ أُخْرَى ۚ

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

أَسْكِنُوهُنَّ	مِنْ حَيْثُ سَكَنْتُمْ	مِنْ وُجْدِكُمْ
lodge them	[from] where you dwell	according to your means

وَلَا تُضَارُّوهُنَّ		لِضَيِّقُوا	عَلَيْهِنَّ
and (do) not treat them in a harmful way		to straiten	[on] them
وَيَا كُنَّ أُولَاتٍ حَمْلٍ	فَانْفِقُوا	عَلَيْهِنَّ	حَتَّى يَضَعْنَ حَمْلَهُنَّ
and if they are pregnant	then spend	on them	till they deliver their burden
فَإِنْ أَرْضَعْنَ		لَكُمْ	أُجُورَهُنَّ
then if they give suck (to the children)		for you	then give them
وَاتِمُّوْا بَيْنَكُمْ	مِعْرُوفٍ	وَيَا تَعَاْسَرْتُمْ	
and consult between you	in a just way	but if you make difficulties for one another	
فَسْتَزْعُ		لَهُ	أُخْرَى
then may give suck		for him	some other (woman)

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۖ وَكَأَيِّن مِّن قَرْيَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ ۚ فَحَاسِبْنَهَا حِسَابًا شَدِيدًا وَعَذِّبْنَهَا عَذَابًا نُكْرًا ۖ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۚ

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

لِيُنْفِقَ ذُو سَعَةٍ		مِّن سَعَتِهِ ۖ	وَمَن قُدِرَ
let the rich man spend		according to his means	and (the man) who is restricted
عَلَيْهِ	رِزْقُهُ	فَلْيُنْفِقْ	مِمَّا
on him	his resources	let him spend	according to what
		آتَاهُ اللَّهُ	
		Allah has given him	

لَا يُكَلِّفُ اللَّهُ نَفْسًا		إِلَّا مَا		ءَاتَاهَا	
Allah puts no burden on any person		except (beyond) what		He has given him	
سَيَجْعَلُ اللَّهُ	بَعْدَ	عُسْرٍ	يُسْرًا ﴿٧﴾	وَكَايِنَ	مِّن قَرْيَةٍ عَنَتَ
Allah will grant	after	hardship	ease	and how many	of a town revolted
عَنْ أَمْرِ		رَبِّهَا		فَحَاسَبْنَهَا	
against (the) Command		(of) its Lord		and His Messengers	
حِسَابًا	شَدِيدًا	وَعَذَابْنَهَا		عَذَابًا	
an account	severe	and We punished it		(with) a torment	
فَذَاقَتْ وَبَالَ		أَمْرِهَا		وَكَانَ عَقِبُهُ	
so it tasted (the) evil result		(of) its affair (disbelief)		and was (the) consequence	
		أَمْرِهَا		خُسْرًا ﴿٨﴾	
		(of) its affair (disbelief)		loss	

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَتَأُولَى الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَسُولًا يَنْتَلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِنَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

10. Allāh has prepared for them a severe torment. So fear Allāh and keep your duty to Him, O men of understanding – who have believed! Allāh has indeed sent down to you a Reminder (this Qur'ān). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allāh (the Qur'ān) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islāmic Monotheism). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision. 12. It is Allāh Who has created seven heavens and

of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.

يَأْتُوا	فَاتَّقُوا اللَّهَ	شَدِيدًا	عَذَابًا	أَعَدَّ اللَّهُ لَهُمْ
O men	so fear Allah	severe	a torment	Allah has prepared for them
إِلَيْكُمْ	قَدْ أَنْزَلَ اللَّهُ	الَّذِينَ آمَنُوا	الْأَلْبَابِ	
to you	Allah has indeed sent down	who have believed	(of) understanding	
ذِكْرًا	رَسُولًا	يَنْلُوا عَلَيْكُمْ	ءَايَاتِ اللَّهِ	
a Reminder (the Quran)	a Messenger	who recites to you	(the) Verses (of) Allah	
مُبَيِّنَاتٍ	لِيُخْرِجَ	الَّذِينَ آمَنُوا	وَعَمَلُوا الصَّالِحَاتِ	
clear	that He may take out	those who believe	and do righteous (good) deeds	
مِنَ الظُّلُمَاتِ	إِلَى النُّورِ	وَمَنْ يُؤْمِنْ	بِاللَّهِ	
from the darknesses (of disbelief)	to the light (Faith)	and whosoever believes	in Allah	
وَيَعْمَلُ صَالِحًا	يُدْخِلُهُ	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا	
and performs righteous deeds	He will admit him	(into) Gardens	flowing under them	
الْأَنْهَارِ	خَالِدِينَ	فِيهَا	أَبَدًا	قَدْ أَحْسَنَ اللَّهُ
the rivers	they (will) abide	therein	forever	Allah has indeed granted good
لَهُ	رِزْقًا	اللَّهُ	الَّذِي خَلَقَ	سَبْعَ سَمَوَاتٍ
a provision	(it is) Allah	Who has created	seven	heavens
لِنَعْلَمُوا	يَنْزِلُ الْأَمْرُ	بَيْنَهُنَّ	لِنَعْلَمُوا	
that you may know	(His) Command descends	between them	that you may know	
أَنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ	وَأَنَّ اللَّهَ	قَدْ أَحَاطَ
that Allah	over all	things	(is) All-Powerful	indeed surrounds
بِكُلِّ شَيْءٍ	عِلْمًا			
all	things	(in His) Knowledge		

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذَا أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِنْ تُنُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

Sūrah At-Tahrīm (The Prohibition) 66

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. 2. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your *Maulā* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. `Āishah). And Allāh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted (Allāh) has told me." 4. If you two (wives of the Prophet ﷺ: `Āishah and Hafsah) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrāil (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allāh
أَحَلَّ اللَّهُ لَكَ	لِمَ تُحَرِّمُ مَا	النَّبِيِّ
Allah has made lawful to you	why (do) you forbid that which	Prophet
		0

تَبْنِي مَرْضَاتَ	أَزْوَاجَكَ	وَاللَّهُ	غَفُورٌ	رَّحِيمٌ ﴿١﴾
seeking (the) pleasure	(of) your wives	and Allah	(is) Oft-Forgiving	Most Merciful
قَدْ فَرَضَ اللَّهُ	لَكُمْ	تَحْلَةً	أَيْمَانِكُمْ	
indeed Allah has ordained	for you	(the) dissolution	(of) your oaths	
وَاللَّهُ مَوْلَاكُمْ	وَهُوَ	الْعَلِيمُ	الْحَكِيمُ ﴿٢﴾	وَإِذَا
and Allah (is) your Protector	and He	(is) the All-Knower	the All-Wise	and when
أَسْرَ النَّبِيُّ	إِلَى بَعْضٍ	أَزْوَاجِهِ	حَدِيثًا	فَلَمَّا نَبَأَتْ
the Prophet confided	to one	(of) his wives (Hafsah)	a matter	then when she told
بِهِ	وَأَظْهَرَهُ اللَّهُ	عَلَيْهِ	عَرَفَ بَعْضُهُ	وَأَعْرَضَ عَنْ بَعْضٍ
[of] it	and Allah made it known	to him	he informed part of it	[of] a part and left
فَلَمَّا	نَبَأَهَا	بِهِ	قَالَتْ مَنْ	أَنْبَأَكَ هَذَا قَالَ
then when	he told her (Hafsah)	thereof	she said who	he said this told you
نَبَأَنِي	الْعَلِيمُ	الْخَيْرُ ﴿٣﴾	إِنْ تَنْوَبَا	إِلَى اللَّهِ
has told me	the All-knower	the All-Aware	if you two turn in repentance	to Allah
فَقَدْ صَغَتْ قُلُوبُكُمَا	وَأِنْ تَظَاهَرَا	عَلَيْهِ		
your hearts are indeed so inclined	but if you help one another	against him		
فَإِنَّ اللَّهَ	هُوَ	مَوْلَاهُ	وَجِبْرِيلُ	وَصَلِّحُ
then verily Allah	[He]	(is) his Protector	and Gabriel	and (the) righteous
الْمُؤْمِنِينَ	وَالْمَلَائِكَةُ	بَعْدَ	ذَلِكَ	ظَهِيرُ ﴿٤﴾
(among) the believers	and the angels	after	that	(are his) helpers

عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُسَامِتٍ مُؤْمِنَةٍ قِنْدَتِ تَبَيَّتْ عِيدَاتِ
 سَيِّحَتِ تَبَيَّتْ وَأَبْكَارًا ﴿٥﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوًّا أَنْفُسُكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
 وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

5. It may be if he divorced you (all) that his Lord would give him instead of you,

wives better than you, – Muslims (who submit to Allāh), believers, obedient (to Allāh), turning to Allāh in repentance, worshipping Allāh sincerely, given to fasting (or emigrants for Allāh's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

عَسَىٰ رَبُّهُۥ	إِنْ طَلَّقَكُنَّ	أَنْ يُبَدِّلَهُۥ	أَزْوَجًا
it may be his Lord	if he divorced you	that He will give him in exchange	wives
خَيْرًا	مِّنْكَنَّ	مُسْلِمَاتٍ	مُّؤْمِنَاتٍ
better	than you	Muslims	believers
تَتَّبِعَتِ	عَبَدَاتِ	سَيِّحَتِ	قَنِتِ
turning (to Allāh) in repentance	worshipping	fasting or emigrating	obedient (to Allāh)
ثَبَّتِ	وَأَبْكَارًا	يَأْتِيَهَا	الَّذِينَ ءَامَنُوا
previously married	and virgins	O (you)	who believe
وَأَهْلِيكُمْ	نَارًا	وَقُودُهَا	النَّاسُ
and your families	(against) a Fire	whose fuel	(is) men
مَلَائِكَةً	غِلَظٌ	شِدَادٌ	لَّا يَعْصُونَ اللَّهَ
(are) angels	stern	(and) severe	who disobey not Allāh
أَمْرَهُمْ	وَيَفْعَلُونَ	مَا يُؤْمَرُونَ	
He commands them	but they do	that which they are commanded	

يَأْتِيهَا الَّذِينَ كَفَرُوا لَا تَعْدِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا
تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh – Islāmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allāh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirāt* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَأْتِيهَا	الَّذِينَ كَفَرُوا	لَا نَعْذِرُكَ الْيَوْمَ	إِنَّمَا تُجْزَوْنَ
O (you)	who disbelieve	make no excuses this Day	you are being requited only
مَا كُنْتُمْ	تَعْمَلُونَ	يَأْتِيهَا	الَّذِينَ ءَامَنُوا
(for) what you used to do	do	O (you)	who believe
تُوبَةً	نَّصُوحًا	عَسَىٰ رَبُّكُمْ	أَن يُكَفِّرَ
(with) repentance	sincere	it may be your Lord	that will remit
سَيِّئَاتِكُمْ	وَيُدْخِلَكُم	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
your sins	and admit you	(into) Gardens	flowing under them
يَوْمَ لَا يُخْزِي اللَّهُ	النَّبِيَّ	وَالَّذِينَ ءَامَنُوا	مَعَهُ
(the) Day (that) Allah will not disgrace	the Prophet	and those who believe	with him
نُورَهُمْ يَسْعَىٰ	بَيْنَ أَيْدِيهِمْ	وَبِأَيْمَنِهِمْ	يَقُولُونَ رَبَّنَا
their Light will run	before them	and in their right hands	they will say our Lord
أَتِمِّمْ	لَنَا	نُورَنَا	وَأَغْفِرْ
keep perfect	for us	our Light	and grant forgiveness
عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ	إِنَّكَ
over all	things	(are) Able	verily You

يَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَبِئْسَ

الْمَصِيرُ ① ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ②

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, – and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot) ﷺ] availed them (their respective wives) not against Allāh and it was said: “Enter the Fire along with those who enter!”

يَا أَيُّهَا	النَّبِيُّ	جَهْدِ الْكُفَّارَ		وَالْمُنَافِقِينَ	
0	Prophet	strive hard against the disbelievers		and the hypocrites	
وَأَغْلَظْ	عَلَيْهِمْ	وَمَاؤُنْهُمْ	جَهَنَّمَ		
and be severe	against them	and their abode	(will be) Hell		
وَبِئْسَ الْمَصِيرُ ﴿١﴾		ضَرَبَ اللَّهُ مَثَلًا			
and worst (indeed) is that destination		Allah sets forth an example			
لِلَّذِينَ كَفَرُوا	امْرَأَتَ	نُوحٍ	وَامْرَأَتَ	لُوطٍ	
for those who disbelieve	(the) wife	(of) Noah	and (the) wife	(of) Lot	
كَانَتَا	تَحْتَ	عَبْدَيْنِ	مِنْ عِبَادِنَا	صَالِحَيْنِ	
they were	under	two slaves	of Our slaves	righteous	
فَخَانَتَاهُمَا		فَلَمْ يُغْنِيَا			
but they both betrayed them (their husbands)		so they availed not			
مِنْ اللَّهِ شَيْئًا	وَقِيلَ	ادْخُلَا النَّارَ	مَعَ	الدَّٰخِلِينَ ﴿٢﴾	
against Allah at all	and it was said	enter the Fire	(along) with	those who enter	

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا

فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتِ
عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا
وَكُتِبَ عَلَيْهِ وَكَانَتْ مِنَ الْقَانِنِينَ ﴿١٢﴾

11. And Allāh has set forth an example for those who believe: the wife of Fir`aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir`aun (Pharaoh) and his work, and save me from the people who are Zālīmūn (polytheists, wrongdoers and disbelievers in Allāh). 12. And Maryam (Mary), the daughter of `Imrān who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rūh [i.e. Jibrāil (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allāh: "Be!" - and he was; that is `Isā (Jesus), son of Maryam (Mary) as a Messenger of Allāh], and (also believed in) His Scriptures, and she was of the Qanitūn (i.e. obedient to Allāh).

وَضَرَبَ اللَّهُ مَثَلًا	لِلَّذِينَ ءَامَنُوا	أُمْرَأَتَ	فِرْعَوْنَ		
and Allah has set forth an example	for those who believe	(the) wife	(of) Pharaoh		
إِذْ قَالَتْ	رَبِّ	أَبْنِ لِي	عِنْدَكَ	بَيْتًا	فِي الْجَنَّةِ
when she said	my Lord	build for me	with You	a home	in Paradise
وَنَجِّنِي	مِنْ فِرْعَوْنَ	وَعَمَلِهِ	وَنَجِّنِي	مِنَ الْقَوْمِ	
and save me	from Pharaoh	and his work	and save me	from the people	
الظَّالِمِينَ ﴿١١﴾	وَمَرْيَمَ	أَبْنَتَ	عِمْرَانَ	الَّتِي أَحْصَنَتْ	
(who are) wrongdoers	and Mary	(the) daughter	(of) Imran	who guarded	
فَرْجَهَا	فَنَفَخْنَا	فِيهِ	مِنْ رُوحِنَا	وَصَدَّقَتْ	
her chastity	and We breathed	into it	through Our spirit	and she believed	
بِكَلِمَاتِ رَبِّهَا	وَكُتِبَ عَلَيْهِ	وَكَانَتْ	مِنَ الْقَانِنِينَ ﴿١٢﴾		
(of) her Lord	and His Scriptures	and she was	of the obedient		