

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَدِّلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَاءِهِمْ مَا هُنَّ بِأَمْهَاتِهِمْ إِلَّا الَّتِي وَلَدَنَهُمْ وَإِنَّهُمْ لِيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌ غَفُورٌ ۝ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَاءِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقْبَةٍ مِنْ قَبْلِ أَنْ يَتَمَآسَّا ذَلِكُمْ تَوْعِظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ ۝

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 Thālabah) 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.

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

بَصِيرٌ	سَمِيعٌ	إِنَّ اللَّهَ	وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمْ
All-See	(is) All-Hearer	verily Allah	and Allah hears (the) conversation between you both
مَا هُنَّ	مِنْ نِسَاءِهِمْ	مِنْكُمْ	الَّذِينَ يُظَاهِرُونَ
they (can) not (be)	[from] their wives	among you	those who make unlawful by Zihar
وَلَدَنَهُمْ	إِلَّا الَّتِي	إِنْ أُمَّهَتْهُمْ	أُمَّهَتْهُمْ
gave them birth	except those who	none (can be) their mothers	their mothers
وَإِنَّ اللَّهَ	وَزُورًا	مِنَ الْقَوْلِ	لَيَقُولُونَ مُنْكَرًا
and verily Allah	and a lie	word	say an evil
وَالَّذِينَ يُظَاهِرُونَ	لَغَفُورٌ	لَعَفُو	وَإِنَّهُمْ
and those who make unlawful by Zihar	Oft-Forgiving	(is) Oft-Pardoning	
فَتَحَرِّيرٌ	لِمَا قَالُوا	ثُمَّ يَعُودُونَ	مِنْ نِسَاءِهِمْ
so (there is) freeing	on what they said	then (wish to) go back	[from] their wives
تُوعَظُونَ بِهِ	ذَلِكُمْ	أَنْ يَتَمَآسَّ	رَبَّةٌ مِنْ قَبْلِ
you are exhorted to it	that	[that] they touch each other	before (of) a slave
بِمَا تَعْمَلُونَ خَيْرٌ	وَاللَّهُ		
(is) All-Aware of what you do	and Allah		

فَمَنْ لَمْ يَحْدِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَآسَّ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتَلَكَ حُدُودُ اللَّهِ وَلِلْكُفَّارِ عَذَابٌ أَلِيمٌ إِنَّ الَّذِينَ يُحَادِثُونَ اللَّهَ وَرَسُولَهُ كُسُوا كَمَا كَيْتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَاهُ أَيْتَ بِيَنَتٍ وَلِلْكُفَّارِ عَذَابٌ مُهِينٌ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَنْتَهُمْ بِمَا عَمِلُوا أَحْصَنَهُ 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 *Masākin* (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.

مِنْ قَبْلِ	مُتَتَابِعَيْنِ	شَهْرَيْنِ	فَصَيَّامُ	لَمْ يَحْدُدْ	فَمَنْ
before	successive	(for) two months	then fasting	finds not	and (he) who
فِي طَعَامٍ	لَمْ يَسْتَطِعْ	فَمَنْ		أَنْ يَتَمَاسَا	
then (the) feeding	is not able (to do so)	and (he) who	[that]	they both touch each other	
وَرَسُولِهِ	بِاللَّهِ	ذَلِكَ لِتُؤْمِنُوا		سِتِّينَ مِسْكِينًا	
and His Messenger	in Allah	that (is in order) that you may believe		poor	(of) sixty
عَذَابٌ	وَلِلْكُفَّارِينَ		حُدُودُ اللَّهِ	وَتَلَقَّ	
(is) a torment	and for the disbelievers		(are the) limits (of) Allah	and these	
كُفِّرُوا	وَرَسُولُهُ		إِنَّ الَّذِينَ يُحَادِثُونَ اللَّهَ		أَلَيْمٌ
they will be disgraced	and His Messenger		verily those who oppose Allah		painful
إِيمَانٍ	وَقَدْ أَنْزَلْنَا		مِنْ قَبْلِهِمْ	كَمَا كُيْتَ الَّذِينَ	
Signs	and indeed We have sent down		before them	as were disgraced those	
يَوْمَ	مُهِينٌ	عَذَابٌ	وَلِلْكُفَّارِينَ		بَيْنَتِ
(on the) Day	disgraceful	(is) a torment	and for the disbelievers		clear
بِمَا عَمِلُوا	فَيُنَذِّهُمْ	جَمِيعًا	يَعْثُوُهُمُ اللَّهُ		
of what they did	and inform them	all (together)	(when) Allah will resurrect them		
عَلَى كُلِّ	وَاللَّهُ	وَسُوءَ		أَحْسَنَهُ اللَّهُ	
over all	and Allah	while they have forgotten it	Allah has kept account of it		
		شَهِيدٌ	شَيْءٌ		
		(is) a Witness	things		

أَلَمْ ترَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ
 وَلَا خَمْسَةٍ إِلَّا هُوَ سَادُسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرٌ إِلَّا هُوَ مَعْهُمْ أَيْنَ مَا كَانُوا شَمْ يَتَّشَهَّدُ
 بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرِ إِلَى الَّذِينَ هُوَا عَنِ الْجَوَىٰ شَمْ يَعُودُونَ
 لِمَا هُوَا عَنْهُ وَيَتَّجَوَّهُ بِالْإِلَاثِ وَالْعُدُونَ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيْوَكَ بِمَا
 لَمْ يُحِبِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلُوْهُمْ
 فِيئَسُ الْمَصِيرُ

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!

وَمَا	فِي السَّمَاوَاتِ	أَنَّ اللَّهَ يَعْلَمُ مَا	أَلَمْ تَرَ
and whatsoever	(is) in the heavens	that Allah knows whatsoever	(have) you not seen?
إِلَّا هُوَ	ثَلَاثَةٍ	مِنْ نَجْوَىٰ	مَا يَكُونُ
but He	(of) three	any secret counsel	(there) is not
مِنْ ذَلِكَ	وَلَا أَدْنَىٰ	سَادُسُهُمْ	فِي الْأَرْضِ
than that	nor (of) less	(is) their sixth	(is) on the earth
أَيْنَ مَا كَانُوا		مَعْهُمْ	رَابِعُهُمْ
wheresoever they may be			وَلَا أَكْثَرٌ

إِنَّ اللَّهَ	الْقِيَمَةُ	يَوْمٌ	بِمَا عَمِلُوا	كُمْ يُنَسِّهُمْ
verily Allah	(of) Resurrection	(on the) Day	of what they did	then He will inform them
إِلَى الَّذِينَ هُوَا	اللَّهُ تَرَ	عَلَيْمٌ	شَيْءٌ	بِكُلِّ
[to] those who were forbidden	(have) you not seen?	(is) All-Knower	thing	of every
عَنْهُ	لِمَا هُوَا	كُمْ يَعُودُونَ	عَنِ النَّجْوَى	
[from it]	to that which they had been forbidden	then they returned	from secret counsel	
وَمَعْصِيَتِ	وَالْعُدُوَنِ	بِالْإِثْمِ	وَيَتَنَجُّوْنَ	
and disobedience	and wrongdoing	for sin	and conspired together	
بِمَا	حَيَّوكَ	جَاءُوكَ	وَإِذَا	الْرَّسُولُ
with what	they greet you	they come to you	and when	(to) the Messenger
فِي أَنفُسِهِمْ	وَيَقُولُونَ	اللَّهُ	بِهِ	لَهُ بِحَيَا
within themselves	and they say	Allah	wherewith	greets you not
حَسِبُهُمْ	بِمَا نَقُولُ		لَوْلَا يَعْذِبُنَا اللَّهُ	
(will be) sufficient for them	for what we say	why should Allah punish us not		
فِيْنَ الْمَصِيرُ		يَصْلُوْنَهَا		جَهَنَّمُ
and worst (indeed) is that destination		they will burn therein		Hell

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَجُّوْنَ بِالْإِثْمِ وَالْعُدُوَنِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَجُّوْنَ بِالْبَرِّ
وَالنَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۝ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحُزِّنَ الَّذِينَ آمَنُوا
وَلَيَسْ بِضَارٍّ لَهُمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلِيَسْوَ كُلُّ الْمُؤْمِنُونَ ۝

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.

فَلَا تَنْتَجُوا	إِذَا تَنْجِيْتُمْ	الَّذِينَ ءَامَنُوا	يَأْتِيْهَا
then (do) not hold secret counsel	when you hold secret counsel	who believe	O (you)
الرَّسُولُ	وَمَعْصِيْتِ	وَالْعُدُوْنَ	بِالْإِثْمِ
(towards) the Messenger	and disobedience	and wrongdoing	for sin
الَّذِي	وَاتَّقُوا اللَّهَ	وَالثَّقَوْيَ	بِالْبِرِّ
[Who]	and fear Allah	and piety	but hold secret counsel
مِنَ الشَّيْطَنِ	إِنَّمَا الْجَوَى	إِلَيْهِ تُحْشَرُونَ	وَتَنْجُوا
from Satan	secret counsel (is) only	to Whom you shall be gathered	
شَيْئًا	وَلَيْسَ	الَّذِينَ ءَامَنُوا	لِيَحْرُكَ
(in) anything	harm them	but he (can) not	that he may cause grief
فَلِيَسْوُكُلُ الْمُؤْمِنُونَ	وَعَلَى اللَّهِ	بِإِذْنِ اللَّهِ	إِلَّا
let the believers put (their) trust	and in Allah	by (the) permission (of) Allah	except

يَأْتِيْهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ يَأْتِيْهَا الَّذِينَ ءَامَنُوا إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدْ مَوَابِينَ يَدِيْ نَجْوَنَكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

١٢

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.

نَفَّسَحُوا فِي الْمَجَالِسِ		لَكُمْ	إِذَا قِيلَ	الَّذِينَ ءَامَنُوا	يَكُنْهَا
make room in the assemblies		to you	when it is said	who believe	0 (you)
أَنْشُرُوا		وَإِذَا قِيلَ	لَكُمْ	يَفْسَحَ اللَّهُ	فَأَنْسَحُوا
rise up		and when it is said	to you	Allah will give room	then make room
وَالَّذِينَ		مِنْكُمْ	الَّذِينَ ءَامَنُوا	يَرْفَعَ اللَّهُ	فَأَنْشُرُوا
and those who		of you	those who believe	Allah will elevate	then rise up
وَاللَّهُ		دَرَجَاتٍ		أُوتُوا الْعِلْمُ	
and Allah		(in) degrees		have been granted knowledge	
الَّذِينَ ءَامَنُوا		يَكُنْهَا		بِمَا تَعْمَلُونَ خَيْرٌ	
who believe		0 (you)		(is) Well-Acquainted with what you do	
بَيْنَ يَدَيْ	فَقَدِمُوا		نَبَيِّنَ الرَّسُولَ		إِذَا
before	then spend (something)		you consult the Messenger in private		when
وَأَطْهَرُ	لَكُمْ	خَيْرٌ	ذَلِكَ صَدَقَةٌ	نَجْوَنَكُمْ	
and purer	for you	(will be) better	that (in) charity	your private consultation	
رَحِيمٌ	غَفُورٌ		فَإِنَّ اللَّهَ	لَمْ يَجِدُوا	فَإِنْ
Most Merciful	(is) Oft-Forgiving		then verily Allah	you find not	but if

أَسْفَقْنُمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيْ نَحْنُنَكُمْ صَدَقَتِ فَإِذَا نَفَعْلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَأَنْوَأُوا الزَّكُوَةَ وَأَطْبِعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٧﴾ أَلْوَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٨﴾ أَعَدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ أَتَخْذُوا أَيْمَنَهُمْ جَنَّةَ فَصَدُّوْأَعْنَ سَيِّلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿٢٠﴾

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.

صَدَقَتِ (in) charity	بَحْوَنَكُمْ فَأَقِيمُوا الصَّلَاةَ then perform the prayer	بَيْنَ يَدَيْ عَلَيْكُمْ [to] you	أَنْ تَقْدِمُوا وَتَابَ اللَّهُ and Allah has forgiven	أَنْ تَقْدِمُوا لَمْ تَفْعَلُوا you do (it) not	أَشْفَقُتُمْ فَإِذْ وَإِذَا
وَاللَّهُ and Allah	وَرَسُولُهُ and His Messenger	وَرَسُولُهُ and obey Allah	وَأَطِيعُوا اللَّهَ and give Zakat (charity)	وَأَطِيعُوا اللَّهَ وَإِذَا نَذَرُوا	
إِلَى الَّذِينَ تَوَلَّا [to] those who take as friends	أَلَّا تَرَأَ (have) you not seen?		خَيْرٌ يُمْرِنُ (is) Well-Acquainted with what you do		
مِنْهُمْ of them	وَلَا nor	مِنْكُمْ of you	مَا هُمْ they (are) not	غَضِبَ اللَّهُ عَلَيْهِمْ Allah is angry upon them	قَوْمًا a people
أَعْدَ اللَّهُ لَهُمْ Allah has prepared for them		وَهُمْ يَعْلَمُونَ while they know	عَلَى الْكَذِبِ to a lie	وَيَحْلِفُونَ and they swear	
يَعْمَلُونَ do	مَا كَانُوا that which they used to		إِنَّهُمْ سَاءٌ evil indeed [they] is	شَدِيدًا severe	عَذَابًا a torment
عَنْ سَبِيلِ اللَّهِ from (the) path (of) Allah	فَصَدُّوا so they hinder (men)		جَنَّةٌ a screen	أَنْخَذُوا أَيْمَنَهُمْ they have taken their oaths	
مُهِينٌ humiliating		عَذَابٌ a torment	فَلَهُمْ so they (shall) have		

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أُولَدُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِدُونَ

يَوْمَ يَعْثُومُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَكُمْ وَيَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَذِبُونَ ﴿١٧﴾ أَسْتَحْوِذُ عَلَيْهِمُ الْشَّيْطَنُ فَإِنْهُمْ ذِكْرُ اللَّهِ أَوْ لَيْكَ حِزْبُ الْشَّيْطَنِ أَلَا إِنَّ حِزْبَ الْشَّيْطَنِ هُمُ الْخَسِرُونَ ﴿١٨﴾ إِنَّ الَّذِينَ يُحَادِثُونَ اللَّهَ وَرَسُولَهُ أَوْ لَيْكَ فِي الْأَذَلِينَ ﴿١٩﴾ كَتَبَ اللَّهُ لِأَغْلَبِكُمْ أَنَا وَرَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

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.

مِنَ اللَّهِ شَيْئًا	وَلَا أَوْلَادُهُمْ	أُمُوْرُهُمْ	عَنْهُمْ	لَنْ تُفْنَى
anything against Allah	nor their children	their wealth	them	will never avail
خَلِيلُوْنَ ﴿١٧﴾	فِيهَا	هُمْ	أَنَارَاتِ	أَوْلَيْكَ
(to) dwell forever	therein	[they]	(of) the Fire	(will be the) dwellers
فَيَحْلِفُونَ	جَمِيعًا	يَعْثُومُ اللَّهُ	يَوْمَ	
then they will swear	all (together)	(when) Allah will resurrect them		(on the) Day
عَلَىٰ شَيْئٍ	أَنْتُمْ	وَيَحْسِبُونَ	لَكُمْ	لَهُ
(are) on something	that they	and they think	to you	as they swear
الشَّيْطَنُ	أَسْتَحْوِذُ عَلَيْهِمْ	الْكَذِبُونَ ﴿١٨﴾	هُمْ	أَلَا
Satan	has overtaken them	(are) the liars	[they]	verily they
حِزْبٌ	أَوْلَيْكَ	ذِكْرُ اللَّهِ		فَإِنْهُمْ
(are the) party	they	(the) remembrance (of) Allah		so he has made them forget

الْخَسِرُونَ	هُمْ	الشَّيْطَنِ	إِنَّ حِزْبَ	أَلَا	الشَّيْطَنِ
(will be) the losers	[they]	(of) Satan	verily (the) party	[no doubt]	(of) Satan
فِي الْأَذَلِينَ	أُولَئِكَ	وَرَسُولَهُ	إِنَّ الَّذِينَ يَحَادُونَ اللَّهَ		
(will be) among the lowest	they	and His Messenger	verily those who oppose Allah		
إِنَّ اللَّهَ	وَرُسُلِي	لَا غَلِيلَ	كَتَبَ اللَّهُ		
verily Allah	and My Messengers	verily will overcome I	Allah has decreed		
	عَزِيزٌ	قَوِيٌّ			
	All-Mighty	(is) All-Powerful			

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا أَبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْرَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيَدِ خَلْهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا أَرْضٌ لِّلَّهِ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

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.

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

أَوْلَئِكَ كَتَبَ	أَوْ عَشِيرَتُهُمْ	أَوْ إِخْوَنَهُمْ	أَوْ أَبْنَاءَهُمْ
(for) such He has written	or their kindred (people)	or their brothers	or their sons
بِرُوحٍ	وَأَيَّدَهُمْ	إِلَيْمَنَ	فِي قُلُوبِهِمْ
with spirit (light and true guidance)	and strengthened them	Faith	in their hearts
الْأَنْهَرُ	تَجْرِي مِنْ تَحْنَهَا	جَنَّتِ	وَيُدْخِلُهُمْ مِنْهُ
the rivers	flowing under which	(to) Gardens	and He will admit them from Himself
وَرَضُوا	رَضِيَ اللَّهُ عَنْهُمْ	فِيهَا	خَدِيلَيْنَ
and they are pleased	Allah is pleased with them	therein	(to) dwell forever
إِنَّ حِزْبَ اللَّهِ	أَلَا	حِزْبُ اللَّهِ	أَوْلَئِكَ
verily (the) party (of) Allah	[no doubt]	(are the) party (of) Allah	they
	الْمُفْلِحُونَ	هُمْ	عَنْهُ
	(will be) the successful	[they]	

سُورَةُ الْحَشْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَبِ مِنْ دِيْرِهِمْ لِأَوَّلِ الْحَسْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنَّهُمْ أَنَّهُمْ مِنْ حَيْثُ لَمْ يَحْسِبُوا وَقَدْ فِي قُلُوبِهِمُ الرُّهْبَانُ يَخْرِبُونَ بِيُوْتِهِمْ وَأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَرُرُوا يَأْتُونِي الْأَبْصَرُ ۝ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُوهُمْ فِي الدُّنْيَا وَلَمْ يَعْلَمُوا فِي الْآخِرَةِ عَذَابُ النَّارِ ۝

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.

الرَّحِيمُ	الرَّحْمَنُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فِي الْأَرْضِ	وَمَا	فِي السَّمَاوَاتِ
(is) on the earth	and whatsoever	(is) in the heavens
الَّذِينَ كَفَرُوا	الَّذِي أَخْرَجَ	هُوَ
those who disbelieved	Who drove out	He (it is)
الْحَكِيمُ	الْحَكِيمُ	وَهُوَ الْعَزِيزُ
the All-Wise	and He (is)	the All-Mighty
الْحَشْرُ	لِأَوَّلِ	مِنْ دِيْرِهِمْ
gathering	at (the) first	from their homes
الْكِتَابُ		(of) the Scripture
مِنْ أَهْلِ		مِنْ
أَنَّهُمْ	وَظَنُّوا	مَا ظَنَّتُمْ
that [they]	and they thought	that they would get out
		you did not think
فَأَتَاهُمْ اللَّهُ	مِنَ اللَّهِ	حُصُونُهُمْ
فَأَتَاهُمْ اللَّهُ	مِنَ اللَّهِ	مَا نَعْتَهُمْ
but Allah reached them	from Allah	their fortresses
		(would) defend them
الرُّعْبُ	فِي قُلُوبِهِمْ	لَمْ يَحْتَسِبُوا
terror	into their hearts	they expected (it) not
مِنْ حَيْثُ		from whereof
وَأَيْدِي	بِأَيْدِيهِمْ	يُخْرِبُونَ بِيُوْتِهِمْ
and (the) hands	with their own hands	they destroyed their own dwellings
الْأَبْصَرُ	يَكْأُفِلِ	فَاعْتَرِفُوا
eyes (to see)	O (you) with	then take admonition
الْمُؤْمِنِينَ		(of) the believers

الْجَلَاءُ	عَلَيْهِمْ	أَنْ كَتَبَ اللَّهُ	وَلَوْلَا
exile	for them	that Allah had decreed	and had (it) not been
وَلَهُمْ	فِي الدُّنْيَا		لَعْذَبَهُمْ
and for them	in this world	He would certainly have punished them	
النَّارِ	عَذَابٌ	فِي الْآخِرَةِ	
(of) the Fire	(shall be the) torment	in the Hereafter	

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١﴾ مَا قَطَعْتُمْ مِنْ لِسَنَةٍ أَوْ تَرَكْتُمْ هَا قَائِمَةً عَلَى أَصُولِهَا فَإِذَا ذَنَبَ اللَّهُ وَلِيُخْرِجَ الْفَسِيقِينَ ﴿٢﴾ وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَحْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَارِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

4. That is because they opposed Allah and His Messenger (Muhammad ﷺ). And whosoever opposes Allah, then verily, Allah 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 Allah, and in order that He might disgrace the *Fasiqūn* (the rebellious, the disobedient to Allah). 6. And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

وَمَنْ يُشَاقِ اللَّهُ	وَرَسُولُهُ	بِأَنَّهُمْ شَاقُوا اللَّهُ	ذَلِكَ
and whosoever opposes Allah	and His Messenger	(is) because they opposed Allah	that
مِنْ لِسَنَةٍ	مَا قَطَعْتُمْ	فَإِنَّ اللَّهَ شَدِيدُ	
of a palm tree	what you cut down	(in) punishment	then verily Allah (is) Severe
فَإِذَا ذَنَبَ اللَّهُ	عَلَى أَصُولِهَا	قَائِمَةً	أَوْ تَرَكْتُمْ هَا
then (it was) by (the) Leave (of) Allah	on its roots	standing	or you left it
وَمَا أَفَاءَ اللَّهُ		وَلِيُخْرِجَ الْفَسِيقِينَ	
and what Allah gave as booty	and (in order) that He might disgrace the rebellious		

مَنْ خَيْلٍ	عَلَيْهِ	فَمَا أَوْجَحْتُمْ	مِنْهُمْ	عَلَى رَسُولِهِ
with cavalry	on it	for (this) you made no expedition	from them	to His Messenger
عَلَى مَنْ يَشَاءُ		وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ		وَلَا رِكَابٍ
over whomsoever He wills		[and] but Allah gives power (to) His Messengers		nor camelry

قَدِيرٌ	شَيْءٌ	عَلَى كُلِّ	وَاللَّهُ
(is) Able	things	over all	and Allah

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرْبَى فَلَلَّهِ وَلِرَسُولِهِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَأَبْنَى السَّيْلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا أَنْتُمْ كُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَنَّكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيْرِهِمْ وَأَمْوَالِهِمْ يَتَعَفَّنُونَ فَضْلًا مِنَ اللَّهِ وَرِضُوا نَا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الْصَّابِدُونَ

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-Masākin (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 – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

الْقُرَبَى	مِنْ أَهْلِ	عَلَى رَسُولِهِ	مَا أَفَاءَ اللَّهُ
(of) the townships	from (the) people	to His Messenger	what Allah gave as booty
وَالْيَتَامَى	وَلِذِي الْقُرْبَى	وَلِرَسُولِهِ	فَلَلَّهِ

and the orphans and for the kindred and for His Messenger (it is) for Allah

بَيْنَ	لَا يَكُونَ دُولَةً	كَيْ	وَابْنِ أَسَيْلِ	وَالْمَسَكِينِ
between	it may not become a fortune	(in order) that	and the wayfarer	and the poor
فَخُذُوهُ	الرَّسُولُ	ءَانِّكُمْ	وَمَا	الْأَغْنِيَاءُ
so take it	the Messenger	gives you	and whatsoever	among you
وَاتَّقُوا اللَّهَ	فَانْتَهُوا	عَنْهُ	نَهِنَّكُمْ	وَمَا
and fear Allah	abstain	from it	he forbids you	and whatsoever
الَّذِينَ أُخْرَجُوا	الْمُهَاجِرِينَ	لِلْفَقَرَاءِ	الْعِقَابُ	إِنَّ اللَّهَ شَدِيدُ
who were expelled	emigrants	for the poor	(in) punishment	verily Allah (is) Severe
وَرِضْوَانًا	يَتَّغَونَ	فَضْلًا مِّنَ اللَّهِ	وَأَمْوَالِهِمْ	مِنْ دِيَرِهِمْ
and pleasure	seeking bounty from Allah		and their properties	from their homes
الصَّادِقُونَ	هُمْ	أُولَئِكَ	وَرَسُولُهُ	وَيَنْصُرُونَ اللَّهَ
(are) the truthful	[they]	such	and His Messenger	and helping Allah

وَالَّذِينَ تَبَوَّءُ الدَّارَ وَالَّذِينَ مِنْ قَبْلِهِمْ يَحْبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَحْدُثُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾ وَالَّذِينَ جَاءُوْ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلَا خُوَّنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلَّا لِلَّذِينَ ءَامَنُوا بِنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿٧﴾

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.

مِنْ قَبْلِهِمْ	وَالْأَيْمَنَ	الْدَّارَ	وَالَّذِينَ تَبَوَّءُونَ
before them	and the Faith	the home	and those who had adopted
فِي صُدُورِهِمْ حَاجَةً	وَلَا يَحْدُونَ	هَاجَرَ إِلَيْهِمْ	يُحِبُّونَ مَنْ
jealousy	in their breasts	and they find not	emigrate to them
عَلَى أَنفُسِهِمْ	وَيُؤْثِرُونَ	مِمَّا أُوتُوا	love (those) who
over themselves	and give (them) preference	for that which they have been given	
سُحْشَ	وَمَنْ يُوقَ	خَصَّاصَةً	وَلَوْ كَانَ
(from) covetousness	and whosoever is saved	need (of that)	with them even though was
وَالَّذِينَ جَاءُوا	الْمُفْلِحُونَ	هُمْ	نَفْسِهِ فَأُولَئِكَ
and those who came	(who will be) the successful	(are) they	such (of) his own
أَلَّذِينَ	وَلِإِخْرَنَا	أَغْفِرْنَا	مِنْ بَعْدِهِمْ
who	and our brethren	forgive us	they say our Lord
غِلَّا	فِي قُلُوبِنَا	وَلَا تَجْعَلْ	سَبَقُونَا
any hatred	in our hearts	and put not	in Faith have preceded us
رَحِيمٌ	إِنَّكَ رَءُوفٌ	رَبَّنَا	لِلَّذِينَ أَمَنُوا
Most Merciful	You (are) indeed Most Kind	our Lord	against those who have believed

أَلَّمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْرَنِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أَخْرِجْتَمْ لَنْخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيمَا أَهْدَأَ وَلَمْ قُوْتُلْتُمْ لَنَصْرَنَّكُمْ وَاللَّهُ يَشَهِدُ إِنَّهُمْ لَكَذِبُونَ ۝ لَئِنْ أَخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوْتُلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوْلَى الْأَدْبَرَ ثُمَّ لَا يُنْصَرُونَ ۝

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 لَا خَوَانِهِمْ	إِلَى الَّذِينَ نَاقَّوْا	أَلَمْ تَرَ
they say to their brothers	[to] those who were hypocrites	(have) you not observed?
لَيْنَ أَخْرَجْتُمْ	الْكِتَاب	مِنْ أَهْلِ
if you are expelled	(of) the Scripture	those who disbelieve
أَبَدًا	فِيكُمْ	وَلَا نُطِيعُ
ever	anyone	لَنَخْرُجَنَّ مَعَكُمْ
إِنَّمَا	وَاللَّهُ يَشْهُدُ	لَنَصْرَنَّكُمْ
that they	but Allah bears witness	وَإِنْ فُوتِلُّمْ
لَا يَخْرُجُونَ مَعَهُمْ	لَيْنَ أَخْرَجْوَا	لَكَذِبُونَ
never will they go out with them	surely if they are expelled	وَلَيْنَ قُوْتِلُّوْا
وَلَيْنَ نَصْرُوْهُمْ	لَا يَنْصُرُونَهُمْ	وَلَيْنَ قُوْتِلُّوْا
and if they do help them	they will not help them	وَلَيْنَ قُوْتِلُّوْا
لَا يُنْصَرُونَ	ثُمَّ	أَلَيُولُّبَ
they will not be victorious	then	الْأَدَبَرَ
لَا يَنْصُرُونَهُمْ		أَلَيُولُّبَ
لَا يَنْصُرُونَهُمْ		أَلَيُولُّبَ
لَا يَنْصُرُونَهُمْ		أَلَيُولُّبَ

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ يَأْسُؤُهُمْ قَوْمٌ لَا يَفْقَهُونَ
 لَا يُقْتَلُونَ كُمْ جَمِيعًا إِلَّا فِي قَرْيَ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جَدَرٍ بِأَسْهُمْ يَنْهَمْ سَدِيدٌ
 تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَقَّ ذَلِكَ يَأْنَهُمْ قَوْمٌ لَا يَعْقِلُونَ
 كَمَثْلِ الَّذِينَ مِنْ قَبْلِهِمْ
 قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

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.

ذَلِكَ	مِنَ اللَّهِ	فِي صُدُورِهِمْ	رَهْبَةً	أَشَدُّ	لَا نَسْتَ
that	than Allah	in their breasts	(as) a fear	(are) more awful	verily you
لَا يُقْتَلُونَ كُمْ		لَا يَفْقَهُونَ	قَوْمٌ لَا يَفْقَهُونَ		بِأَنَّهُمْ
they fight not against you		(are) a people who comprehend not			(is) because they
بَأْسُهُمْ	جُدُرٌ	مِنْ وَرَاءَ	أَوْ	مُحَصَّنَةٌ	جَمِيعًا
their enmity	walls	from behind	or	fortified	in townships
وَقُلُوبُهُمْ	جَمِيعًا	تَحْسِبُهُمْ	شَدِيدٌ		بَيْنَهُمْ
but their hearts	(as) united	you would think them	(is) very great		among themselves
قَوْمٌ لَا يَعْقِلُونَ		بِأَنَّهُمْ	ذَلِكَ		شَتَّى
(are) a people who understand not		(is) because they	that		(are) divided
قَرِبًا	مِنْ قَبْلِهِمْ	الَّذِينَ		كَمْثُلٍ	
immediate	before them (predecessors)	(of) those			(they are) like (the) example
الْأَلِيمُ	عَذَابٌ	وَلَهُمْ	أَمْرِهِمْ		ذَاقُوا وَبَالَ
painful	(is) a torment	and for them	(of) their conduct	they tasted (the) evil result	

كَمْثُلِ الشَّيْطَنِ إِذْ قَالَ لِلْإِنْسَنِ أَكَفَرْ قَلَمًا كَفَرْ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ١٦ فَكَانَ عَقِبَتْهُمَا أَنَّهُمَا فِي النَّارِ خَلِدُونَ فِيهَا وَذَلِكَ حَزَّ وَأَلَظَلَّ مِنَ يَأْتِيهَا الَّذِينَ أَمْنَوْا أَتَقُوا اللَّهَ وَلَتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ ١٧

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.

لِلإِنْسَنِ أَكْفَرُ	إِذْ قَالَ	الشَّيْطَنُ	كَمْثُلٌ
to man disbelieve	when he says	(of) Satan	(they are) like (the) example
إِنَّمَا أَخَافُ اللَّهَ	مَنْكَرٌ	بَرِيءٌ مِّنْ	فَلَمَّا كَفَرَ
indeed I fear Allah	of you	free	he (Satan) says verily I am
فِي النَّارِ	أَنَّهُمَا	فَكَانَ عَنِّيَّتَهُمَا	رَبُّ الْعَالَمِينَ
(will be) in the Fire	that they	so (the) end of both will be	(the) Lord (of) the worlds
يَا إِيَّاهَا	الظَّالِمِينَ	جَزَاءً	خَلِيلِينَ فِيهَا
O (you)	(of) the wrongdoers	(is the) recompense	وَذَلِكَ وَذَلِكَ
مَا قَدَّمْتَ	وَلَتَنْظُرْ نَفْسُ	أَنْقُوا اللَّهَ	أَذْلِكَ مَاءِمُوا
(to) what he has sent forth	and let every person look	fear Allah	الَّذِينَ
خَيْرٌ بِمَا تَعْمَلُونَ	إِنَّ اللَّهَ	وَاتَّقُوا اللَّهَ	إِنَّمَاءِ
(is) All-Aware of what you do	verily Allah	and fear Allah	لِغَدِ
			لِلْمَوْرِ

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَهُمْ أَنفُسُهُمْ أُولَئِكَ هُمُ الْفَسِقُونَ ١٦ لَا يَسْتَوِيَ
 أَحَبُّ النَّارِ وَأَحَبُّ الْجَنَّةَ أَصْحَابُ الْجَنَّةِ هُمُ الْفَارِئُونَ ١٧ لَوْأَنْزَلْنَا هَذَا الْقُرْءَانَ
 عَلَى جَبَلٍ لَّرَأَيْتَهُ خَشِعًا مُّتَصَدِّدًا عَامِنْ خَشِيَّةِ اللَّهِ وَتَلَكَ أَلَامِثُلُ نَصِيرٌ بَهَا لِلنَّاسِ
 لَعَلَّهُمْ يَنْفَكِرُونَ ١٨ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِمُ الْغَيْبِ وَالشَّهَدَةِ هُوَ
 الْرَّحْمَنُ الرَّحِيمُ ١٩

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'ān 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.

فَأَسْتَهْمُ		كَلَّذِينَ نَسُوا اللَّهَ		وَلَا تَكُونُوا	
and He caused them to forget		like those who forgot Allah		and be not	
لَا يَسْتَوِي	٢١ الْفَسِقُونَ	هُمْ	أُولَئِكَ	أَنفُسُهُمْ	
not equal are	(are) the rebellious	[they]	those	their own selves	
الْجَنَّةَ	أَصْحَابُ	الْجَنَّةَ	وَأَصْحَابُ	النَّارِ	أَصْحَابُ
(of) Paradise	(the) dwellers	(of) Paradise	and (the) dwellers	(of) the Fire	(the) dwellers
عَلَى جَبَلٍ	الْقُرْءَانَ	لَوْ أَنْزَلْنَا هَذَا	٢٢ الْفَارِزُونَ	هُمْ	
on a mountain	Quran	if We had sent down this	(will be) successful	[they]	
مِنْ خَشْيَةِ اللَّهِ	مُتَصَدِّعًا	خَشِعًا	لَرَأَيْتَ		
by (the) fear (of) Allah	rending asunder	humbling (itself)	you would surely have seen it		
لِلنَّاسِ	نَصْرٌ لَهَا		أَلَّا مُتَنَّلِّ	وَتَلَكَ	
to mankind	which We put forward		(are) the parables	and these	
إِلَّا هُوَ	لَا إِلَهَ	الَّذِي	هُوَ اللَّهُ	عَلَيْهِمْ يَنْفَكِرُونَ	
but He	(there is) no god	Who	He (is) Allah	that they may reflect	
الرَّحِيمُ	هُوَ الرَّحْمَنُ	وَالشَّهِدَةُ	عَلَيْهِ الْغَيْبُ		
the Most Merciful	He (is) the Most Gracious	and the seen	(the) All-Knower (of) the unseen		

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَمَّدُ الْعَزِيزُ
 الْجَبَارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشَرِّكُونَ ٢٣ هُوَ اللَّهُ الْخَلِقُ الْبَارِئُ
 الْمُصْوِرُ لِهِ الْأَسْمَاءُ الْحُسْنَى يُسَيِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

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.

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



سُورَةُ الْمُمْتَحَنَةِ

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَنْهَاوُ عَدُوَّيْ وَعَدُوَّكُمْ أَوْلَيَاءَ تَلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جَهَدًا فِي

سَيِّلِي وَابْتِغَاءَ مَرْضَاتِكُمْ تَسْرُونَ إِلَيْهِم بِالْمُوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفِيَتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلُهُ
مِنْكُمْ فَقَدْ ضَلَّ سَلَّ سَوَاءَ السَّبِيلُ ۝ إِنْ يَتَقْفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءٌ وَيُبْسِطُوا إِلَيْكُمْ أَيْدِيهِمْ
وَاللَّسْنُهُم بِالسُّوءِ وَوَدُوا لِلْكُفَّارِ

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.

الْرَّحِيمُ		الْرَّحِمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَوْلَيَاءَ	وَعَدُوكُمْ	لَا تَنْتَهِدُوا عَدُوِّي	لَا تَنْتَهِدُوا عَدُوِّي	الَّذِينَ هَمْنُوا	يَتَأْتِيَهَا
(as) friends	and your enemies	take not My enemies	who believe	O (you)	
بِمَا	وَقَدْ كَفَرُوا	بِالْمُوَدَّةِ	تَلْقَوْنَ إِلَيْهِمْ		
in what	while indeed they have disbelieved	affection	showing towards them		
وَإِيَّاكُمْ	يُخْرِجُونَ الرَّسُولَ	مِنَ الْحَقِّ	جَاءَكُمْ		
and yourselves	they have driven out the Messenger	of the truth	has come to you		
خَرَجْتُمْ جَهَنَّمَ	إِنْ كُنْتُمْ	رَبُّكُمْ	بِاللَّهِ	أَنْ تُؤْمِنُوا	
come forth (to) strive	if you have	your Lord	in Allah	because you believe	

إِلَيْهِمْ	تُشَرِّونَ	مَرْضَاتِي	وَأَبْتَغَاءَ	فِي سَيِّلِي
to them	you show in secret	My Good Pleasure	and (to) seek	in My Way
وَمَا أَعْلَمْتُمْ	بِمَا أَخْفَيْتُمْ	أَعْلَمْ	وَأَنَا	بِالْمَوَدَّةِ
and what you reveal	of what you conceal	Best Knowing	while I am	love
فَقَدْ ضَلَّ	مِنْكُمْ	يَفْعَلُهُ	وَمَنْ	
then indeed he has gone astray	of you	does that	and whosoever	
إِنْ يَقْوِكُمْ	السَّيِّل		سَوَاءَ	
if they gain the upper hand over you	Path		(from) the Straight	
أَيْدِيهِمْ	إِلَيْكُمْ	وَيَسْطُوا	أَعْدَاءَ	يَكُونُوا لَكُمْ
their hands	against you	and stretch forth	enemies	they would be to you
لَوْ تَكْفُرُونَ	وَوَدُوا	بِالسُّوءِ	وَالسِّنَّهُمْ	
that you should disbelieve	and they desire	with evil	and their tongues	

لَنْ تَنْفَعُكُمْ أَرْحَامُكُمْ وَلَا أُولُدُكُمْ يَوْمُ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٧٣ قَدْ
كَانَتْ لَكُمْ أَسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمَهُمْ إِنَّا بُرُّءٌ مِّنْكُمْ وَمَا تَعْبُدُونَ
مِّنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبِمَا يَتَّبِعُونَ بَيْنَكُمُ الْعَدُوُّ وَالْبَعْضُاءُ أَبْدَاهُتَّ تَوْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا
قَوْلُ إِبْرَاهِيمَ لِأَيْهِ لَا سَتَغْفِرَنَّ لَكَ وَمَا أَمْلَأُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَّبَّنَا عَلَيْكَ تَوْلَكَنَا وَإِلَيْكَ أَنْبَنَا
وَإِلَيْكَ الْمَصِيرُ ٧٤

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.

الْقِيَمَةُ	يَوْمٌ	وَلَا أُولَدُكُمْ	أَرْحَامُكُمْ	لَنْ تَنْفَعَكُمْ
(of) Resurrection	(on the) Day	nor your children	your relatives	will never benefit you
قَدْ كَانَتْ	بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ	يَفْصِلُ بَيْنَكُمْ	
indeed (there) has been	(is) All-See of what you do	and Allah	He will judge	between you
إِذْ	مَعَهُ	وَالَّذِينَ	فِي إِبْرَاهِيمَ	حَسَنَةٌ أُسْوَةٌ لَكُمْ
when	with him	and those	in Abraham	excellent an example for you
وَمِمَّا تَعْبُدُونَ	مِنْكُمْ	بُرَءَوْا	إِنَّا	قَالُوا لِقَوْمِهِمْ
and from whatever you worship	from you	(are) free	verily we	they said to their people
وَبَدَا بَيْنَنَا		كَفَرْنَا بِكُمْ		مِنْ دُونِ اللَّهِ
and (there) has appeared between us		we have rejected you		besides Allah
حَتَّى تُؤْمِنُوا	أَبَدًا	وَالْعُضَاءُ	الْعُدُوُّ	وَبَيْنَكُمْ
بِاللَّهِ وَحْدَهُ		وَالْعُدُوُّ		and between you
in Allah Alone	until you believe	forever	and hatred	hostility
لَا سَتَغْفِرَنَّ لَكَ	لِإِبْرَاهِيمَ			إِلَّا قَوْلُ
verily I will ask forgiveness for you	to his father	(of) Abraham	except (the) saying	
رَبَّنَا	مِنْ شَرِّ	مِنَ اللَّهِ	لَكَ	وَمَا أَمْلَكُ
our Lord	anything	before Allah	for you	but I have no power (to do)
الْمَصِيرُ	وَإِلَيْكَ	وَإِلَيْكَ أَنْبَنَا		عَلَيْكَ تَوْكِنَا
(is) the final Return	and to You	and to You we turn in repentance	in You	we put our trust

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَأَغْفِرْلَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرُ وَمَنْ يَنْوَلْ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادُوكُمْ مِنْهُمْ مَوَدَّةٌ وَاللَّهُ قَدِيرٌ وَاللَّهُ عَفُورٌ رَّحِيمٌ

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

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتَلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيْرِكُمْ أَنْ تَبْرُوْهُمْ وَتُقْسِطُوا
إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ
مِّنْ دِيْرِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوْلُوْهُمْ وَمَنْ يُنَوِّلْهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

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 يَقْتِلُوكُمْ	عَنِ الَّذِينَ	لَا يَنْهَاكُمُ اللَّهُ
fought not against you	from those who	Allah (does) not forbid you
مِنْ دِيْرِكُمْ	وَلَمْ يُخْرِجُوكُمْ	فِي الَّذِينَ
of your homes	and (did) not drive you out	on account (of) religion
إِلَيْهِمْ	وَتَقْسِطُوا	أَنْ تَبْرُوهُمْ
to them	and (to) deal justly	to deal kindly with them
عَنِ الَّذِينَ	إِنَّمَا يَنْهَاكُمُ اللَّهُ	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
from those who	only Allah forbids you	verily Allah loves those who deal with equity
مِنْ دِيْرِكُمْ	وَأَخْرَجُوكُمْ	فِي الَّذِينَ
of your homes	and have driven you out	on account (of) religion
يُنَهَا هُمْ	وَمَنْ	فَتَلَوُكُمْ
will befriend them	and whosoever	fought against you
	أَنَّ تَوَلَّهُمْ	فِي الْأَدْيَمِ
	عَلَى إِخْرَاجِكُمْ	وَظَاهَرُوا
	وَظَاهَرُوا	فَأُولَئِكَ
	الظَّالِمُونَ	فَأُولَئِكَ هُمْ
(are) the wrongdoers	[they]	then such

يَأَيُّهَا الَّذِينَ إِذَا آتَيْتُمُهُمْ مَاهِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنِينَ فَلَا تُرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حَلْلٌ لَهُمْ وَلَا هُمْ يَحْلُونَ لَهُنَّ وَعَاتُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصْمِ الْكَوَافِرِ وَسَلُوَامًا أَنْفَقُتُمْ وَلَيُسْأَلُو مَا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَعْلَمُ بِإِيمَانِكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

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.

الْمُؤْمِنَاتُ	جَاءَكُمْ	إِذَا	الَّذِينَ كَانُوا	يَتَأْتِيهَا
believing women	come to you	when	who believe	0 (you)
بِإِيمَانِهِنَّ	اللَّهُ أَعْلَمُ	فَامْتَحِنُوهُنَّ	مُهَاجِرَاتٍ	
(as) to their Faith	Allah knows best	then examine them	(as) emigrants	
فَلَا تَرْجِعُوهُنَّ	مُؤْمِنَاتٍ		فَإِنْ عَلِمْتُمُوهُنَّ	
then send them not back	(that they are) true believers		then if you ascertain [them]	
وَلَا هُمْ يَحْلُونَ	لَهُمْ	حِلٌّ	لَا هُنَّ	إِلَى الْكُفَّارِ
nor are they (disbelievers) lawful	for them	lawful	they (are) not	to the disbelievers
عَلَيْكُمْ	وَلَا جُنَاحَ	مَا أَنْفَقُوا	وَءَاتُوهُمْ	هُنَّ
on you	and (there is) no sin	that which they have spent	but give them	for them
وَلَا تُمْسِكُوا	أَجُورَهُنَّ	وَأَنْتُمُوهُنَّ	إِذَا	أَنْ تَنْكِحُوهُنَّ
and hold not	their bridal dues	you have paid to them	when	to marry them
مَا أَنْفَقْتُمْ	وَسْأَلُوا	الْكَوَافِرُ		بِعَصْمِ
that which you have spent	and ask for	(with) the disbelieving women		
حُكْمُ اللَّهِ	ذَلِكُمْ	مَا أَنْفَقُوا	وَلَيَسْأَلُوا	
(is the) Judgement (of) Allah	that	that which they have spent	and let them ask back for	
حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	يَحْكُمُ بَيْنَكُمْ	
All-Wise	(is) All-Knowing	and Allah	He judges between you	

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبَتْمُ فَعَانُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ٦٠ يَتَأْتِيهَا الَّنِي إِذَا جَاءَكُمْ مُّؤْمِنَاتٍ يُبَأِ عَنْكُمْ عَلَى أَنْ

لَا يُشْرِكُنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقُنَّ وَلَا يَرْتَنِيْنَ وَلَا يَقْتُلُنَّ أَوْلَادَهُنَّ وَلَا يَأْتِيْنَ بِبُهْتَنٍ يَفْتَرِيْنَهُ،
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِي مَعْرُوفٍ وَفِي فَبَايِعُهُنَّ وَأَسْتَغْفِرُهُنَّ اللَّهُ أَنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ١٦ يَتَأْمِهَا الَّذِينَ ءَامَنُوا لَا تَنْتَوِلُوا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَيْسُوْمَ مِنَ
الْآخِرَةِ كَمَا يَيْسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُوْرِ ١٧

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* (Islamic 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).

إِلَى الْكُفَّارِ	مِنْ أَزْوَاجِكُمْ	شَيْءٌ	وَلَمْ فَاتْكُمْ
to the disbelievers	of your wives	anything	and if have gone from you
ذَهَبَتْ أَزْوَاجُهُمْ	فَتَأْتُوا الَّذِينَ		فَعَاقِبَتُمْ
whose wives have gone	then pay to those		and you have your turn (of triumph)
أَنْتُمْ الَّذِي	وَاتَّقُوا اللَّهَ	مَا أَنْفَقُوا	مِثْلَ
you Whom	and fear Allah	(of) what they had spent	(the) equivalent
الْمُؤْمِنَاتُ	جَاءَكُمْ	إِذَا الَّتِي	مُؤْمِنُونَ
believing women	come to you	when Prophet	(are) believers in Him

لَا يُشْرِكُنَّ	أَنْ	عَلَىٰ	يُبَايِعُنَّكَ
they will not associate (in worship)	that	[to]	to give you the pledge
وَلَا يَرِزِّقُنَّ	وَلَا يَسْرِقُنَّ	بِاللَّهِ شَيْئًا	
nor they will commit illegal sexual intercourse	nor they will steal	anything with Allah	
يَفْتَرِيْنَهُ	بِعْهَتَنِ	وَلَا يَأْتِيْنَ	وَلَا يَقْتُلُنَّ أُولَدَهُنَّ
that they forged (falsehood)	slander	nor they bring	nor they will kill their children
فِي مَعْرُوفٍ	وَلَا يَعْصِيْنَكَ	وَأَرْجِلِهِنَّ	أَيْدِيهِنَّ
in (the) right	nor they will disobey you	and their feet	their hands
إِنَّ اللَّهَ	اللَّهُ	لَهُنَّ	فَبَايِعُهُنَّ
verily Allah	Allah	for them	and ask forgiveness
لَا تَتَوَلَّوْا قَوْمًا	الَّذِينَ ءَامَنُوا	يَكَاهُمَا	رَّحِيمٌ
take not as friends a people	who believe	O (you)	Most Merciful (is) Oft-Forgiving
مِنَ الْآخِرَةِ	قَدْ يَسُوْأُ	عَلَيْهِمْ	غَضِبَ اللَّهُ
of (any good in) the Hereafter	surely they have despaired	with them	Allah is angry
الْقُبُوْرُ	مِنْ أَصْحَابِ	كَمَا يَسَّ الْكُفَّارُ	
(of) the graves	of (the) people	(just) as the disbelievers have despaired	

سُورَةُ الصَّفَّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ أَعْرِيزُ الْحَكِيمُ ٦١ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَمْ تَقُولُوا مَا لَا تَفْعَلُونَ ٦٢ كَبُرُّ مَقْتاً عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ٦٣ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يَقْتَلُونَ فِي سَيِّلِهِ صَفَا كَانُهُمْ بُنِيَّنَ مَرْصُوصٌ

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.

الْرَّحِيمُ	الْرَّحِيمُ	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
لَمْ تَقُلُوا	الَّذِينَ أَمَنُوا	وَهُوَ الْعَزِيزُ
why (do) you say	يَا أَيُّهَا	الْحَكِيمُ
that you say	وَمَا تَقَوْلُونَ	وَهُوَ الْعَزِيزُ
with Allah	يَأَيُّهَا	مَا لَا تَفْعَلُونَ
most hateful it is	كَبُرَ مَقْتَأً	مَا لَا تَفْعَلُونَ
fight in His Way	يُحِبُّ الَّذِينَ	مَا لَا تَفْعَلُونَ
loves those who	يُقْتَلُونَ فِي سَبِيلِهِ	يُقْتَلُونَ فِي سَبِيلِهِ
solid	بَنِينَ	صَفَا
(were) a structure	كَانُوكُمْ	كَانُوكُمْ
	لَمْ يَرَوْهُمْ	لَمْ يَرَوْهُمْ
	وَمَا يَرَوْهُمْ	وَمَا يَرَوْهُمْ

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُ لَهُمْ تُؤْذُنَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ وَإِذْ قَالَ عِيسَى ابْنُ مُرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ النُّورَةِ وَمُبَشِّرٌ بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَمْهُمْ أَحَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مِّنْ

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 ʻIsā (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."

يَقُولُونَ	لِقَوْمِهِ	قَالَ مُوسَىٰ	وَإِذْ
O my people	to his people	Moses said	and (remember) when
رَسُولُ اللَّهِ	أَنِّي	وَقَدْ تَعْلَمُونَ	لَمْ تُؤْذُنَّنِي
(the) Messenger (of) Allah	that I am	while you know certainly	why (do) you hurt me
وَاللَّهُ	أَزَاغَ اللَّهُ قُلُوبَهُمْ	فَلَمَّا زَاغُوا	إِلَيْكُمْ
and Allah	Allah turned their hearts away	so when they turned away	to you
عِيسَىٰ ابْنُ	وَإِذْ قَالَ	الْفَسِيقِينَ	لَا يَهْدِي الْقَوْمَ
son Jesus	and (remember) when said	(who are) rebellious	guides not the people
إِلَيْكُمْ	رَسُولُ اللَّهِ	إِنِّي إِسْرَائِيلَ	مَرْيَمْ
to you	(the) Messenger (of) Allah	verily I am	O Children (of) Mary
وَمُبَشِّرًا	مِنْ الْتَّورَةِ	بَيْنَ يَدَيَ	لَمَّا مَصَدِّقًا
and giving glad tidings	of the Torah	(was) before me	that which confirming
فَلَمَّا	أَحَمَّدٌ	أَسْمَهُ	رَسُولٌ
but when	(shall be) Ahmad	whose name	يَأْتِي مِنْ بَعْدِي
مُّبِينٌ	سِحْرٌ	قَالُوا هَذَا	بِالْبَيِّنَاتِ
plain	(is) a magic	they said this	جَاءَهُمْ
		with clear proofs	he came to them

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٧
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ يَا فَوَاهِهِمْ وَاللَّهُ مُتِّمُ نُورِهِ وَلَوْكَرَهُ الْكَفِرُونَ ٨ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الْدِينِ كُلِّهِ وَلَوْكَرَهُ الْمُشْرِكُونَ ٩ يَأْتِيهَا الَّذِينَ أَمْنُوا هَلْ أَدْلُكُكُمْ عَلَىٰ
بَحْرَةِ نُنْجِكُمْ مِنْ عَذَابِ اللَّهِ ١٠

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 (Islāmic 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?

عَلَى اللَّهِ الْكَذِبُ	مَنْ أَفْتَرَى	أَظَلَمُ	وَمَنْ
a lie against Allah	than (the one) who invents	(does) more wrong	and who
لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	إِلَى الْإِسْلَامِ	وَهُوَ يُدْعَى
guides not the people	and Allah	to Islam	while he is being invited
بِأَفْوَاهِهِمْ	لَيُطْفَئُوا نُورُ اللَّهِ	يُرِيدُونَ	الظَّالِمِينَ
with their mouths	to put out (the) Light (of) Allah	they intend	(who are) wrongdoers
هُوَ	وَلَوْ كَرِهَ الْكُفَّارُ	نُورٌ	وَاللَّهُ مُكْتَمِلٌ
He (it is)	even though the disbelievers hate (it)	His Light	but Allah (will) complete
الْحَقُّ	وَدِينُ	بِالْهُدَىٰ	رَسُولُهُ
(of) truth	and (the) religion	with guidance	His Messenger
وَلَوْ كَرِهَ الْمُشْرِكُونَ	كُلُّهُ	عَلَى الْدِينِ	الَّذِي أَرْسَلَ
even though the idolaters hate (it)	all (other)	over religions	to make it victorious
تُنْجِكُمْ	عَلَى تَجْزِئَةٍ	هَلْ أَذْلِكُمْ	الَّذِينَ إِذْنَنَا
that will save you	to a commerce	(shall) I guide you?	يَأْتِيَهَا
			O (you)
	أَلَمْ	مَنْ عَذَابٌ	
	painful	from a torment	

لَوْمَمُونَ بِاللَّهِ وَرَسُولِهِ وَجَهَدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفَسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْنَاهَا الْأَنْهَرُ وَمُسِكِنَ طَيْبَةً فِي جَنَّاتٍ عَدِنٍ ذَلِكَ الْفَوْزُ
الْعَظِيمُ ١٧ وَآخَرٌ تَجْبُونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرُ الْمُؤْمِنِينَ

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.

وَتَجْهَدُونَ		وَرَسُولِهِ		تُؤْمِنُونَ بِاللَّهِ	
and (that) you strive hard (and fight)		and His Messenger		(that) you believe in Allah	
خَيْرٌ	ذَلِكُمْ	وَأَنْفَسِكُمْ	بِأَمْوَالِكُمْ	فِي سَبِيلِ اللَّهِ	
(will be) better	that	and your lives	with your wealth	in (the) Way (of) Allah	
وَيُدْخِلُكُمْ	ذُنُوبَكُمْ	يَغْفِرُ لَكُمْ	نَعَمُونَ	إِنْ كُنْتُمْ	لَكُمْ
and admit you	your sins	He will forgive you	know	if you [did]	for you
فِي جَنَّاتٍ	طَيْبَةً	وَمَسِكِنَ	الْأَنْهَرُ	تَجْرِي مِنْ تَحْنَاهَا	جَنَّاتٍ
in Gardens	pleasant	and dwellings	the rivers	flowing under them	(into) Gardens
تَجْبُونَهَا	وَآخَرٌ	الْعَظِيمُ	الْفَوْزُ	ذَلِكَ	عَدِنٍ
which you love	and (also) another	great	(is) the success	that	ذَلِكَ الْفَوْزُ (of) Adn (Eternity)
وَبَشِّرُ الْمُؤْمِنِينَ		قَرِيبٌ	وَفَتْحٌ	مِنَ اللَّهِ	نَصْرٌ مِنَ اللَّهِ
and give glad tidings to the believers		near	and a victory	help from Allah	

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيْكَنَ مَنْ أَنْصَارَ رَبِّهِ إِلَى اللَّهِ قَالَ
الْحَوَارِيْكُونَ نَحْنُ أَنْصَارُ اللَّهِ فَعَامَنَتْ طَالِبَةً مِنْ بَنَتِ إِسْرَائِيلَ وَكَفَرَتْ طَالِبَةً فَأَيَّدَ اللَّهُ الَّذِينَ آمَنُوا عَلَى
عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ١٨

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

helpers (in the Cause) of Allāh?" The *Hawāriyyūn* (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).

مَرْيَمْ	ابْنُ	يَسَىٰ	كَمَا قَالَ	كُونُواْ أَنْصَارَ اللَّهِ	الَّذِينَ ءَامَنُواْ	يَأْتِيهَا
(of) Mary	son	Jesus	as said	be you helpers (of) Allah	who believe	O (you)
نَحْنُ	قَالَ الْحَوَارِيُّونَ			أَنْصَارِي إِلَى اللَّهِ	مَنْ	لِلْحَوَارِيِّينَ
we	the disciples	said	(are) my helpers (in the Cause) of Allah	who	to the disciples	
إِسْرَائِيلَ	مِنْ بَنِتِ		فَأَمَّتْ طَائِفَةً			أَنْصَارُ اللَّهِ
(of) Israel	of (the) Children		then believed a group			(are the) helpers (of) Allah
الَّذِينَ ءَامَنُواْ			فَأَيَّدَنَا		وَكَفَرَتْ طَائِفَةً	
(to) those who believed			so We gave power		and a group disbelieved	
	فَأَصْبَحُواْ ظَاهِرِينَ			عَلَى عَدُوِّهِمْ		
	and they became (the) uppermost			against their enemies		



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقَدُّوسُ الْعَزِيزُ الْحَكِيمُ ٦٢ هُوَ الَّذِي بَعَثَ فِي الْأَرْضِ مِنْ رَسُولٍ لِّمَنْ هُمْ يَتَّلَقَّبُونَ عَلَيْهِمْ إِنَّهُ وَرِزْقُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُواْ مِنْ قَبْلِ لِفِي ضَلَالٍ مُّبِينٍ ٦٣ وَأَخْرِينَ مِنْهُمْ لَمَّا يَلْكُحُواْ بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

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.

الرَّحِيمُ	الرَّحِيمُ	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	(is) in the heavens glorifies [to] Allah whatsoever
الَّذِي بَعَثَ	هُوَ	الْعَزِيزُ
Who sent	He (it is)	الْعَزِيزُ
يَتَلَوُ عَلَيْهِمْ	مِنْهُمْ	رَسُولًا
reciting to them	from (among) themselves	فِي الْأَمْمَكَنَاتِ
الْكِتَابُ	وَيَعْلَمُهُمْ	وَرِزْكَهُمْ
the Book	and teaching them	وَإِيَّاهُ
مِنْ قَبْلِ	وَإِنْ كَانُوا	وَالْحِكْمَةُ
before	and verily they had been	and the wisdom (legal ways, As-Sunnah)
لَمَّا يَلْحَقُوا	مِنْهُمْ	مُّبِينٍ
who have not yet joined	among them	لِفِي ضَلَالٍ
الْحَكِيمُ	وَهُوَ الْعَزِيزُ	بِهِمْ
the All-Wise	and He (is) the All-Mighty	them

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ مَثُلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثُلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثُلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِإِيمَانِ اللَّهِ وَاللَّهُ لَا يَهِدِي الْقَوْمَ الظَّالِمِينَ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلَيَاءُ

لِّلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنُوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١﴾

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."

مَنْ يَشَاءُ	يُؤْتِيهِ	فَضْلُ اللَّهِ	ذَلِكَ
whom He wills	which He bestows on	(is the) Grace (of) Allah	that
مَثَلٌ	الْعَظِيمُ ﴿١﴾	الْفَضْلِ	وَاللَّهُ ذُو
(the) likeness	Mighty	(of) Grace	and Allah (is the) Owner
لَمْ يَحْمِلُوهَا	مُّ	الْتَّوْرَةَ	الَّذِينَ حَمِلُواْ
they bore it not	then	the Torah	(of) those who were entrusted with
يَحْمِلُ أَسْفَارًا		الْحِمَارِ	كَمَثَلِ
who carries huge burdens of books		(of) a donkey	بِسَّ مَثَلٌ
وَاللَّهُ	بِعَيْنِ اللَّهِ	الْقَوْمُ	لَا يَهْدِي الْقَوْمَ
and Allah	(the) Signs (of) Allah	who deny	(is) as (the) likeness
الَّذِينَ هَادُواْ	يَا إِيَّاهَا	الْفَلَامِينَ ﴿٦﴾	بِسَّ مَثَلُ
who are Jews	O (you)	قُلْ	لَا يَهْدِي الْقَوْمَ
	say	(who are) the wrongdoers	guides not the people
مِنْ دُونِ	أَوْلِيَاءِ اللَّهِ	أَنَّكُمْ	إِنْ زَعَمْتُمْ
to the exclusion	(are) friends of Allah	that you	if you claim
إِنْ كُنْتُمْ صَادِقِينَ ﴿١﴾	فَتَمَنُوا الْمَوْتَ	النَّاسِ	
if you are truthful	then long for death	(of all other) mankind	

وَلَا يَسْمَنُونَهُ أَبَدًا بِمَا قَدَّمْتَ أَيْدِيهِمْ وَاللَّهُ عَلَيْمٌ بِالظَّالِمِينَ ۝ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فِإِنَّهُ مُلَقِّي كُمْ تُعَرِّدُونَ إِلَى عَلَمِ الْغَيْبِ وَالشَّهَدَةِ فَيُنَبِّئُكُمُ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ يَا أَيُّهَا الَّذِينَ إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمَ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

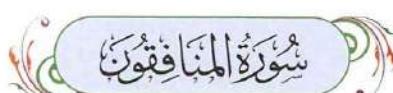
7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the *Zālimūn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee, will surely meet you, then you will be sent back to (Allāh), the 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!

قَدَّمْتَ أَيْدِيهِمْ	بِمَا	أَبَدًا	وَلَا يَسْمَنُونَهُ
their hands have sent forth	(because) of what	ever	but they will not long for it
الَّذِي	قُلْ إِنَّ الْمَوْتَ	عَلِيمٌ بِالظَّالِمِينَ ۝	وَاللَّهُ
[which] say (to them) verily the death	(is) All-Knowing of the wrongdoers		and Allah
ثُمَّ تُرْدُونَ	مُلَقِّي كُمْ	فِإِنَّهُ	تَفِرُّونَ مِنْهُ
then you will be sent back	(will) meet you	then surely it	from which you flee
فَيُنَبِّئُكُمْ	وَالشَّهَدَةِ	إِلَى عَلَمِ الْغَيْبِ	
and He will tell you	and the seen		to (the) All-Knower (of) the unseen
إِذَا نُودِيَ	الَّذِينَ إِذَا نُودِيَ	يَا أَيُّهَا	تَعْمَلُونَ ۝
when the call is proclaimed	who believe	O (you)	بِمَا كُنْتُمْ
إِلَى ذِكْرِ اللَّهِ	فَاسْعُوا	مِنْ يَوْمِ الْجُمُعَةِ	لِلصَّلَاةِ
to (the) remembrance (of) Allah	then hasten	(of) Friday	on (the) day
تَعْلَمُونَ ۝	لَكُمْ	ذَلِكُمْ	وَذَرُوا الْبَيْعَ
(but) know	إِنْ كُنْتُمْ	خَيْرٌ لَكُمْ	ذَلِكُمْ خَيْرٌ لَكُمْ
	لَكُمْ	ذَلِكُمْ	وَذَرُوا الْبَيْعَ
	if you did	for you	and leave off business
		(is) better	
		that	

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَإِذْ كُرُوا اللَّهُ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ١٦ وَإِذَا رَأَوْا تَجْرِةً أَوْ هُوَ أَنْفَضُوا إِلَيْهَا وَتَرَكُوكُمْ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِ وَمِنَ النِّبَرَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ١٧

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."

فِي الْأَرْضِ	فَانْتَشِرُوا	قُضِيَتِ الصَّلَاةُ	فَإِذَا
through the land	then you may disperse	the (<i>Jumuah</i>) prayer is finished	then when
لَعَلَّكُمْ تُفْلِحُونَ ١٦	وَإِذْ كُرُوا اللَّهُ كَثِيرًا	مِنْ فَضْلِ اللَّهِ	وَابْتَغُوا
that you may be successful	and remember Allah much	[of] (the) bounty (of) Allah	and seek
أَوْ هُوَ	رَأَوْا تَجْرِةً		وَإِذَا
or (some) amusement	they see (some) merchandise		and when
قُلْ مَا	قَائِمًا	وَتَرَكُوكُمْ	أَنْفَضُوا إِلَيْهَا
say that which	standing	and leave you	they disperse headlong to it
وَمِنَ النِّبَرَةِ	مِنَ اللَّهِ	خَيْرٌ	عِنْدَ اللَّهِ
and than merchandise	than any amusement	(is) better	(is) with Allah
	الرَّازِقِينَ ١٧	وَاللَّهُ خَيْرٌ	
	(of) providers	and Allah (is the) Best	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشَهِدُ إِنَّكَ لِرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولُهُ وَاللَّهُ يَشْهُدُ إِنَّ

الْمُنَافِقِينَ لَكَذِبُونَ ﴿١﴾ أَتَخْذُوا أَيْمَنَهُمْ جَنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ أَمْنَوْا ثِمَّ كَفَرُوا فَطِيعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا أَتَسْمَعُ لِقَوْلِهِمْ كَانُوهُمْ خُشُبٌ مُّسَنَّةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَلَا حَذْرٌ مِّنْهُمْ إِنَّ اللَّهَ أَنِّي يَوْمَ كُونَ

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?

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
نَشَهِدُ إِنَّكَ	قَالُوا	الْمُنَافِقُونَ
we bear witness that you	they say	the hypocrites
إِنَّكَ	وَاللَّهُ يَعْلَمُ	رَسُولُ اللَّهِ
that you	and Allah knows	(are) indeed (the) Messenger (of) Allah
إِنَّ الْمُنَافِقِينَ	وَاللَّهُ يَشْهُدُ	رَسُولُهُ
that the hypocrites	and Allah bears witness	(are) indeed His Messenger
فَصَدُّوا	جَنَّةً	لَكَذِبُونَ
so they hinder (men)	a screen	أَتَخْذُوا أَيْمَنَهُمْ
		(are) liars indeed

يَعْمَلُونَ	مَا كَانُوا	سَاءَ	إِنَّمَا	عَنْ سَبِيلِ اللَّهِ
do	what they used to	evil is	verily [they]	from (the) path (of) Allah
فَطَبَعَ	ثُمَّ كَفَرُوا	بِأَنَّهُمْ أَمَنُوا	ذَلِكَ	
therefore are sealed	then disbelieved	(is) because they believed		that
رَأَيْتُهُمْ	وَإِذَا	لَا يَفْقَهُونَ	فَهُمْ	عَلَىٰ قُلُوبِهِمْ
you look at them	and when	understand not	so they	[on] their hearts
تَسْمَعُ لِقَوْلِهِمْ	وَإِنْ يَقُولُوا	أَجْسَامُهُمْ	تَعْجِلُكَ	
you listen to their words	and if they speak	their bodies		please you
كُلَّ	يَحْسِبُونَ	مُسْنَدٌ	حَسْبٌ	كَلَّمَ
every	they think (that)	propped up	(are) blocks of wood	as if they
فَأَحْذِرُهُمْ	الْعَدُوُّ	هُمْ	عَلَيْهِمْ	صَيْحَةٌ
so beware of them	(are) the enemies	they	(is) against them	cry
أَنْ يُوفِكُونَ	فَتَلَاهُمْ اللَّهُ			
how are they deviated		may Allah curse them		

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْلَا رَوْسَاهُمْ وَرَأَيْتُهُمْ يَصْدُونَ وَهُمْ مُسْتَكِبُرُونَ ٦ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٧ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا أَعْلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَلَّهُ خَرَابُ الْسَّمَوَاتِ وَالْأَرْضِ وَلَنِكَنَّ الْمُتَفَقِّينَ لَا يَفْقَهُونَ ٨

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.

يَسْتَغْفِرُ لَكُمْ	لَهُمْ تَعَالَوْا	وَإِذَا قِيلَ
may ask forgiveness for you	to them come	and when it is said
وَرَأَيْتَهُمْ	لَوْرَا رُؤْسَهُمْ	رَسُولُ اللَّهِ
and you would see them	they turn aside their heads	(the) Messenger (of) Allah
عَلَيْهِمْ	سَوَاءٌ	مُّسْتَكْبِرُونَ
to them	(it is) equal	(are) in pride
لَهُمْ	لَمْ تَسْتَغْفِرْ	وَهُمْ
for them	ask not forgiveness	or
لَا يَهْدِي الْقَوْمَ	أَمْ	لَهُمْ
guides not the people	لَمْ تَسْتَغْفِرْ	لَهُمْ
عَلَى مَنْ	لَمْ تَنْفِقُوا	لَهُمْ
on (those) who	لَا تُنْفِقُوا	أَلَّذِينَ يَقُولُونَ
حَتَّىٰ يَنْفَضُوا	أَلَّذِينَ يَقُولُونَ	هُمْ
until they desert (him)	(the) Messenger (of) Allah	أَلْفَسِقِينَ
وَالْأَرْضِ	السَّمَاوَاتِ	لَهُمْ حَزَانٌ
and the earth	(of) the heavens	وَلِلَّهِ حِزَانٌ
لَا يَفْقَهُونَ	وَلَكِنَّ الْمُنَافِقِينَ	وَلِلَّهِ حِزَانٌ
comprehend not	[and] but the hypocrites	

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَلَّا عَزُّ مِنْهَا الْأَذْلُ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ يَا يَا أَلَّذِينَ إِمَّا مُّنَاهَكُمْ أَمْ مُّوَلَّكُمْ
وَلَا أَوْلَدُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ
وَأَنِفَقُوا مِنْ مَارَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخْرَتَنِي إِلَى أَجَلٍ

قَرِيبٌ فَأَصَدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٧﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلَهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

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.

يُخْرِجُ الْأَعْزَى	إِلَى الْمَدِينَةِ	لَئِنْ رَجَعْنَا	يَقُولُونَ
indeed the more honourable will expel	to Al-Madinah	if we return	they say
وَلِرَسُولِهِ	وَلِلَّهِ الْعِزَّةُ	الْأَذْلُّ	مِنْهَا
and to His Messenger	but the honour (belong) to Allah	the meaner	therefrom
يَا أَيُّهَا	لَا يَعْلَمُونَ	وَلَكِنَّ الْمُنَفِّقِينَ	وَلِلْمُؤْمِنِينَ
O (you)	know not	[and] but the hypocrites	and to the believers
وَلَا أَوْلَدُكُمْ	أَمْوَالُكُمْ	لَا تُنَاهِكُمْ	الَّذِينَ ءَامَنُوا
nor your children	your properties	let not distract you	who believe
هُمْ فَأُولَئِكَ ذَلِكَ	وَمَنْ يَفْعَلُ	عَنْ ذِكْرِ اللَّهِ	
[they] then they that	and whosoever does	from (the) remembrance (of) Allah	
رَزْقَنَاكُمْ	مِنْ مَا	وَأَنْفَقُوا	الْخَسِرُونَ
We have provided you	of that (with) which	and spend (in charity)	(are) the losers
فَيَقُولَ رَبِّ	الْمَوْتُ	أَنْ يَأْتِيَكَ أَحَدُكُمْ	مِنْ قَبْلِ
and he says my Lord	the death	[that] comes to one of you	before

فَاصْدَقْ	قَرِيبٌ	إِلَيْ أَجَلٍ	لَوْلَا أَخْرَتْنِي
then I would give charity	little	for a while	why you would not give me respite
وَلَنْ يُؤْخِرَ اللَّهُ نَفْسًا			مِنَ الْصَّالِحِينَ
and Allah will never grant respite (to) a soul		among the righteous	وَأَكُنْ
خَيْرٌ بِمَا تَعْمَلُونَ	وَاللَّهُ	جَاءَ أَجْلَهَا	إِذَا
(is) All-Aware of what you do	and Allah	its appointed time (death) comes	when

سُورَةُ التَّغَيْبَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَيِّحُ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ هُوَ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ هُوَ الَّذِي خَلَقَ كُلَّ كَوْنٍ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَرَ كُلَّ فَاحِسٍ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تِسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلَيْمٌ بِذَاتِ الْأَصْدُورِ

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).

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فِي الْأَرْضِ	وَمَا	يُسَيِّحُ اللَّهُ مَا
(is) on the earth	and whatsoever	(is) in the heavens

عَلَىٰ كُلِّ	وَهُوَ	الْحَمْدُ	وَلَهُ	الْمُلْكُ	لَهُ
over all	and He	(all) the praises	and to Him (belong)	(is) the dominion	for Him
كَافِرُ	فِنَّكُمْ	خَلَقَكُمْ	الَّذِي هُوَ	قَدِيرٌ	شَيْءٌ
(are) disbelievers	then (some) of you	created you	Who	He (it is)	Able things
بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ	مُؤْمِنٌ	وَمِنْكُمْ		
(is) All-See of what you do	and Allah	(are) believers	and (some) of you		
وَصَوْرَكُمْ	بِالْحَقِّ	وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ		
and He shaped you	with truth	and the earth	He has created the heavens		
يَعْلَمُ مَا	الْمَصِيرُ	وَإِلَيْهِ	فَأَحَسَنَ صَوْرَكُمْ		
He knows what	(is) the final Return	and to Him	and made good your shapes		
مَا تُشْرِكُنَّ	وَيَعْلَمُ	وَالْأَرْضِ	فِي السَّمَاوَاتِ		
what you conceal	and He knows	and (on) the earth	(is) in the heavens		
الْصُّدُورُ	عَلَيْمٌ بِذَاتِ	وَاللَّهُ	وَمَا تُعْلِنُونَ		
the breasts	(is) All-Knower of what (is in)	and Allah	and what you reveal		

أَلَمْ يَأْتِكُمْ نَبْيُوا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا أَوَّلَيْهِمْ وَهُمْ عَذَابُ أَلِيمٍ ذَلِكَ بِأَنَّهُ كَانَتْ تَائِبِهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبْشِرْنَا بِهِدْوَنَا فَكَفَرُوا وَتَوَلُّوا وَأَسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ زَعَمَ الَّذِينَ كَفَرُوا أَنَّ لَنَّ يَبْعَثُهُمْ قُلْ بَلَى وَرِبِّ الْبَعْثَةِ شَهَدَ لِتَبْعِثُنَّهُمْ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ فَإِنْتُمْ بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ

- 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.
- 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.
- 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."
- 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.

مِنْ قَبْلُ	الَّذِينَ كَفَرُوا	بَئْرًا	أَلَمْ يَأْتِكُمْ
aforetime	(of) those who disbelieved	(the) news	(has) not reached you?
عَذَابٌ	وَلَهُمْ	أُمُرِّهِمْ	فَذَاقُوا وَبَالَّ
(will be) a torment	and for them	(of) their disbelief	so they tasted (the) evil result
بِالْبَيِّنَاتِ	رُسُلُهُمْ	تَأْتِيهِمْ	ذَلِكَ بِأَنَّهُ كَانَ
with clear proofs	their Messengers	(there) came to them	الْأَيْمَنُ ذَلِكَ بِأَنَّهُ كَانَ
وَتَوَلَّا	فَكَفَرُوا	يَهْدِونَا	أَبْشِرُ فَقَالُوا
and turned away	so they disbelieved	guide us	(shall mere) men? but they said
رَعْمٌ	حَمِيدٌ	غَنِيٌّ	وَأَسْتَغْفِنَ اللَّهَ
claim	Worthy of all praise	(is) Rich	and Allah but Allah was not in need (of them)
قُلْ بَلَى	لَنْ يُبْعَثُرُوا	أَنْ	الَّذِينَ كَفَرُوا
say yes	they will never be resurrected	that	those who disbelieved
ثُمَّ لِتُبَيَّنَ		وَرَبِّ لِتُبَعَّثَ	
then you will be informed	by my Lord	you will certainly be resurrected	
بِاللَّهِ	فَإِمْنُوا	عَلَى اللَّهِ يَسِيرٌ	بِمَا عَمِلْتُمْ
in Allah	therefore believe	(is) easy for Allah	and that of what you did
الَّذِي أَنْزَلَنَا	وَالنُّورُ		وَرَسُولِهِ
which We have sent down	and (in) the Light (this Quran)		and His Messenger
	بِمَا تَعْمَلُونَ حَيْرٌ	وَاللَّهُ	
	(is) All-Aware of what you do	and Allah	

يَوْمَ يَجْمِعُكُمْ لِيَوْمِ الْجَمِيعِ ذَلِكَ يَوْمُ الْتَّغَابِنِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَلِحًا يُكَفَّرُ عَنْهُ سَيِّئَاتِهِ
وَيُدْخَلُهُ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا أَبَدٌ ذَلِكَ الْفَوْزُ الْعَظِيمُ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ

الْمَصِيرُ

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.

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

مَا أَصَابَ مِنْ مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ يُكْلِلُ شَيْءٍ

عَلَيْمٌ ١١ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ
 الْمُبِينُ ١٢ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ يَتَأْيَهَا
 الَّذِينَ ءَامَنُوا إِنَّمَا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوُّ الَّذِكُمْ فَاحْذَرُوهُمْ وَإِنْ
 تَعْفُوا وَتَصْفَحُوهُ أَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٣

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.

بِإِذْنِ اللَّهِ		إِلَّا	مِنْ مُصِبَّةٍ	مَا أَصَابَ
by (the) Leave (of) Allah		but	any calamity	befalls not
شَيْءٌ	بِكُلِّ	وَاللَّهُ	يَهْدِ قَلْبَهُ	وَمَنْ يُؤْمِنْ
thing	of every	and Allah	He guides his heart	in Allah and whosoever believes
فَإِنَّمَا تَوْلَيْتُمْ		وَأَطِيعُوا الرَّسُولَ	وَأَطِيعُوا اللَّهَ	عَلَيْمٌ ١١
but if you turn away		and obey the Messenger	and obey Allah	(is) All-Knower
اللَّهُ أَكْبَرُ	الْمُبِينُ ١٢	الْبَلَاغُ	عَلَى رَسُولِنَا	فَإِنَّمَا
Allah	clear	(is) the conveying (preaching)	upon Our Messenger	then only
فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ		وَعَلَى اللَّهِ	إِلَّا هُوَ	لَا إِلَهَ إِلَّا هُوَ
therefore let the believers put (their) trust		and in Allah	but He	(there is) no god
وَأَوْلَادِكُمْ	مِنْ أَزْوَاجِكُمْ	إِنَّمَا	الَّذِينَ ءَامَنُوا	يَتَأْيَهَا
and your children	from (among) your wives	verily	who believe	O (you)

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

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ١٥ فَانْقُوا إِلَيْهِمْ مَا مَا أَسْتَطَعْتُمْ وَأَسْمَعُوا وَأَطِيعُوا وَأَنْفَقُوا خَيْرًا لِأَنفُسِكُمْ وَمَنْ يُوقَ شَحَّ نَفْسِهِ فَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ ١٦ إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعِّفُهُ لَكُمْ وَيُغْفِرُ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ١٧ عَلِمَ الْغَيْبِ وَالشَّهِدَةُ الْعَزِيزُ الْحَكِيمُ

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.

وَاللَّهُ عِنْدَهُ	فِتْنَةٌ	وَأَوْلَادُكُمْ	إِنَّمَا أَمْوَالُكُمْ
whereas Allah with Him	(are) a trial	and your children	only your wealth
وَأَسْمَعُوا	مَا أَسْتَطَعْتُمْ	فَانْقُوا إِلَيْهِمْ	أَجْرٌ عَظِيمٌ
and listen	as much as you can	so fear Allah	great (is) a reward
لَا نَفْسٌ كَمْ	خَيْرًا	وَأَنْفَقُوا	وَأَطِيعُوا
for yourselves	(that is) better	and spend (in charity)	and obey
هُمْ	نَفْسِهِ	شَحَّ	وَمَنْ يُوقَ
[they]	فَأُولَئِكَ	(from) covetousness	and whosoever is saved
يُضَعِّفُهُ	حَسَنًا	إِنْ تُقْرِضُوا اللَّهَ قَرْضًا	الْمُفْلِحُونَ
He will double it	goodly	if you lend to Allah a loan	(are) the successful

حَلِيمٌ	شَكُورٌ	وَاللَّهُ	لَكُمْ	وَيَغْفِرُ	لَكُمْ
Mot Forbearing	(is) Most Appreciative	and Allah	you	and will forgive	for you
الْحَكِيمُ	الْعَزِيزُ	وَالشَّهِيدَةُ		عَلَمَ الْغَيْبُ	
the All-Wise	the All-Mighty	and the seen		All-Knower (of) the unseen	

سُورَةُ الطَّلاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِعَدَّتِهِنَّ وَاحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ
 لَا تُخْرِجُوهُنَّ مِنْ بُوْتِهِنَّ وَلَا يَخْرُجُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبِينَةٍ وَتَلَكَ حُدُودٌ
 اللَّهُ وَمَنْ يَعْدَ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهُ يُحَدِّثُ بَعْدَ ذَلِكَ أَمْرًا

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).

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فَطَلِقُوهُنَّ	طَلَقْتُمُ النِّسَاءَ	إِذَا
so divorce them	you divorce women	when
		Prophet
		0

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

إِذَا بَلَغُنَّ أَجَاهِنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهُدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَدَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَخْرِجًا وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسِيبٌ إِنَّ اللَّهَ بِنَلْعَ 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.

أَجَاهِنَّ	فَإِذَا بَلَغُنَّ
their term appointed	then when they have attained (they are about to fulfil)

يُعَرُّفٌ	أَوْ فَارْقُوهُنَّ	يُعَرُّفٌ	فَامْسِكُوهُنَّ
in a good manner	or part with them	in a good manner	(either) take them back
وَأَقِمُوا الشَّهَدَةَ	مِنْكُمْ	عَدْلٌ	ذَوَيْ شَهَدَةٍ
and establish the witness	from (among) you	just	two persons
وَالْيَوْمَ	يُؤْمِنُ بِاللَّهِ	مَنْ كَانَ	ذَلِكُمْ يُوعَظُ
and the Day	believes in Allah	who [was]	with it that is admonished
مَخْرَجًا	يَجْعَلُ لَهُ	وَمَنْ يَتَّقِ اللَّهَ	الْآخِرُ
a way out	He will make for him	and whosoever fears Allah	the Last
وَمَنْ يَتَوَكَّلْ	لَا يَحْتَسِبُ	مِنْ حَيْثُ	وَيَرْزُقُهُ
and whosoever puts his trust	he could not imagine	from where	and He will provide him
أَمْرِهِ	إِنَّ اللَّهَ بَنَلَغُ	حَسْبَهُ	فَهُوَ عَلَى اللَّهِ
His purpose	verily Allah (will) accomplish	(will) suffice him	then He in Allah
قَدْرًا	شَيْءٍ	لِكُلِّ	قَدْ جَعَلَ اللَّهُ
a measure	thing	for every	indeed Allah has set

وَالَّتِي بَلِسَنَ مِنَ الْمَحِيطِ مِنْ نِسَاءِكُمْ إِنَّ أَرْبَيْتُمْ فَعَدَّهُنَّ ثَلَاثَةَ أَشْهُرٍ وَالَّتِي لَمْ يَحْضُنْ
 وَأَوْلَتُ الْأَهْمَالِ أَجْلُهُنَّ أَنْ يَضْعَنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مِنْ أَمْرِهِ يُسْرًا ذَلِكَ
 أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ وَيَعْظِمُ 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.

مِنْ نِسَاءِكُمْ	مِنَ الْمَحِيضِ	وَالَّتِي بَلِسْنَ
of your women	of monthly courses	and those who have passed the age
أَشْهُرٍ	ثَلَاثَةٌ	فَعِدَّتْهُنَّ
months	(is) three	then their prescribed period
الْأَحْمَالِ	وَأُولَاتُ	لَمْ يَحْضُنَّ
(are) pregnant	and (for) those who	and (for) those who have no courses
وَمَنْ يَتَّقِ اللَّهَ	أَنْ يَضْعَنَ حَمْلَهُنَّ	أَجَلُهُنَّ
and whosoever fears Allah	until they deliver their burden	their prescribed period (is)
أَمْرُ اللَّهِ	ذَلِكَ يُسْرًا	مِنْ أَمْرِهِ يَجْعَلُ لَهُ
(is the) Command (of) Allah	that ease	of his matter He will make for him
يُكَفِّرُ عَنْهُ	وَمَنْ يَتَّقِ اللَّهَ	إِلَيْكُمْ أَنْزَلَهُ
He will remit from him	and whosoever fears Allah	to you which He has sent down
أَجْرًا	لَهُ	وَيُعَظِّمُ سَيِّئَاتِهِ
(his) reward	for him	and will enlarge his sins

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا نُضَارُوهُنَّ لِنُضَيِّقُو عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُو عَلَيْهِنَّ حَتَّى يَضْعَنَ حَمْلَهُنَّ إِنَّ أَرْضَنَ لَكُمْ فَإِنَّوْهُنَّ أَجُورُهُنَّ وَاتَّمِرُوا بِيَنْكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسرُمْ فَسْتَرْضِعُ 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).

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

عَلَيْهِنَّ	لِنُضِيقُوهُنَّ	وَلَا نُضَارُوهُنَّ	
[on] them	to straiten	and (do) not treat them in a harmful way	
حَتَّىٰ يَضْعَنَ حَمْلَهُنَّ	عَلَيْهِنَّ	فَانْفَقُوهُنَّ	وَإِنْ كَنَّ أُولَاتِ حَمْلٍ
till they deliver their burden	on them	then spend	and if they are pregnant
أُجُورُهُنَّ	فَاعْوُهُنَّ	لَكُمْ	فَإِنْ أَرْضَعْنَ
their due payment	then give them	for you	then if they give suck (to the children)
وَإِنْ تَعَسِّرُهُمْ		مَعْرُوفٌ	وَاتَّمِرُوا بَيْنَكُمْ
but if you make difficulties for one another		in a just way	and consult between you
أُخْرَىٰ	لَهُ	فَسَتَرْضُعُ	
some other (woman)	for him	then may give suck	

لِيُنْفِقُ ذُو سَعَةٍ مِّنْ سَعْتِهِ وَمَنْ قَدِيرٌ عَلَيْهِ رِزْقُهُ فَلِيُنْفِقْ مِمَّا أَنْهَ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا أَتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ سُرًّا وَكَيْنَ مِنْ قَرِيْبٍ عَنْ أَمْرِ رِبِّهَا وَرَسُولِهِ فَحَاسِبُنَّهَا حِسَابًا شَدِيدًا وَعَذَّبُنَّهَا عَذَابًا نُّكَرًا فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَقِبَةً أَمْرِهَا

خَسِرَ

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).

وَمَنْ قَدِيرٌ	مِنْ سَعْتِهِ	لِيُنْفِقُ ذُو سَعَةٍ
and (the man) who is restricted	according to his means	let the rich man spend
عَانَهُ اللَّهُ	مِمَّا	فَلِيُنْفِقْ
Allah has given him	according to what	let him spend
		رِزْقُهُ
		عَلَيْهِ
		his resources
		on him

عَاتَّهَا	إِلَّا مَا	لَا يَكْلُفُ اللَّهُ نَفْسًا
He has given him	except (beyond) what	Allah puts no burden on any person
مِنْ قَرِيَّةٍ عَنْتُ	وَكَانَ	يُسْرًا
of a town revolted	and how many	عُسْرٍ
فَحَاسِبُنَاهَا	وَرُسُلِهِ	بَعْدَهَا
so We called it to account	and His Messengers	(of) its Lord
نُكْرًا	عَذَابًا	وَعَذْنَبُنَاهَا
horrible	(with) a torment	شَدِيدًا
وَكَانَ عَرْقَبَةً	أَمْرِهَا	فَذَاقَ وَبَارَ
and was (the) consequence	(of) its affair (disbelief)	so it tasted (the) evil result
	خُسْرًا	أَمْرِهَا
	loss	(of) its affair (disbelief)

أَعَدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَتَأْوِلُ إِلَيْهِ الْأَلْبَابُ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ١٧ رَسُولًا يَنْهَا عَلَيْكُمْ إِيمَانَهُ أَيَّتِ اللَّهَ مُبِينَتِ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلْمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا أَبْدَأَ قَدْ أَحْسَنَ اللَّهُ لَهُمْ رِزْقًا ١٨ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمَنْ أَرَضَ مِثْلَهُنَّ يَنْزَلُ الْأَمْرَ بَيْنَهُنَّ لِنَعْلَمُو أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ١٩

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.

يَا أَوْلَى	فَاتَّقُوا اللَّهَ	شَدِيدًا	عَذَابًا	أَعَدَ اللَّهُ لَهُمْ
0 men	so fear Allah	severe	a torment	Allah has prepared for them
إِلَيْكُمْ	قَدْ أَنْزَلَ اللَّهُ	الَّذِينَ آمَنُوا	الْأَلْبَابُ	
to you	Allah has indeed sent down	who have believed		(of) understanding
إِيَّاَنِ اللَّهِ	يَثْلُو عَلَيْكُمْ	رَسُولًا	ذِكْرًا	
(the) Verses (of) Allah	who recites to you	a Messenger		a Reminder (the Quran)
وَعَمِلُوا الصَّلِحَاتِ	الَّذِينَ آمَنُوا	لِيَخْرُجَ	مُبِينَ	
and do righteous (good) deeds	those who believe	that He may take out		clear
بِاللَّهِ	وَمَنْ يُؤْمِنْ	إِلَى النُّورِ	مِنَ الظُّلْمَاتِ	
in Allah	and whosoever believes	to the light (Faith)		from the darknesses (of disbelief)
تَجْرِي مِنْ تَحْتِهَا	جَنَّتِ	يُدِخِلُهُ	وَيَعْمَلُ صَلِحَاتًا	
flowing under them	(into) Gardens	He will admit him		and performs righteous deeds
قَدْ أَحْسَنَ اللَّهُ	أَبْدًا	فِيهَا	خَلِيلِينَ	الْأَنْهَرُ
Allah has indeed granted good	forever	therein	they (will) abide	the rivers
وَمِنَ الْأَرْضِ	سَمَوَاتِ	سَبْعَ	الَّذِي خَلَقَ	رِزْقًا
and of the earth	heavens	seven	Who has created	(it is) Allah
لِنَعْلَمُوا	بَيْنَهُنَّ	يَنْزَلُ الْأَمْرُ	عَلَيْهِنَّ	لَهُ
that you may know	between them	(His) Command descends		like of them
قَدْ أَحَاطَ	وَأَنَّ اللَّهَ	قَدِيرٌ	شَيْءٍ	أَنَّ اللَّهَ
indeed surrounds	and that Allah	(is) All-Powerful	things	over all
	عِلْمًا	شَيْءٍ	بِكُلِّ	
	(in His) Knowledge	things	all	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّبِيُّ لَمْ تَحْرِمْ مَا أَحَلَ اللَّهُ لَكَ تَبْغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلِلَةً أَيْمَنِكُمْ وَاللَّهُ مُوْلَنَّكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝ وَإِذَا سَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضِ فَلَمَّا نَبَأَهَا عَلَيْهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَيْرُ ۝ إِنْ تَوَبَا إِلَى اللَّهِ فَقَدْ صَعَّتْ قُلُوبُكُمَا وَإِنْ تَظَاهِرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مُوْلَاهُ وَجَبَرِيلُ وَصَلِّحُ الْمُؤْمِنِينَ وَالْمَلِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ۝

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 Jibrāīl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
أَحَلَ اللَّهُ لَكَ	لَمْ تَحْرِمْ مَا	النَّبِيُّ
Allah has made lawful to you	why (do) you forbid that which	Prophet O

رَّحِيمٌ	عَفُورٌ	وَاللَّهُ	أَزْوَاجَكَ	تَبَنَّغَ مَرَضَاتَ
Most Merciful	(is) Oft-Forgiving	and Allah	(of) your wives	seeking (the) pleasure
أَيْمَنِكُمْ	تَحْلَلَةٌ	لَكُمْ	قَدْ فَرَضَ اللَّهُ	
(of) your oaths	(the) dissolution	for you	indeed Allah has ordained	
وَإِذْ	الْحَكِيمُ	الْعَلِيمُ	وَهُوَ	وَاللَّهُ مَوْلَكُكُمْ
and when	the All-Wise	(is) the All-Knower	and He	and Allah (is) your Protector
فَلَمَّا نَبَاتَ	حَدِيثًا	أَزْوَاجِهِ	إِلَى بَعْضٍ	أَسَرَ النَّبِيِّ
then when she told	a matter	(of) his wives (Hafsa)	to one	the Prophet confided
عَنْ بَعْضٍ	وَأَعْرَضَ	عَرَفَ بَعْضَهُ	عَلَيْهِ	وَأَظْهَرَ اللَّهُ
[of] a part	and left	he informed part of it	to him	and Allah made it known [of] it
قَالَ	هَذَا أَبْنَاكَ	قَالَتْ مَنْ	يَدْعُ	فَلَمَّا
he said	this	told you	she said who	thereof he told her (Hafsa)
إِلَى اللَّهِ	إِنْ تُوَبَا	الْخَيْرُ	الْعَلِيمُ	نَبَأَنِي
to Allah	if you two turn in repentance	the All-Aware	the All-knower	has told me
عَلَيْهِ	وَإِنْ تَظَاهِرَا	فَقَدْ صَفَتْ قُلُوبُكُمَا		
against him	but if you help one another	your hearts are indeed so inclined		
وَصَنْلَحُ	وَجَبَرِيلُ	مَوْلَنُهُ	هُوَ	فَإِنَّ اللَّهَ
and (the) righteous	and Gabriel	(is) his Protector	[He]	then verily Allah
ظَهِيرٌ	ذَلِكَ	بَعْدَ	وَالْمَلَائِكَةُ	الْمُؤْمِنِينَ
(are his) helpers	that	after	and the angels	(among) the believers

عَسَى رَبُّهُ إِنْ طَلَقْكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسَلِّمَاتٍ مُؤْمِنَاتٍ قَنِيتِ تَبَيَّنَتِ عَيْدَاتٍ سَتَّيَحْتِ ثَبَّيَنَتِ وَأَبْكَارًا يَتَّبِعُهَا الَّذِينَ إِذَا عَمِلُوا قَوْمًا أَنْفُسَكُمْ وَأَهْلِيَّكُمْ نَارًا وَقُوْدَهَا الْأَنَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَّادٌ لَا يَعْصُمُونَ اللَّهَ مَا أَمْرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ

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 Allah 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.

أَزْوَاجًا	أَنْ يُبَدِّلَهُ	إِنْ طَلَقْتَنَّ	عَسَىٰ رَبُّهُ
wives	that He will give him in exchange	if he divorced you	it may be his Lord
قَنِيتِ	مُؤْمِنَتِ	مُسَلِّمَتِ	خَيْرًا
obedient (to Allah)	believers	Muslims	than you
سَيِّحَتِ	عَبَدَاتِ	تَبَّعَتِ	
fasting or emigrating	worshipping	turning (to Allah) in repentance	
فُوًا أَنْفَسَكُو	الَّذِينَ ءَامَنُوا	يَكِيْهَا	وَأَبْكَارًا
ward off yourselves	who believe	O (you)	and virgins
عَلَيْهَا	وَالْحِجَارَةُ	نَارًا	وَأَهْلِيْكُمْ
over which	and stones	(is) men	whose fuel
مَا	لَا يَعْصُونَ اللَّهَ	شِدَادُ	مَلَكَةٌ
(in) what	who disobey not Allah	(and) severe	stern
مَا يُؤْمِنُونَ	وَيَفْعَلُونَ	أَمْرُهُمْ	
that which they are commanded	but they do	He commands them	

يَكِيْهَا الَّذِينَ كَفَرُوا لَا تَعْنِذُرُوا إِلَيْهِمْ إِنَّمَا تُخْرِجُونَ مَا كُنْتُمْ تَعْمَلُونَ ٦٦ يَكِيْهَا الَّذِينَ ءَامَنُوا
تُوبُوا إِلَى اللَّهِ تَوْبَةٌ نَّصِحَّةٌ عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّتِ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ يَوْمٌ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَى
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا وَأَغْفِرْنَا 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."

إِنَّمَا تُجْزَوْنَ	لَا تَعْنَذِرُوا الْيَوْمَ	الَّذِينَ كَفَرُوا	يَأْتِيهَا
you are being requited only	make no excuses this Day	who disbelieve	O (you)
تُوَبُوا إِلَى اللَّهِ	الَّذِينَ آمَنُوا	يَأْتِيهَا	مَا كُنْتُمْ
turn to Allah	who believe	O (you)	do (for) what you used to
عَنْكُمْ	أَنْ يُكَفَّرَ	عَسَى رَبُّكُمْ	نَصْوَحًا
from you	that will remit	it may be your Lord	sincere (with) repentance
الْأَنْهَرُ	تَجْرِي مِنْ تَحْتَهَا	جَنَّتِ	وَيُدْخِلَكُمْ
the rivers	flowing under them	(into) Gardens	and admit you
مَعَهُ	وَالَّذِينَ آمَنُوا	النَّبِيِّ	يَوْمَ لَا يُخْزِي اللَّهُ
with him	and those who believe	the Prophet	(the) Day (that) Allah will not disgrace
يَقُولُونَ رَبَّنَا	وَبِأَيْمَانِهِمْ	بَيْنَ أَيْدِيهِمْ	نُورُهُمْ يَسْعَى
they will say our Lord	and in their right hands	before them	their Light will run
إِنَّكَ	لَنَا	وَأَغْفِرْ	نُورَنَا
verily You	[to] us	and grant forgiveness	لَنَا
			أَتَمْ
			وَبِئْسَ
			يَأْتِيهَا النَّبِيِّ جَهِدَ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَا وَنَهُمْ جَهَنَّمُ وَبِئْسَ
	قَدِيرٌ	شَيْءٌ	عَلَى كُلِّ
	(are) Able	things	over all

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا أُمَرَاتٌ نُوحٌ وَأُمَرَاتٌ لُّوطٌ كَانَتْ تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَدِيقَيْنِ فَخَانَتْهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنْ أَنَّ اللَّهَ شَيَّعَهُمَا وَقِيلَ أَدْخُلَا الْتَّارَ مَعَ الْمُدَخِّلِينَ

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 Lüt (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 Lüt (Lot) ﷺ] availed them (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!"

وَالْمُنَفِّقِينَ	جَهَدَ الْكُفَّارَ	النَّبِيُّ	يَأْتِيهَا
and the hypocrites	strive hard against the disbelievers	Prophet	0
جَهَنَّمُ	وَمَأْوَاهُمْ	عَلَيْهِمْ	وَأَغْلَظُ
(will be) Hell	and their abode	against them	and be severe
ضَرَبَ اللَّهُ مَثَلًا		وَبِسْ‍سَ الْمَصِيرُ	
Allah sets forth an example		and worst (indeed) is that destination	
لُّوطٌ	وَأُمَرَاتٌ	نُوحٌ	لِّلَّذِينَ كَفَرُوا
(of) Lot	and (the) wife	(of) Noah	for those who disbelieve
صَدِيقَيْنِ	مِنْ عِبَادِنَا	عَبْدَيْنِ	كَانَتْ
righteous	of Our slaves	two slaves	under
عَنْهُمَا	فَلَمْ يُغْنِيَا	فَخَانَتْهُمَا	they were
them	so they availed not	but they both betrayed them (their husbands)	
الْمُدَخِّلِينَ	مَعَ	أَدْخُلَا الْتَّارَ	مِنْ أَنَّ اللَّهَ شَيَّعَهُمَا
those who enter	(along) with	enter the Fire	and it was said against Allah at all

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ إِمَّا مُنْهَى أُمَرَاتٌ فِرْعَوْنٌ إِذْ قَالَتْ رَبِّ أَبْنِ لِي عِنْدَكَ وَبَيْتًا

فِي الْجَنَّةِ وَنَجَّنِي مِنْ فِرْعَوْنَ وَعَمَلَهُ وَنَجَّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمْ أُبْنَتْ عِمْرَنَ الَّتِي أَحْصَنَتْ فَرَجَّهَا فَنَفَخْنَا فِيهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلْمَتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ ﴿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 *Zālimūn* (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. Jibrāīl (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 *Qanītūn* (i.e. obedient to Allāh).

فِرْعَوْنَ	أُمَّرَاتَ	لِلَّذِينَ ءَامَنُوا	وَضَرَبَ اللَّهُ مَثَلًا	
(of) Pharaoh	(the) wife	for those who believe	and Allah has set forth an example	
فِي الْجَنَّةِ	بَيْتًا	عِنْدَكَ	أَبْنَ لِي	رَبٌّ
in Paradise	a home	with You	build for me	my Lord
مِنَ الْقَوْمِ	وَنَجَّنِي	وَعَمَلَهُ	مِنْ فِرْعَوْنَ	وَنَجَّنِي
from the people	and save me	and his work	from Pharaoh	and save me
الَّتِي أَحْصَنَتْ	عِمْرَنَ	أُبْنَتْ	وَمَرْيَمْ	الظَّالِمِينَ ﴿١١﴾
who guarded	(of) Imran	(the) daughter	and Mary	(who are) wrongdoers
وَصَدَّقَتْ	مِنْ رُّوْحِنَا	فِيهِ	فَنَفَخْنَا	فَرَجَّهَا
and she believed	through Our spirit	into it	and We breathed	her chastity
مِنَ الْقَانِتِينَ ﴿١٢﴾	وَكَانَتْ	وَكُتُبِهِ	رَبِّهَا	بِكَلْمَتِ
of the obedient	and she was	and His Scriptures	(of) her Lord	in (the) Words