

The Holy Quran

(Part Twenty Eight)



Split Word Translation
(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V, رضي الله عنه بنصره العزيز، عليه السلام Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

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By the Grace of Allah, Part Twenty Eight with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Additional Qaid Isha'at Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Waseem Ahmad Cheema Sahib Murrabi Silslah and Hafiz Masood Iqbal Sahib.

May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

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Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

٥٨- سُورَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ

Revealed in Medina

Surah Al-Mujadalah 58

رُكُوعَاتُهَا ٣

آيَاتُهَا ٢٣

Ruku 3

Verses 23

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

قَدْ	سَمِعَ	اللَّهُ	قَوْلَ	الَّتِي	تُجَادِلُ	كَ	فِي	زَوْجِ	هَا
indeed	heard	Allah	speech	who	pleads	you	about	husband	her

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

Allah has indeed heard the speech of her who pleads with you concerning her husband,

وَ	تَشْتَكِي	إِلَى	اللَّهِ	وَ	اللَّهُ	يَسْمَعُ	تَحَاوَرَ	كَمَا	إِنَّ
and	she complains	to	Allah	and	Allah	He hears	your dialogue	you two	verily

وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوَرَ كَمَا ٥ إِنَّ

and coplains to Allah. And Allah has heard your dialogue. Verily,

اللَّهُ	سَمِيعٌ	بَصِيرٌ	الَّذِينَ	يُظْهِرُونَ	مِنْ	كُمْ
Allah	All-Hearing	All-Seeing	those who	they proclaim	among	you

اللَّهُ سَمِيعٌ بَصِيرٌ ② الَّذِينَ يُظْهِرُونَ مِنْكُمْ

Allah is All-Hearing, All-Seeing. Those among you who put away

مِنْ	نِسَاءِ	هَمَّ	مَا	هُنَّ	أُمَّهَاتِ	هَمَّ	إِنْ	أُمَّهَاتُ	هَمَّ
of	wives	their	not	they	mother	their	not	mother	their

مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ ٥ إِنَّ أُمَّهَاتُهُمْ

their wives by calling them mothers, they do not be come their mothers

إِلَّا	الَّتِي	وَلَدَنَ	هُمْ	وَ	إِنَّ	هُمْ	لَ	يَقُولُونَ	مُنْكَرًا	مِّنْ
but	who	gave birth	them	and	certainly	they	are	they say	manifestly evil	from

إِلَّا الَّتِي وَلَدَنَهُمْ ۖ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنْ

only those who gave them birth; and they certainly utter words that are manifestly evil

الْقَوْلِ	وَ	زُورًا	وَ	إِنَّ	اللَّهَ	لَ	عَفُوٌّ	غَفُورٌ	وَ	الَّذِينَ
the words	and	untrue	and	surely	Allah	is	Most Pardoning	Most Forgiving	and	those who

الْقَوْلِ وَزُورًا ۖ وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ③ وَالَّذِينَ

and untrue; but surely Allah is the Effacer of sins, Most Forgiving. (As to) those who

يُظْهِرُونَ	مِنْ	نِسَاءِ	هُمْ	ثُمَّ	يَعُودُونَ	لِ	مَا	قَالُوا
they call	of	wives	their	then	they go back	for	what	they said

يُظْهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا

call their wives mothers, and then would go back on what they have said, (the penalty for it)

فَ	تَحْرِيرِ	رَقَبَةٍ	مِّنْ	قَبْلِ	أَنْ	يَّتَمَّاسَا	ذَلِكَ
then	freeing	a slave	from	before	that	they touch each other	that is

فَتَحْرِيرِ رَقَبَةٍ مِّنْ قَبْلِ أَنْ يَّتَمَّاسَا ۖ ذَلِكَ

is the freeing of a slave before they touch each other. This is

تُوعَظُونَ	بِ	هَ	وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	خَيْرٌ
you are admonished	with	it	and	Allah	with	what	you do	Well-Aware

تُوعَظُونَ بِهِ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ ④

what you are admonished with. And Allah is Well-Aware of what you do.

فَ	مَنْ	لَّمْ	يَجِدْ	فَ	صِيَامُ	شَهْرَيْنِ	مُتَّابِعِينَ
so	who	not	finds	then	fasting	two months	successive

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَّابِعِينَ

But whoso does not find (one), he must fast for two successive months,

يَسْتَطِيعُ	لَمْ	مَنْ	فَ	يَتَمَاسَا	أَنْ	قَبْلَ	مِنْ
be able	not	who	so	they touch each other	that	before	from

مِنْ قَبْلَ أَنْ يَتَمَاسَا ۖ فَمَنْ لَمْ يَسْتَطِيعْ

before they touch each other. And whoso is not able to do so,

فَ	إِطْعَامُ	سِتِّينَ	مِسْكِينًا	ذَلِكَ	لِ	تُؤْمِنُوا	بِ	اللَّهِ
then	feed	sixty	poor people	that	is	you believe	with	Allah

فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ

should feed sixty poor people. This (is so), that you may (truly) believe in Allah

وَ	رَسُولِ	هِ	وَ	تِلْكَ	حُدُودُ	اللَّهِ	وَ	لِ	الْكَافِرِينَ
and	Messenger	His	and	these	limits	Allah	and	for	the disbelievers

وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ

and His Messenger. And these are the limits (prescribed) by Allah; and for the disbelievers

عَذَابٌ	أَلِيمٌ	إِنَّ	الَّذِينَ	يُحَادُّونَ	اللَّهِ	وَ	رَسُولَ	هُ
punishment	painful	surely	those who	they oppose	Allah	and	His Messenger	and

عَذَابٌ أَلِيمٌ ۖ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ

is a painful punishment. Those who oppose Allah and His Messenger will surely

كُتِبُوا	كَ	مَا	كُتِبَ	الَّذِينَ	مِنْ	قَبْلَ	هِمْ	وَ	قَدْ
be abased	like	that	abased	those who	from	before	them	and	infact

كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ

be abased even as those before them were abased; and

أَنْزَلْنَا	آيَاتٍ	بَيِّنَاتٍ	وَ	لِ	الْكَافِرِينَ	عَذَابٌ	مُهِينٌ
We sent down	Signs	clear	and	for	the disbelievers	punishment	humiliating

أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۗ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ۖ

We have already sent down clear Signs. And the disbelievers will have an humiliating punishment.

يَوْمَ	يَبْعَثُ	هُمْ	اللَّهُ	جَمِيعًا	فَ	يُنَبِّئُ	هُمْ	بِ	مَا	عَمِلُوا
the day	raise	them	Allah	all together	then	inform	them	with	what	they did

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ

(On) the day when Allah will raise them all together, He will inform them of what they did.

أَحْصَى	هُ	اللَّهُ	وَ	نَسُوا	هُ	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدٌ
kept account of	it	Allah	and	they forgot	it	and	Allah	over	all	things	Witness

أَحْصَاهُ اللَّهُ وَنَسُوهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۗ

Allah has kept account of it, while they forget it. And Allah is Witness over all things.

أَلَمْ	تَرَ	أَنَّ	اللَّهَ	يَعْلَمُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
do	you see	that	Allah	He knows	that	in	the heavens	and	that	in	the earth

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ

Do you not see that Allah knows all that is in the heavens and all that is in the earth?

مَا	يَكُونُ	مِنْ	نَجْوَى	ثَلَاثَةٍ	إِلَّا	هُوَ	رَابِعٌ	هُمْ	وَ	لَا
is	of	secret counsel	three	but	He is	fourth	their	and	not	

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا

There is no secret counsel of three, but He is their fourth, nor

خَمْسَةٍ	إِلَّا	هُوَ	سَادِسٌ	هُمْ	وَ	لَا	أَدْنَى	مِنْ	ذَلِكَ	وَ	لَا
five	but	He is	sixth	their	and	nor	less	from	that	and	nor

خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا

of five, but He is their sixth, nor of less than that, nor

أَكْثَرَ	إِلَّا	هُوَ	مَعَ	هُمْ	أَيْنَ	مَا	كَانُوا	ثُمَّ	يُنَبِّئُ	هُمْ
more	but	He is	with	them	where	ever	they be	then	inform	them

أَكْثَرًا إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُم

of more, but He is with them wheresoever they may be. Then on the Day

بِ	مَا	عَمِلُوا	يَوْمَ	الْقِيَمَةِ	إِنَّ	اللَّهَ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ
knows	things	all	with	Allah	surely	Resurrection	Day	they did	what	with

بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ⑧

of Resurrection He will inform them of what they did. Surely, Allah knows all things full well.

أَلَمْ	تَرَ	إِلَى	الَّذِينَ	نُهُوا	عَنِ	النَّجْوَى	ثُمَّ
again	secret counsel	from	forbidden	those who	to	you see	not did

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ

Have you not seen those who were forbidden (to hold) secret counsels and again

يَعُودُونَ	لِ	مَا	نُهُوا	عَنْ	هُ	وَ	يَتَنَجَّوْنَ	بِ	الْإِثْمِ
sin	with	confer secretly	and	it	from	forbidden	what	to	return

يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ

return to what they were forbidden, and confer secretly for sin

وَ	الْعُدْوَانَ	وَ	مَعْصِيَتِ	الرَّسُولِ	وَ	إِذَا	جَاءَ	وَك
you	come	when	and	the Messenger	disobedience	and	transgression	and

وَالْعُدْوَانَ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءَ وَكَ

and transgression and disobedience to the Messenger? And when they come to you,

حَيُّوْكُمْ	بِمَا	لَمْ	يُحَيِّكُمْ	بِهِ	اللَّهُ	وَ	يَقُولُونَ	فِي	أَنْفُسِهِمْ
them	selves	among	they say	and	Allah	it	with	you	greeted

حَيُّوْكُمْ بِمَا لَمْ يُحَيِّكُمْ بِهِ اللَّهُ لَا وَيَقُولُونَ فِي أَنْفُسِهِمْ

they greet you with (a greeting with) which Allah has not greeted you; but among themselves they say,

لَوْ	لَا	يُعَذِّبُ	نَا	اللَّهُ	بِ	مَا	تَقُولُ	حَسْبُ	هُمْ	جَهَنَّمُ
Hell	them	sufficient	we say	what	with	Allah	us	punish	not	why

لَوْ لَا يُعَذِّبُنَا اللَّهُ بِمَا تَقُولُ حَسْبُكُمْ جَهَنَّمُ

'Why does not Allah punish us for what we say?' Sufficient for them is Hell,

يَصْلُونَ	هَا	فَ	بِئْسَ	الْمَصِيرُ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
they burn	therein	so	most evil	the destination	O you	those who	they believe

يَصْلُونَهَا ۚ فَبِئْسَ الْمَصِيرُ ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

wherein they will burn; and a most evil destination it is! O you who believe!

إِذَا	تَنَاجَيْتُمْ	فَ لَا	تَتَنَاجَوُا	بِ	الْإِثْمِ	وَ	الْعُدْوَانِ
when	confer in secret	not then	confer secretly	with	sin	and	transgression

إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوُا بِالْإِثْمِ وَالْعُدْوَانِ

when you confer together in secret, confer not for *(the commission of)* sin and transgression

وَمَعْصِيَتِ	الرَّسُولِ	وَ	تَنَاجَوُا	بِ	الْبِرِّ	وَ	التَّقْوَى	وَ	اتَّقُوا
and disobedience	the Messenger	and	confer	with	virtue	and	righteousness	and	you fear

وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوُا بِالْبِرِّ وَالتَّقْوَى ۗ وَاتَّقُوا

and disobedience to the Messenger, but confer for *(the attainment of)* virtue and righteousness, and fear

اللَّهُ	الَّذِي	إِلَىٰ	هُ	تُحْشَرُونَ	إِنَّ	مَا	النَّجْوَى	مِنَ
Allah	Whom	to	Him	gathered	surely	not	secret counsel	from

اللَّهُ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٥٩﴾ إِنَّمَا النَّجْوَى مِنَ

Allah to Whom you shall *(all)* be gathered. *(Holding of)* secret counsels *(for evil purposes)* is only of

الشَّيْطَانِ	لِ	يَحْزُنَ	الَّذِينَ	آمَنُوا	وَ	لَيْسَ
Satan	that	cause grief	those who	they believe	and	not

الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ

Satan, that he may cause grief to those who believe; but it cannot

بِ	ضَارٍّ	هَمُّ	شَيْئًا	إِلَّا	بِ	إِذْنِ	اللَّهِ	وَ	عَلَى	اللَّهِ	فَ لُ	يَتَوَكَّلِ
with	one who harm	them	anything	but	with	Allah	leave	and	Allah	over	so	should

بِضَارٍّ هَمُّ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

harm them in the least, except by Allah's leave. And in Allah should the

الْمُؤْمِنُونَ	يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	إِذَا	قِيلَ	لَ	كُم
the believers	O you	those who	they believe	when	is said	to	you

الْمُؤْمِنُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ

believers put their trust. O you who believe! when it is said to you,

تَفَسَّحُوا	فِي	الْمَجْلِسِ	فَ	افْسَحُوا	يُفْسَحُ	اللَّهُ	لَ	كُم
you make room	in	assemblies	then	do make room	make room	Allah	for	you

تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يُفْسَحُ اللَّهُ لَكُمْ

'Make room!' in (your) assemblies, then do make room; Allah will make ample room for you.

وَ	إِذَا	قِيلَ	أَنْشُرُوا	فَ	أَنْشُرُوا	يَرْفَعُ	اللَّهُ	الَّذِينَ
and	when	is said	rise up	then	you rise up	He raise	Allah	those who

وَإِذَا قِيلَ أَنْشُرُوا فَانْشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ

And when it is said, 'Rise up!' then rise up; Allah will raise those who

آمَنُوا	مِنْ	كُم	وَ	الَّذِينَ	أُوتُوا	الْعِلْمَ	دَرَجَاتٍ	وَ	اللَّهُ
they believe	from	you	and	those who	given	knowledge	degrees	and	Allah

آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ

believe from among you, and those to whom knowledge is given, to degrees (of rank). And Allah

بِ	مَا	تَعْمَلُونَ	خَبِيرٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِذَا
with	what	you do	Well-Aware	O you	those who	they believe	when

بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا

is Well-Aware of what you do. O you who believe! When

نَاجِيَتُمْ	الرَّسُولَ	فَ	قَدِّمُوا	بَيْنَ	يَدَيْ	نَجْوَى	كُم
you consult in private	the Messenger	so	you present	between	both hands	consultation	you

نَاجِيَتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ

you consult the Messenger in private, present an offering before your

صَدَقَةٌ	ذَلِكَ	خَيْرٌ	لَّ	كُمُ	وَ	أَطْهَرُ	فَ	إِنْ	لَمْ	تَجِدُوا
you find	that	better	for	you	and	purser	so	if	not	you find

صَدَقَةٌ ط ذَلِكْ خَيْرٌ لَكُمْ وَأَطْهَرُ ط فَإِنْ لَمْ تَجِدُوا

consultation. That is better for you and purser. But if you find not (anything to give),

فَ	إِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ	ءَ	أَشْفَقْتُمْ	أَنْ	تُقَدِّمُوا
then	surely	Allah	Most Forgiving	Merciful	are	afraid	that	you give

فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣﴾ ءَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا

then Allah is Most Forgiving, Merciful. Are you afraid of giving

بَيْنَ	يَدَيْ	نَجْوَى	كُمُ	صَدَقَتِ	فَ	إِذَا	لَمْ	تَفْعَلُوا
between	both hands	consultation	your	offering	so	when	not	you do

بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقْتِ ط فَاذَلَمْ تَفْعَلُوا

offerings before your consultation? But if you do not

وَ	تَابَ	اللَّهُ	عَلَى	كُمُ	فَ	أَقِيمُوا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ
and	forgive	Allah	over	you	then	observe	Prayer	and	give	Zakat

وَتَابَ اللَّهُ عَلَيْكُمْ فَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

and may Allah forgive you, then (it should be enough that) you observe Prayer and pay Zakat

وَ	أَطِيعُوا	اللَّهَ	وَ	رَسُولَ	هُ	وَ	اللَّهَ	خَبِيرٌ	بِ	مَا	تَعْمَلُونَ
and	you obey	Allah	and	Messenger	His	and	Allah	Well-Aware	with	what	you do

وَاطِيعُوا اللَّهَ وَرَسُولَهُ ط وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤﴾

and obey Allah and His Messenger. And Allah is Well-Aware of what you do.

أَلَمْ	تَرَ	إِلَى	الَّذِينَ	تَوَلَّوْا	قَوْمًا	غَضِبَ	اللَّهُ	عَلَى	هِمْ
did	you	to	those who	make friends	people	wroth	Allah	upon	them

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ ط

Have you not seen those who make friends with a people with whom Allah is wroth?

مَا هُمْ مِنْكُمْ	وَ لَا مِنْهُمْ	وَ يَحْلِفُونَ	عَلَى الْكَذِبِ	وَ هُمْ									
they	and	falsehood	to	they swear	and	them	of	nor	and	you	of	they	not

مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ ۖ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ

They are neither of you nor of them, and they swear to falsehood

يَعْلَمُونَ	أَعَدَّ	اللَّهُ لَ هُمْ	عَذَابًا	شَدِيدًا	إِنَّهُمْ
they know	prepare	Allah	for	them	that indeed

يَعْلَمُونَ ۝١٥ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ

knowingly. Allah has prepared for them a severe punishment.

سَاءَ	مَا	كَانُوا	يَعْمَلُونَ	اتَّخَذُوا	أَيْمَانَ	هُم	جُنَّةً
Evil	what	they were	they do	they made	oaths	their	shield

سَاءَ مَا كَانُوا يَعْمَلُونَ ۝١٦ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

Evil indeed is that which they used to do. They have made their oaths a screen (for their misdeeds),

فَصَدُّوا	عَنْ سَبِيلِ	اللَّهِ فَ لَ هُمْ	عَذَابٌ	مُهِينٌ				
they hinder	from	way	Allah	so	for	them	punishment	humiliating

فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ۝١٦

and they turn (men) away from the path of Allah; for them, therefore, will be an humiliating punishment.

لَنْ	تُغْنِي	عَنْ هُمْ	أَمْوَالُ هُمْ	وَ لَا	أَوْلَادُ هُمْ	مِنْ			
never	avail	for	them	riches	and	their	children	nor	from

لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنْ

Neither their riches nor their children will avail them

اللَّهُ	شَيْئًا	أُولَئِكَ	أَصْحَابُ	النَّارِ	هُم	فِي	هَا	خَالِدُونَ
Allah	anything	they are	inmates	Fire	they	in	there	abide

اللَّهُ شَيْئًا ۖ أُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝١٨

ought against Allah. They are the inmates of the Fire wherein they will abide.

يَوْمَ	يَبْعَثُ	هُمْ	اللَّهُ	جَمِيعًا	وَ	يَحْلِفُونَ	لَ	هَ	كَ	مَا	يَحْلِفُونَ
they swear	that	like	Him	to	they swear	so	together	Allah	them	He raise	the day

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ

(On) the day when Allah will raise them all together, they will swear to Him even as they swear

لَ	كُم	وَ	يَحْسَبُونَ	أَنَّ	هُمْ	عَلَى	شَيْءٍ	آلَا	إِنَّ	هُمْ	هُمْ
they	they	surely	beware	anything	over	they	that	they think	and	you	to

لَكُمْ وَ يَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ ط آلا إِنَّهُمْ هُمْ

to you, and they will think that they have something (to stand upon). Now surely it is they

الْكَذِبُونَ	اسْتَحْوَذَ	عَلَى	هُمْ	الشَّيْطَانُ	وَ	أَنْسَى	هُمْ
the liars	gained mastery	over	them	the Satan	so	forget	them

الْكَذِبُونَ ①٩ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ

who are the liars. Satan has gained mastery over them, and has made them forget

ذِكْرَ	اللَّهِ	أُولَئِكَ	حِزْبُ	الشَّيْطَانِ	آلَا	إِنَّ	حِزْبَ
remembrance	Allah	those	party	Satan	Beware	surely	party

ذِكْرَ اللَّهِ ط أُولَئِكَ حِزْبُ الشَّيْطَانِ ط آلا إِنَّ حِزْبَ

the remembrance of Allah. They are Satan's party. Now surely it is Satan's party

الشَّيْطَانِ	هُمْ	الْخَسِرُونَ	إِنَّ	الَّذِينَ	يُحَادُّونَ
Satan	they	the losers	certainly	those who	they oppose

الشَّيْطَانِ هُمْ الْخَسِرُونَ ②٠ إِنَّ الَّذِينَ يُحَادُّونَ

that are the losers. Certainly those who oppose

اللَّهُ	وَ	رَسُولَ	هَ	أُولَئِكَ	فِي	الْأَذَلِّينَ	كَتَبَ	اللَّهُ	لَ	أَغْلِبَنَّ
Allah	and	His Messenger	It is they	lowest	in	decreed	Allah	surely	I prevail	

اللَّهُ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ②١ كَتَبَ اللَّهُ لَأَغْلِبَنَّ

Allah and His Messenger will be among the lowest. Allah has decreed: 'Most surely I will prevail,

أَنَا	وَ	رُسُلِي	ي	إِنَّ	اللَّهَ	قَوِيٌّ	عَزِيزٌ	لَا	تَجِدُ	قَوْمًا
I	and	Messenger	My	verily	Allah	Powerful	Mighty	not	you find	people

أَنَا وَرُسُلِي ۖ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۖ لَا تَجِدُ قَوْمًا

I and My Messengers: Verily, Allah is Powerful, Mighty. You will not find any people

يُؤْمِنُونَ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	يُؤَادُونَ	مَنْ	حَادَّ
they believe	with	Allah	and	Day	Last	they love	who	oppose

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُؤَادُونَ مَنْ حَادَّ

who believe in Allah and the Last Day loving those who oppose

اللَّهُ	وَ	رَسُولَهُ	وَ	لَوْ	كَانُوا	آبَاءَهُمْ	أَوْ	أَبْنَاءَهُمْ	أَوْ	إِخْوَانَهُمْ
Allah	and	His Messenger	if	and	they were	their fathers	or	their sons	or	their brothers

اللَّهُ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ

Allah and His Messenger, even though they be their fathers, or their son or their brothers,

أَوْ	عَشِيرَةً	هُمْ	أُولَئِكَ	كُتِبَ	فِي	قُلُوبِهِمْ	هُمُ	الْإِيمَانَ
or	kindred	their	these	inscribed	in	hearts	their	faith

أَوْ عَشِيرَتَهُمْ ۖ أُولَئِكَ كُتِبَ فِي قُلُوبِهِمُ الْإِيمَانَ

or their kindred. These are they in whose hearts Allah has inscribed (true) faith

وَ	أَيَّدَهُمُ	بِ	رُوحٍ	مِّنْ	هُ	وَ	يُدْخِلُهُمْ	جَنَّاتٍ
and	He strengthened	with	inspiration	from	Himself	and	make enter	them

وَأَيَّدَهُمُ بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ

and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens

تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	رَضِيَ	اللَّهُ	عَنْهُمْ
flow	from	beneath	streams	abide	in	pleased	Allah	with

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ رَضِيَ اللَّهُ عَنْهُمْ

through which streams flow. Therein will they abide. Allah is well pleased with them,

وَ	رَضُوا	عَنْ	هُ	أُولَئِكَ	حِزْبُ	اللَّهِ	آلَا	إِنَّ
and	pleased	with	Him	they are	party	Allah	Listen	surely

وَرَضُوا عَنْهُ ط أُولَئِكَ حِزْبُ اللَّهِ ط آلا إِنَّ

and they are well pleased with Him. They are Allah's party. Listen (O you people)!

حِزْبُ	اللَّهِ	هُمْ	الْمُفْلِحُونَ
party	Allah	they	the successful

حِزْبَ اللَّهِ هُمْ الْمُفْلِحُونَ ②

it is Allah's party who will be successful.

٥٩- سُورَةُ الْحَشْرِ مَدِينَةٌ

Revealed in Medina

Surah Al-Hashr 59

رُكُوعَاتُهَا ٣

آيَاتُهَا ٢٥

Ruku 3

Verses 25

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

سَبَّحَ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	هُوَ
glorify	for	Allah	that	in	the heavens	and	that	in	the earth	and	He is

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ٥ وَهُوَ

All that is in the heavens and all that is in the earth glorifies Allah, and He is

الْعَزِيزُ	الْحَكِيمُ	هُوَ	الَّذِي	أَخْرَجَ	الَّذِينَ	كَفَرُوا
the Mighty	the Wise	He	Who	turned out	those who	disbelieve

الْعَزِيزُ الْحَكِيمُ ② هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا

the Mighty, the Wise. He it is Who turned out the disbelievers

مِنْ	أَهْلِ	الْكِتَابِ	مِنْ	دِيَارِهِمْ	لِ	أَوَّلِ	الْحَشْرِ	مَا
among	people	the Book	from	their houses	for	first	banishment	not

مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۗ مَا

among the people of the Book from their homes at (the time of) the first banishment.

ظَنَنْتُمْ	أَنْ	يَخْرُجُوا	وَ	ظَنُّوا	أَنَّ	هُمْ	مَّا نَعَتْهُ	هُمْ	حُصُونُهُمْ	هُمْ
you thought	that	they go forth	and	they thought	that	them	defend	them	fortresses	their

ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَّا نَعَتْهُمْ حُصُونُهُمْ

You did not think that they would go forth, and they thought that their fortresses would defend them

مِّنَ	اللَّهِ	فَ	أَتَى	هُمْ	اللَّهُ	مِنْ	حَيْثُ	لَمْ	يَحْتَسِبُوا	وَ	قَذَفَ
against	Allah	so	came	them	Allah	from	where	not	they expected	and	cast

مِّنَ اللَّهِ فَاتَّهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۗ وَقَذَفَ

against Allah. But Allah came upon them from where they did not expect, and cast

فِي	قُلُوبِهِمْ	الرُّعْبَ	يُخْرِبُونَ	بُيُوتَهُمْ	بِ	أَيْدِيهِمْ	وَأَيْدِي
in	their hearts	terror	they destroy	their houses	with	their hands	and their hands

فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي

terror into their hearts, so that they destroyed their houses with their own hands and the hands of

الْمُؤْمِنِينَ	فَ	اعْتَبِرُوا	يَا	أُولَى	الْأَبْصَارِ	وَ	لَوْ	لَا	أَنْ
the believers	so	take lesson	O you	having	eyes	and	if	not	that

الْمُؤْمِنِينَ ۚ فَاعْتَبِرُوا يَا أُولَى الْأَبْصَارِ ۝ وَلَوْ لَا أَنْ

the believers. So take a lesson, O you who have eyes! And had it not been that

كَتَبَ	اللَّهُ	عَلَى	هُمْ	الْجَلَاءَ	لَ	عَذَّبَ	هُمْ	فِي	الدُّنْيَا	وَ	لَ	هُمْ
decreed	Allah	upon	them	exile	surely	punished	them	in	the world	and	for	them

كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۗ وَلَهُمْ

Allah had decreed exile for them, He would have surely punished them (otherwise) in this world.

فِي	الْآخِرَةِ	عَذَابُ	النَّارِ	ذَلِكَ	بِ	أَنَّ	هُمْ	شَاقُّوا	اللَّهَ
in	Hereafter	punishment	Fire	that	with	that	they	opposed	Allah

فِي الْآخِرَةِ عَذَابُ النَّارِ ④ ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ

And in the Hereafter they will certainly have the punishment of the Fire. That is because they opposed Allah

وَ	رَسُولَ	هُ	وَ	مَنْ	يُشَاقِّ	اللَّهَ	فَ	إِنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ
and	His Messenger	and	who	opposes	Allah	then	surely	Allah	Severe	in retribution	is

وَرَسُولَهُ ⑤ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ⑤

and His Messenger; and whoso opposes Allah -- then surely Allah is Severe in retribution.

مَا	قَطَعْتُمْ	مِّنْ	لِّيْنَةٍ	أَوْ	تَرَكَتُمُو	هَا	قَائِمَةً	عَلَى
what	cut down	from	palm-trees	or	left	there	standing	on

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ أَوْ تَرَكَتُمُوهَا قَائِمَةً عَلَى

Whatever palm-trees you cut down or left standing on

أَصُولِ	هَا	فَ	بِ	إِذْنِ	اللَّهِ	وَ	لِ	يُخْزِي	الْفَاسِقِينَ	وَ	مَا
roots	their	so	with	leave	Allah	and	that	disgrace	the transgressors	and	what

أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ⑥ وَمَا

their roots, it was by Allah's leave, and that He might disgrace the transgressors. And whatever

أَفَاءَ	اللَّهُ	عَلَى	رَسُولِهِ	هُ	مِنْ	هُمْ	فَ	مَا	أَوْجَفْتُمْ	عَلَى	هُ
bestowed as spoils	Allah	to	His Messenger	from	them	so	not	you urged	on	it	neither

أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ

Allah has given to His Messenger as spoils from them, you urged neither

مِنْ	خَيْلٍ	وَ	لَا	رِكَابٍ	وَ	لَكِنَّ	اللَّهَ	يُسَلِّطُ	رُسُلَهُ	عَلَى
of	horse	and	nor	camel	and	but	Allah	grant power	His Messenger	on

مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى

horse nor camel for that; but Allah grants power to His Messenger over

مَنْ	يَشَاءُ	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	مَا
who	He please	and	Allah	over	all	things	power	whatever

مَنْ يَشَاءُ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾ مَا

whom ever He pleases; and Allah has power over all things. Whatever

أَفَاءَ	اللَّهُ	عَلَى	رَسُولٍ	ه	مِنْ	أَهْلِ	الْقُرَى	فَ	لِ	اللَّهِ	وَ	لِ	الرَّسُولِ
spoils given	Allah	to	Messenger		from	people	the town	so	for	Allah	and	for	the Messenger

أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ

Allah has given to His Messenger as spoils from the people of the towns is for Allah and for the Messenger

وَ	لِ	ذِي	الْقُرْبَىٰ	وَ	الْيَتْمَىٰ	وَ	الْمَسْكِينِ	وَ	ابْنِ	السَّبِيلِ
and	for	the kin	and	orphans	and	needy	and	sons	and	wayfarer

وَلِذِي الْقُرْبَىٰ وَالْيَتْمَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ

and for the near of kin and the orphans and the needy and the wayfarer,

كَيْ	لَا	يَكُونَ	دَوْلَةٌ	بَيْنَ	الْأَغْنِيَاءِ	مِنْ	كُمْ	وَ	مَا	آتَىٰ	كُمْ
that	no	be	circulate	among	the rich	of	you	and	whatever	you	give

كَيْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۖ وَمَا آتَاكُمْ

that it may not circulate (only) among those of you who are rich. And whatsoever

الرَّسُولُ	فَ	خُذُوا	هُ	وَ	مَا	نَهَىٰ	كُمْ	عَنْ	هُ	فَ	انْتَهُوا
the Messenger	so	take	it	and	what	he forbids	you	from	it	then	you abstain

الرَّسُولُ فَخُذُوهُ ۖ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ

the messenger gives you, take it; and whatsoever he forbids you, abstain from (that).

وَ	اتَّقُوا	اللَّهَ	إِنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ	لِ	الْفُقَرَاءِ
and	fear	Allah	surely	Allah	Severe	in retribution	for	the poor

وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ لِلْفُقَرَاءِ

And fear Allah; surely, Allah is Severe in retribution. (These spoils are) for the poor

الْمُهَاجِرِينَ	الَّذِينَ	أُخْرِجُوا	مِنْ	دِيَارِهِمْ	هَمُّ
the refugees	those who	driven out	from	houses	their

الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ

Refugees who have been driven out from their homes

وَ	أَمْوَالِهِمْ	يَبْتَغُونَ	فَضْلًا	مِّنَ	اللَّهِ	وَ	رِضْوَانًا
and	their possessions	seek	grace	from	Allah	and	pleasure

وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

and their possessions while seeking grace from Allah and (His) pleasure,

وَ	يَنْصُرُونَ	اللَّهَ	وَ	رَسُولَهُ	هَٰؤُلَاءِكَ	هُمُ	الصَّادِقُونَ
and	they help	Allah	and	Messenger	these	they	the true

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٩﴾

and helping Allah and His Messenger. These it is who are true (in their faith).

وَ	الَّذِينَ	تَبَوَّؤُا	الدَّارَ	وَ	الإِيمَانَ	مِنْ	قَبْلِهِمْ	هُمُ
and	those who	established	home	and	faith	from	before	them

وَالَّذِينَ تَبَوَّؤُا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ

And those who had established (their) home (in this city) before them and (had accepted) faith,

يُحِبُّونَ	مَنْ	هَاجَرَ	إِلَيْهِمْ	وَ	لَا	يَجِدُونَ	فِي
they love	who	emigrated	to	them	and	they find	in

يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي

love those who came to them for refuge, and find not in

صُدُورِهِمْ	هَمُّ	حَاجَةً	مِّنْ	مَّا	أُوتُوا	وَ	يُؤْتُونَ	عَلَىٰ
their breasts	any desire	from	that	given	them	and	they prefer	to

صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَىٰ

their breasts any desire for that which is given them (Refugees), but prefer others to

أَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ
rid of	whoso	and	poverty	them	with	was	even if	and	them	selves

أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ

themselves even though poverty be their own lot. And whoso is rid of

شَحَّ	نَفْسِهِ	ه	فَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ	وَ	الَّذِينَ
those who	and	be successful	they	those	then	his	soul	covetousness

شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠﴾ وَالَّذِينَ

the covetousness of his own soul -- it is these who will be successful. And (the spoils are also for) those who

جَاءُوا مِنْ	بَعْدِهِمْ	يَقُولُونَ	رَبَّنَا	اغْفِرْ	لَنَا	وَ	لِإِخْوَانِنَا						
our	brothers	to	and	us	to	forgive	our	Lord	they say	them	after	from	came

جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا

came after them. They say, 'Our Lord, forgive us and our brothers

الَّذِينَ	سَبَقُوا	نَا	بِ	الْإِيمَانِ	وَ	لَا	تَجْعَلْ	فِي	قُلُوبِنَا	
our	hearts	in	you make	not	and	the faith	with	us	preceded	those who

الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا

who preceded us in the faith, and leave not in our hearts

غِلًّا	لِ	الَّذِينَ	آمَنُوا	رَبَّنَا	إِنَّ	كَ	رَءُوفٌ	رَحِيمٌ	أَلَمْ		
not	has	merciful	compassionate	you	indeed	our	Lord	they believe	those who	for	any rancour

غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١١﴾ أَلَمْ

any rancour against those who believe. Our Lord! You are indeed Compassionate, Merciful. Have you not

تَرَى	إِلَى	الَّذِينَ	نَافَقُوا	يَقُولُونَ	لِ	إِخْوَانِهِمْ	هُمْ	الَّذِينَ
those who	their	brothers	to	they say	hypocrites	those who	to	you see

تَرَى إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ

seen those who are hypocrites? They say to their brother, who

كَفَرُوا	مِنْ	أَهْلِ	الْكِتَابِ	لَ	إِنْ	أُخْرِجْتُمْ	لَ	نَخْرُجَنَّ
they disbelieved	among	people	the Book	for	if	are turned out	surely	we go out

كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَإِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ

disbelieve among the people of the Book, ' If you are turned out, we will surely go out

مَعَ	كُمُ	وَ	لَا	نُطِيعُ	فِي	كُمُ	أَحَدًا	أَبَدًا	وَ	إِنْ	قُوتِلْتُمْ
with	you	and	not	we obey	against	anyone	ever	and	if	you are fought	

مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا ۖ وَإِنْ قُوتِلْتُمْ

with you, and we will never obey anyone against you: and if you are fought against,

لَ	نَنْصُرَنَّ	كُمُ	وَ	اللَّهُ	يَشْهَدُ	إِنَّ	هُمُ	لَ	كَذِبُونَ	لَإِنْ
surely	we help	you	and	Allah	bears witness	surely	they	surely	the liars	if

لَنَنْصُرَنَّكُمْ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ لَإِنْ

we will certainly help you'. But Allah bears witness that surely they are liars. If they

أُخْرِجُوا	لَا	يَخْرُجُونَ	مَعَ	هُمُ	وَ	لَ	إِنْ	قُوتِلُوا	لَا
turned out	not	they go out	with	them	and	for	if	fought against	not

أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ وَلَإِنْ قُوتِلُوا لَا

are turned out, they will never go out with them; and if they are fought against,

يَنْصُرُونَ	هُمُ	وَ	لَ	إِنْ	نَصَرُوا	هُمُ	لَ	يُولُّنَّ	الْأَدْبَارَ
they help	them	and	for	if	they help	them	surely	turn	backs

يَنْصُرُونَهُمْ ۚ وَلَإِنْ نَصَرُوهُمْ لَيُولُّنَّ الْأَدْبَارَ

they will never help them. And even if they help them, they will assuredly turn *(their)* backs;

ثُمَّ	لَا	يُنصَرُونَ	لَ	أَنْتُمْ	أَشَدُّ	رَهْبَةً	فِي
then	not	they be helped	for	you are	greater	fear	Have

ثُمَّ لَا يُنصَرُونَ ﴿١٣﴾ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي

and them they shall not be helped. Of a truth, they have greater fear of you in

صُدُورِهِمْ	مِّنَ	اللَّهِ	ذَلِكَ	بِ	أَنَّ	هُمْ	قَوْمٌ	لَّا	يَفْقَهُونَ
breasts	from	Allah	that is	with	that	they	people	not	comprehend

صُدُورِهِمْ مِّنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٤﴾

their hearts than of Allah. That is because they are a people who are devoid of (all) reason

لَا	يُقَاتِلُونَ	كُم	جَمِيعًا	إِلَّا	فِي	قُرَى	مُحَصَّنَةٍ	أَوْ
not	they fight	you	together	except	in	towns	fortified	or

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُّحَصَّنَةٍ أَوْ

They will not fight you in a body except in fortified towns or

مِنْ	وَّرَاءِ	جُدُرٍ	بَأْسٍ	هُمْ	بَيْنَ	هُمْ	شَدِيدٌ	تَحْسَبُ	هُمْ
from	behind	walls	fighting	their	among	them	severe	you think	them

مِنْ وَّرَاءِ جُدُرٍ ۚ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ

from behind walls. Their fighting among themselves is severe. You think them

جَمِيعًا	وَ	قُلُوبٌ	هُمْ	شَتَّى	ذَلِكَ	بِ	أَنَّ	هُمْ	قَوْمٌ
united	and	hearts	their	divided	that is	with	that	they	people

جَمِيعًا وَقُلُوبُهُمْ شَتَّى ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ

to be united, but their hearts are divided. That is because they are a people

لَّا	يَعْقِلُونَ	كَ	مَثَلِ	الَّذِينَ	مِنَ	قَبْلِ	هُمْ	قَرِيبًا	ذَاقُوا
not	they understand	like	example	those who	from	before	them	recently	they tasted

لَّا يَعْقِلُونَ ﴿١٥﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا

who have no sense. (Their case is) like (the case of) those who have, a short time before them, tasted

وَبِأَلِ	أَمْرِهِمْ	وَ	لَ	هُمْ	عَذَابٌ	أَلِيمٌ	كَ	مَثَلِ
evil consequences	their doings	and	for	them	punishment	painful	like	example

وَبِأَلِ أَمْرِهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ كَمَثَلِ

the evil consequences of their doings. And for them is a painful punishment. (It is) like (that of)

الشَّيْطٰنِ	اِذْ	قَالَ	لِ	الْاِنْسٰنِ	اَكْفُرْ	فَ	لَمَّا	كَفَرَ	قَالَ
Satan	when	he says	to	man	disbelieve	so	when	he disbelieved	he says

الشَّيْطٰنِ اِذْ قَالَ لِالْاِنْسٰنِ اَكْفُرْ فَلَمَّا كَفَرَ قَالَ

Satan, when he says to man, 'Disbelieve;' but when he disbelieves, he says,

اِنَّ	يَ	بَرِيْءٌ	مِّنْ	كَ	اِنَّ	يَ	اَخَافُ	اللّٰهَ	رَبَّ	الْعٰلَمِيْنَ
I	surely	nothing to do	of	you	I	surely	I fear	Allah	Lord	the worlds

اِنَّيْ بَرِيْءٌ مِّنْكَ اِنَّيْ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿١٧﴾

'I have nothing to do with you; I fear Allah, the Lord of the worlds.'

فَ	كَانَ	عٰقِبَةُ	هُمَا	اَنَّ	هُمَا	فِي	النَّارِ	خَالِدِيْنَ	فِيْ	هَا
so	was	end	both	that	both	in	the Fire	abiding	in	there

فَكَانَ عٰقِبَتُهُمَا اَنَّهُمَا فِي النَّارِ خَالِدِيْنَ فِيْهَا

And the end of both will be that they will both be in Fire, abiding therein.

وَ	ذٰلِكَ	جَزَاؤُا	الظّٰلِمِيْنَ	يٰٓاَيُّهَا	الَّذِيْنَ	اٰمَنُوْا
and	that is	reward	the wrongdoers	O you	those who	believe

وَذٰلِكَ جَزَاؤُا الظّٰلِمِيْنَ ﴿١٨﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا

Such is the reward of the wrongdoers. O you who believe!

اَتَّقُوا	اللّٰهَ	وَ	لِ	تَنْظُرُ	نَفْسُ	مَا	قَدَّمَتْ	لِ	غَدٍ	وَ	اَتَّقُوا
fear	Allah	and	let	look	soul	what	it sends	for	the morrow	and	you fear

اَتَّقُوا اللّٰهَ وَتَنْظُرُ نَفْسُ مَا قَدَّمَتْ لَغَدٍ وَاتَّقُوا

fear Allah; and let (every) soul look to what it sends forth for the morrow. And fear

اللّٰهَ	اِنَّ	اللّٰهَ	خَبِيْرٌ	بِ	مَا	تَعْمَلُوْنَ	وَ	لَا	تَكُوْنُوْا
Allah	surely	Allah	Well-Aware	with	what	you do	and	not	you be

اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ﴿١٩﴾ وَلَا تَكُوْنُوْا

Allah; verily Allah is Well-Aware of what you do. And be not

كَ	الَّذِينَ	نَسُوا	اللَّهَ	فَ	أَنْسَى	هُمْ	أَنْفُسَهُمْ	هُمْ	أُولَئِكَ
It is they	those who	forgot	Allah	so	made forget	them	souls	their	like

كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ أُولَئِكَ

like those who forgot Allah, so He made them forget themselves. It is they

هُمْ	الْفَاسِقُونَ	لَا	يَسْتَوِي	أَصْحَابُ	النَّارِ	وَ	أَصْحَابُ
they	rebellious	not	equal	inmates	the Fire	and	inmates

هُمْ الْفَاسِقُونَ ۚ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ

that are the rebellious. The inmates of the Fire and the inmates of the Garden are not equal.

الْجَنَّةِ	أَصْحَابُ	الْجَنَّةِ	هُمْ	الْفَائِزُونَ	لَوْ	أَنْزَلْنَا
Gardens	inmates	the Gardens	they	those who triumph	if	We sent down

الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ۚ لَوْ أَنْزَلْنَا

It is the inmates of the Garden that will triumph. If We had sent down

هَذَا	الْقُرْآنَ	عَلَى	جَبَلٍ	لَّ	رَأَيْتَ	هَ	خَاشِعًا	مُتَصَدِّعًا
this	Quran	on	a mountain	certainly	you see	it	humbled	rent assunder

هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا

this Quran on a mountain, you would certainly have seen it humbled and rent assunder

مِّنْ	خَشْيَةِ	اللَّهِ	وَ	تِلْكَ	الْأَمْثَالُ	نَضْرِبُ	هَا	لِ	النَّاسِ
from	fear	Allah	and	these	similitudes	We set forth	it	for	mankind

مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ

for fear of Allah. And these are similitudes that We set forth for mankind

لَعَلَّ	هُمْ	يَتَفَكَّرُونَ	هُوَ	اللَّهُ	الَّذِي	لَا	إِلَهَ	إِلَّا	هُوَ
that	they	they reflect	He	Allah	Who	no	worthy of worship	but	He

لَعَلَّهُمْ يَتَفَكَّرُونَ ۚ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ

that they may reflect. He is Allah, there is none worthy of worship except Him,

عَلِمُ	الْغَيْبِ	وَ	الشَّهَادَةِ	هُوَ	الرَّحْمَنُ	الرَّحِيمُ
the Knower	unseen	and	the seen	He	the Gracious	the Merciful

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣﴾

the Knower of the unseen and the seen. He is the Gracious, the Merciful.

هُوَ	اللَّهُ	الَّذِي	لَا	إِلَهَ	إِلَّا	هُوَ	الْمَلِكُ	الْقُدُّوسُ
He	Allah	Who	no	worthy of worship	but	He	the Sovereign	the Holy One

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ

He is Allah, there is none worthy of worship except Him, the Sovereign, the Holy One,

السَّلَامُ	الْمُؤْمِنُ	الْمُهَيِّمُ	الْعَزِيزُ	الْجَبَّارُ	الْمُتَكَبِّرُ
the Source of Peace	Bestower of Security	the Protector	the Mighty	the Subduer	the Exalted

السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted.

سُبْحَانَ	اللَّهِ	عَنْ	مَا	يُشْرِكُونَ	هُوَ	اللَّهُ	الْخَالِقُ	الْبَارِيُّ
Holy	Allah	from	that	they associate	He	Allah	the Creator	the Maker

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٤﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِيُّ

Holy is Allah (*far*) above that which they associate (*with Him*). He is Allah, the Creator, the Maker,

الْمُصَوِّرُ	لَ	هُ	الْأَسْمَاءُ	الْحُسْنَى	يُسَبِّحُ	لَ	هُ	مَا	فِي
the Fashioner	for	Him	names	Most beautiful	glorify	for	Him	that	in

الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ط يُسَبِّحُ لَهُ مَا فِي

the Fashioner. His are the Most beautiful names. All that is in the

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ
the heavens	and	the earth	and	He is	the Mighty	the Wise

السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥﴾

heavens and the earth glorifies Him, and He is the Mighty, the Wise.

٦٠ - سُورَةُ الْمُتَحِنَةِ مَدَنِيَّةٌ

Revealed in Medina

Surah Al-Mumtahinah 60

رُكُوعَاتُهَا ٢

آيَاتُهَا ١٤

Ruku 2

Verses 14

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَتَّخِذُوا	عَدُوِّي	وَأَعْدَاءَكُمْ
O you	those who	believe	not	you take	My enemy	and your enemy

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدْوَكُمْ

O you who believe! take not My enemy and your enemy

أَوْلِيَاءَ	تُلْقُونَ	إِلَىٰ	هَمِّ	بِ	الْمَوَدَّةِ	وَقَدْ	كَفَرُوا
friend	you offer	to	them	with	love	indeed	they disbelieve

أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا

for friends, offering them love, while they disbelieve

بِ	مَا	جَاءَ	كُم مِّنَ	الْحَقِّ	يُخْرِجُونَ	الرَّسُولَ	وَإِيَّاكُمْ
with	that	came	of them	the truth	they drive out	the Messenger	and yourself

بِمَا جَاءَ كُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ

in the truth which has come to you (and) drive out the Messenger and yourself (from your homes merely)

أَنْ	تُؤْمِنُوا	بِ	اللَّهِ	رَبِّ	كُم	إِنْ	كُنْتُمْ	خَرَجْتُمْ	جِهَادًا
that	you believe	with	Allah	Lord	your	if	you are	go forth	to strive

أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ٥ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا

because you believe in Allah, your Lord. If you go forth, to strive

فِي	سَبِيلِ	يَ	وَ	اِبْتِغَاءَ	مَرْضَاتِ	يَ	تُسِرُّونَ	إِلَى	هِمَّ
in	way	My	and	seeking	pleasure	My	you conceal	to	them

فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۖ تُسِرُّونَ إِلَيْهِمْ

in My cause and seek My pleasure, (take them not for friends), sending them (messages of) love in secret,

بِ	الْمَوَدَّةِ	وَ	أَنَا	أَعْلَمُ	بِ	مَا	أَخْفَيْتُمْ	وَ	مَا	أَعْلَنْتُمْ
with	love	and	I	know best	with	what	you conceal	and	what	you reveal

بِالْمَوَدَّةِ ۖ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۗ

while I know best what you conceal and what you reveal.

وَ	مَنْ	يَفْعَلْ	هُ	مِنْ	كُمْ	فَ	قَدْ	ضَلَّ	سَوَاءَ	السَّبِيلِ
and	who	does	it	of	you	so	surely	strayed	path	right

وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ②

And whoever of you does so, has, surely, lost the right path.

إِنْ	يَتَّقُوا	كُمْ	يَكُونُوا	لَ	كُمْ	أَعْدَاءَ	وَ	يَبْسُطُوا
if	they gain ascendancy over	you	they be	for	you	enemy	and	stretch forth

إِنْ يَتَّقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا

Only if they gain ascendancy over you will they emerge as (open) enemies to you, and will stretch forth

إِلَى	كُمْ	أَيْدِيَهُمْ	وَ	أَلْسِنَتَهُمْ	هُمْ	بِ	السُّوءِ	وَ	وَدُّوا
to	you	their	and	tongues	their	with	evil	and	they desire

إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ وَوَدُّوا

their hands and their tongues towards you with evil (intent); and they ardently desire

لَوْ	تَكْفُرُونَ	لَنْ	تَنْفَعَكُمْ	كُمْ	أَرْحَامُ	كُمْ	وَ	لَا	أَوْلَادُكُمْ
if only	you disbelieve	never	avail	you	ties of kindred	your	and	nor	children

لَوْ تَكْفُرُونَ ③ لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۗ

that you should become disbelievers. Neither your ties of kindred nor your children will avail you aught

يَوْمَ	الْقِيَامَةِ	يُفْصِلُ	بَيْنَ	كُمُ	وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ
Day	Resurrection	He decide	between	you	and	Allah	with	what	you do

يَوْمَ الْقِيَامَةِ ٤ يَفْصِلُ بَيْنَكُمْ ٥ وَاللَّهُ بِمَا تَعْمَلُونَ

on the Day of Resurrection. He will decide between you. And Allah sees all

بَصِيرٌ	قَدْ	كَانَتْ	لَ	كُمُ	أُسْوَةٌ	حَسَنَةٌ	فِي	إِبْرَاهِيمَ
sees all	infact	is	for	you	model	good	in	Abraham

بَصِيرٌ ٤ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ

that you do. There is a good model for you in Abraham

وَ	الَّذِينَ	مَعَ	هَ	إِذْ	قَالُوا	لِ	قَوْمِهِمْ	إِنْ	نَا	بُرْءًا	وَأَ	مِنْ	كُمُ
and	those who	with	it	when	they said	for	their people	surely	We	nothing to do	from	you	from

وَالَّذِينَ مَعَهُ ٤ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرْءٌ وَآ مِنْكُمْ

and those with him, when they said to their people, 'We have nothing to do with you

وَ	مِنْ	مَا	تَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	كَفَرْنَا	بِ	كُمُ	وَ	بَدَا
and	from	that	you worship	from	beside	Allah	We disbelieve	with	you	and	appeared

وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ ٤ كَفَرْنَا بِكُمْ وَبَدَا

and with that which you worship beside Allah. We disbelieve all that you (believe). There has arisen

بَيْنَ	نَا	وَ	بَيْنَ	كُمُ	الْعَدَاوَةُ	وَ	الْبُغْضَاءُ	أَبَدًا	حَتَّى
between	us	and	from	you	enmity	and	hatred	ever	until

بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبُغْضَاءُ أَبَدًا حَتَّى

enmity and hatred between us and you for ever, until

تُؤْمِنُوا	بِ	اللَّهِ	وَحْدَهُ	هَ	إِلَّا	قَوْلَ	إِبْرَاهِيمَ	لِ	أَبِي	هِ
you believe	with	Allah	alone	Him	except	saying	Abraham	to	father	his

تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ٤ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ

you believe in Allah alone' -- with the exception of (this) saying of Abraham to his father,

لَ	أَسْتَغْفِرَنَّ	لَكَ	وَ	مَا	أَمْلِكُ	لَكَ	مِنْ	اللَّهِ	مِنْ	شَيْءٍ
thing	I ask forgiveness	you	and	no	power	you	from	Allah	any	thing

لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ط

'I will surely ask forgiveness for you, though I have no power (to prevail) upon Allah in favour of you.'

رَبِّ	نَا	عَلَى	كَ	تَوَكَّلْنَا	وَ	إِلَى	كَ	أَنْبَأْنَا	وَ	إِلَى	كَ	الْمَصِيرُ
Lord	our	upon	you	we trust	and	to	you	we turn	and	to	you	return

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْبَأْنَا وَإِلَيْكَ الْمَصِيرُ ⑤

'Our Lord, in you do we put our trust and to you do we turn (repentant), and towards You is the (final) return.

رَبِّ	نَا	لَا	تَجْعَلْ	نَا	فِتْنَةً	لِ	الَّذِينَ	كَفَرُوا	وَ	اغْفِرْ	لَنَا
Lord	our	not	you make	us	for a trial	for	those who	disbelieve	and	to	us

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا

(They prayed to God saying), 'Our Lord, make us not a trial for those who disbelieve, and forgive us,

رَبِّ	نَا	إِنَّ	كَ	أَنْتَ	الْعَزِيزُ	الْحَكِيمُ	لَ	قَدْ	كَانَ
Lord	our	surely	you	you	the Mighty	the Wise	for	sure	was

رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑥ لَقَدْ كَانَ

our Lord; for You alone are the Mighty, the Wise. Surely, there is

لَ	كُمُ	فِي	هِمْ	أُسْوَةٌ	حَسَنَةٌ	لِ	مَنْ	كَانَ	يَرْجُوا	اللَّهَ
for	you	in	them	example	good	for	who	was	hope	Allah

لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ

a good example in them for you -- for (all) who have hope in Allah

وَ	الْيَوْمِ	الْآخِرِ	وَ	مَنْ	يَتَوَلَّ	فَ	إِنَّ	اللَّهَ	هُوَ	الْغَنِيُّ	الْحَمِيدُ
and	Day	Last	and	whoso	turn away	so	surely	Allah	He	Self-Sufficient	Praise Worthy

وَالْيَوْمِ الْآخِرِ ط وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ⑦

and the Last Day. And whosoever turns away -- truly, Allah is Self-Sufficient, Worthy of all praise.

عَسَى	اللَّهُ	أَنْ	يَجْعَلَ	بَيْنَ	كُمُ	وَ	بَيْنَ	الَّذِينَ
it may be	Allah	that	bring about	between	you	and	between	those who

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ

It may be that Allah will bring about love between you and those of them with whom you are (now) at enmity;

عَادَيْتُمْ	مِنْ	هُمْ	مَوَدَّةً	وَ	اللَّهُ	قَدِيرٌ	وَ	اللَّهُ	غَفُورٌ
at enmity	from	them	love	and	Allah	All-Powerful	and	Allah	Most Forgiving

عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ

and Allah is All-Powerful; and Allah is Most Forgiving,

رَحِيمٌ	لَا	يَنْهَى	كُمُ	اللَّهُ	عَنِ	الَّذِينَ	لَمْ	يُقَاتِلُوا	كُمُ
Merciful	not	forbids	you	Allah	from	those who	not	they fought	you

رَحِيمٌ ⑧ لَا يَنْهَى كُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا كُمُ

Merciful. Allah forbids you not, respecting those who have not fought against you

فِي	الدِّينِ	وَ	لَمْ	يُخْرِجُوا	كُمُ	مِنْ	دِيَارِكُمْ	أَنْ	تَبْرُوا	هُمْ
about	religion	and	not	they drive out	you	from	your houses	that	you be kind	them

فِي الدِّينِ وَلَمْ يُخْرِجُوا كُمُ مِنْ دِيَارِكُمْ أَنْ تَبْرُوهُمْ

on account of (your) religion, and who have not driven you forth from your homes, that you be kind to them

وَ	تُقْسِطُوا	إِلَى	هُمْ	إِنَّ	اللَّهُ	يُحِبُّ	الْمُقْسِطِينَ
and	act equitably	to	them	surely	Allah	loves	who are equitable

وَتُقْسِطُوا إِلَيْهِمْ ⑨ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ⑩

and act equitably towards them; surely Allah loves those who are equitable.

إِنَّ	مَا	يَنْهَى	كُمُ	اللَّهُ	عَنِ	الَّذِينَ	قَتَلُوا	كُمُ	فِي	الدِّينِ
only	forbids	you	Allah	from	those who	fought	you	about	religion	

إِنَّمَا يَنْهَى كُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا كُمُ فِي الدِّينِ

Allah only forbids you, respecting those who have fought against you on account of (your) religion,

وَأَخْرَجُوا	كُم مِّن دِيَارِكُمْ	وَظَهَرُوا	عَلَىٰ إِخْرَاجِكُمْ
and drive out	you from your houses	and helped	in driving out you

وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ

and have driven you out of your homes, and have helped (others) in driving you out,

أَنْ تَوَلَّوْا	هُمُومًا	وَمَنْ يَتَوَلَّ	هُمُومًا	فَأُولَٰئِكَ	هُمُومًا	الظَّالِمُونَ
that you make friends	them	who	and	then	those	the transgressors

أَنْ تَوَلَّوْهُمُومًا وَمَنْ يَتَوَلَّهُمُومًا فَأُولَٰئِكَ هُمُومًا الظَّالِمُونَ ⑩

that you make friends of them, and whosoever makes friend of them -- it is these that are the transgressors.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِذَا	جَاءَ	كُم	الْمُؤْمِنَاتُ	مُهَاجِرَاتٍ
O you	those who	believe	when	come	you	believing women	as refugees

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَ كُمُومًا الْمُؤْمِنَاتُ مُهَاجِرَاتٍ

O you who believe! when believing women come to you as Refugees,

فَإِذَا	تَحَنَّنْتُمْ	عَلَيْهِنَّ	فَإِنَّ	عَلِمْتُمْ	هُنَّ	بِإِيمَانِهِنَّ	فَإِنَّ	عَلِمْتُمْ	هُنَّ
so	examine them	Allah	knows best	with	faith	then	if	you find	them

فَإِذَا تَحَنَّنْتُمْ عَلَيْنَهُنَّ ٥ فَإِنَّ عَلِمْتُمْ هُنَّ بِإِيمَانِهِنَّ ٥ فَإِنَّ عَلِمْتُمْ هُنَّ

examine them. Allah knows best their faith. Then, if you find them (true)

مُؤْمِنَاتٍ	فَإِذَا	لَا	تَرْجِعُوهُنَّ	إِلَىٰ	الْكُفَّارِ	لَا	هُنَّ	حِلٌّ
believing women	then	not	you send back	to	the disbelievers	not	they	lawful

مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَىٰ الْكُفَّارِ ٥ لَا هُنَّ حِلٌّ

believers, send them not back to the disbelievers. These (women) are not lawful

لَهُمْ	وَلَا	هُمُومًا	يَحِلُّونَ	لَهُنَّ	وَأَتَوْهُمُومًا	مَا	أَنْفَقُوا
for	nor	they	lawful	them	and	what	they spent

لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ٥ وَأَتَوْهُمُومًا مَا أَنْفَقُوا ٥

for them, nor are they lawful for these (women). But give (their disbelieving husbands) what they have spent (on them).

و	لَا	جُنَاحَ	عَلَى	كُمْ	أَنْ	تَنْكِحُوهُنَّ	هُنَّ	إِذَا	أَتَيْتُمُوهُنَّ
and	no	sin	on	you	that	you marry	them	when	you give

وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ

And it is no sin for you to marry them, when you have given them

أُجُورَهُنَّ	وَهُنَّ	وَلَا	تُمْسِكُوا	بِ	عِصَمِ	الْكُوفِرِ	وَ	سَأَلُوا
their	dowries	and	you hold	with	matrimonial ties	disbelieving women	and	you demand

أُجُورَهُنَّ ۖ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفِرِ وَسَأَلُوا

their dowries. And hold not to (your) matrimonial ties with the disbelieving women. but demand (the return of)

مَا	أَنْفَقْتُمْ	وَ	ل	يَسْأَلُوا	مَا	أَنْفَقُوا	ذَلِكَ	حُكْمُ	اللَّهِ
that	you spent	and	let	demand	what	they spent	this is	judgement	Allah

مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۗ ذَلِكَ حُكْمُ اللَّهِ ۗ

that which you have spent; and let (the disbelievers) demand that which they have spent. This is the judgement of Allah.

يَحْكُمُ	بَيْنَ	كُمْ	وَ	اللَّهُ	عَلِيمٌ	وَ	حَكِيمٌ	وَ	إِنْ	فَاتَ	كُمْ
He judges	between	you	and	Allah	All-Knowing	and	Wise	and	if	any	of your

يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝۱۱ وَإِنْ فَاتَكُمْ

He judges between you. And Allah is All-Knowing, Wise. And if any of your wives

شَيْءٌ	مِّنْ	أَزْوَاجِكُمْ	إِلَى	الْكُفَّارِ	فَ	عَاقَبْتُمْ	فَاتُوا
any	from	your	to	the disbelievers	then	you retaliate	give

شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَاتُوا

goes away from you to the disbelievers, then when you retaliate (and get some spoils from the disbelievers),

الَّذِينَ	ذَهَبَتْ	أَزْوَاجُهُمْ	مِثْلَ	مَا	أَنْفَقُوا	وَ	اتَّقُوا
those who	gone away	their	like	that	they spent	and	you fear

الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۗ وَاتَّقُوا

give to those believers whose wives have gone away the like of that which they had spent (on their wives). And fear

اللَّهُ	الَّذِي	أَنْتُمْ	بِ	ه	مُؤْمِنُونَ	يَا أَيُّهَا	النَّبِيُّ
Allah	Whom	you	with	it	believe	O you	Prophet

اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٢﴾ يَا أَيُّهَا النَّبِيُّ

Allah in Whom you believe. O Prophet!

إِذَا	جَاءَ	كَ	الْمُؤْمِنَاتُ	يُبَايِعُنَ	كَ	عَلَى	أَنْ	لَا	يُشْرِكُنَ
when	you	come	believing women	take oath of allegiance	you	on	that	not	they associate

إِذَا جَاءَ كَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا يُشْرِكُنَ

when believing women come to you, taking the oath of allegiance (at your hands) that they will not associate

بِ	اللَّهِ	شَيْئًا	وَّ	لَا	يَسْرِقْنَ	وَ	لَا	يَزْنِينَ	وَ	لَا	يَقْتُلْنَ
with	Allah	anything	and	not	steal	and	not	they commit adultery	and	not	they kill

بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

anything with Allah, and that they will not steal, and will not commit adultery, nor kill

أَوْلَادَ	هُنَّ	وَ	لَا	يَأْتِينَ	بِ	بُهْتَانٍ	يَفْتَرِينَ	ه	بَيْنَ
children	their	and	not	bring forth	with	a slander	they forged	it	between

أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ

their children, nor bring forth a scandalous charge

أَيْدِي	هُنَّ	وَ	أَرْجُلِ	هُنَّ	وَ	لَا	يَعْصِينَ	كَ	فِي	مَعْرُوفٍ
hands	their	and	feet	their	and	not	disobey	you	in	what is right

أَيْدِيَهُنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ

which they themselves have deliberately forged, nor disobey you in what is right,

فَ	بَايَعُ	هُنَّ	وَ	اسْتَغْفِرُ	لَ	هُنَّ	اللَّهُ	إِنَّ	اللَّهَ	غَفُورٌ
so	accept allegiance	their	and	ask forgiveness	for	them	Allah	surely	Allah	Most Forgiving

فَبَايَعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۖ إِنَّ اللَّهَ غَفُورٌ

then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving

رَحِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَتَوَلَّوْا	قَوْمًا	غَضِبَ
Merciful	O you	those who	believe	not	make friends	people	is wroth

رَحِيمٌ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ

Merciful. O you who believe! make not friends of a people with whom Allah is wroth;

اللَّهُ	عَلَى	هِمْ	قَدْ	يَيْسُوا	مِنَ	الْآخِرَةِ	كَ	مَا	يَيْسَ
Allah	over	them	indeed	they despaired	from	Hereafter	like	that	despaired

اللَّهُ عَلَيْهِمْ قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَيْسَ

they have indeed despaired of the Hereafter just as have

الْكُفَّارِ	مِنَ	أَصْحَابِ	الْقُبُورِ
the disbelievers	from	those who	in graves

الْكُفَّارِ مِنَ أَصْحَابِ الْقُبُورِ ﴿١٤﴾

the disbelievers despaired of those who are in the graves.

٦١- سُورَةُ الصَّفِّ مَدَنِيَّةٌ

Revealed in Medina

Surah Al-Saff 61

رُكُوعَاتُهَا ٢

آيَاتُهَا ١٥

Ruku 2

Verses 15

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful.

سَبَّحَ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	هُوَ
glorifies	for	Allah	that	in	the heavens	and	that	in	the earth	and	He

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ

Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is

تَقُولُونَ	مَ	لِ	أَمَنُوا	الَّذِينَ	يَا أَيُّهَا	الْحَكِيمُ	الْعَزِيزُ
you say	what	for	believe	those who	O you	the Wise	the Mighty

الْعَزِيزُ الْحَكِيمُ ② يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ

the Mighty, the Wise. O you who believe! why do you say

تَقُولُوا	أَنْ	اللَّهِ	عِنْدَ	مَقْتًا	كَبْرَ	تَفْعَلُونَ	لَا	مَا
you say	that	Allah	in sight	hateful	most	you do	not	what

مَا لَا تَفْعَلُونَ ③ كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا

what you do not do? Most hateful is it in the sight of Allah that you say

يُقَاتِلُونَ	الَّذِينَ	يُحِبُّ	اللَّهِ	إِنَّ	تَفْعَلُونَ	لَا	مَا
they fight	those who	loves	Allah	surely	you do	not	what

مَا لَا تَفْعَلُونَ ④ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ

what you do not do. Verily, Allah loves those who fight

مَرَّصُوصٌ	بُنْيَانٌ	هُمُ	أَنَّ	كَ	صَفًّا	هِ	سَبِيلٍ	فِي
cemented with lead	structure	they	though	as	arrayed in ranks	his	way	in

فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرَّصُوصٌ ⑤

in His cause arrayed in (solid) ranks, as though they were a (strong) structure cemented with (molten) lead.

وَأَذَقَ	إِذْ	قَالَ	مُوسَى	لِ	قَوْمِ	هِ	يَا	قَوْمِ	لِ	مَ	تُؤْذُونَ	نِي
me	you hurt	what	for	my people	O	his	people	to	Moses	said	when	and

وَأَذَقَ مُوسَى لِقَوْمِهِ لِقَوْمِ لِمَ تُوذُونِي

And remember when Moses said to his people, 'O my people, why do you hurt me

وَقَدْ	تَعْلَمُونَ	أَنْ	نَبِيٍّ	رَسُولُ	اللَّهِ	إِلَى	كُمُ	فَ	لَمَّا	زَاغُوا	
they deviated	when	so	you	to	Allah	Messenger	I	that	you know	infact	and

وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ٦ فَلَمَّا زَاغُوا

and you know that I am Allah's Messenger to you? So when they deviated (from the right course),

أَزَاغَ	اللَّهُ	قُلُوبَ	هُمْ	وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الْفَاسِقِينَ
caused to deviate	Allah	hearts	their	and	Allah	not	guides	the people	the rebellious

أَزَاغَ اللَّهُ قُلُوبَهُمْ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ⑥

Allah caused their hearts to deviate, for Allah guides not the rebellious people.

وَ	إِذْ	قَالَ	عِيسَى	ابْنُ	مَرْيَمَ	يَا	بَنِيَّ	إِسْرَائِيلَ
and	when	said	Jesus	son	Mary	O	children	of Israel

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِيَّ إِسْرَائِيلَ

And (remember) when Jesus, son of Mary, said, 'O children of Israel,

إِنِّي	رَسُولُ	اللَّهِ	إِلَيْكُمْ	مُصَدِّقًا	لِمَا	بَيْنَ	يَدَيَّ
surely	I	Allah	to	fulfilling	that	between	my

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ

surely I am Allah's Messenger to you, fulfilling that which is before me

مِنَ	التَّوْرَةِ	وَ	مُبَشِّرًا	بِ	رَسُولٍ	يَأْتِي	مِنْ	بَعْدِي
from	Torah	and	giving glad tidings	with	a Messenger	will come	from	after me

مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي

of the Torah, and giving glad tidings of a Messenger who will come after me.

اسْمُهُ	أَحْمَدُ	وَ	لَمَّا	جَاءَ	هُمْ	بِ	الْبَيِّنَاتِ	قَالُوا
his	Ahmad	and	when	came	them	with	clear proof	they said

اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَ هُمْ بِالْبَيِّنَاتِ قَالُوا

His name will be Ahmad. 'And when he came to them with clear proofs, they said,

هَذَا	سِحْرٌ	مُبِينٌ	وَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	اِفْتَرَى
this	enchantment	clear	and	who	more wrong	from	who	forges

هَذَا سِحْرٌ مُبِينٌ ⑦ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى

'This is clear enchantment.' But who could do greater wrong than one who forges

عَلَى	اللَّهِ	وَالْكَذِبِ	وَ	هُوَ	يُدْعَى	إِلَى	الْإِسْلَامِ	وَ	اللَّهِ
against	Allah	the lie	and	he	called	to	Islam	and	Allah

عَلَى اللَّهِ الْكَذِبِ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ

the lie against Allah while he is called to Islam? Allah

لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	يُرِيدُونَ	لِ	يُطْفِئُوا
not	guides	the people	wrongdoing	they desire	that	they extinguish

لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ⑧ يُرِيدُونَ لِيُطْفِئُوا

guides not the wrongdoing people. They desire to extinguish

نُورَ	اللَّهِ	بِ	أَفْوَاهِهِمْ	وَ	اللَّهُ	مُتِّمٌ	نُورِهِ	وَ	لَوْ	كَرِهَ
light	Allah	with	mouths	and	Allah	perfect	light	and	even if	hate

نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِّمُّ نُورِهِ وَلَوْ كَرِهَ

the light of Allah with (the breath of) their mouths, but Allah will perfect His light, even if

الْكَافِرُونَ	هُوَ	الَّذِي	أَرْسَلَ	رَسُولَ	هُ	بِ	الْهُدَى
the disbelievers	He	Who	sent	Messenger	His	with	guidance

الْكَافِرُونَ ⑩ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى

the disbelievers hate (it). He it is Who has sent His Messenger with guidance

وَ	دِينِ	الْحَقِّ	لِ	يُظْهِرَ	هُ	عَلَى	الدِّينِ	كُلِّهِ	وَ	لَوْ	كَرِهَ
and	religion	of truth	that	He cause to prevail	it	over	religions	all	and	even if	hate

وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ

and the Religion of truth, that He may cause it to prevail over all religions, even if

الْمُشْرِكُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	هَلْ	أَدُلُّ	كُمْ
who associate partners	O you	those who	believe	shall	point out	you

الْمُشْرِكُونَ ⑩ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ

those who associate partners (with God) hate (it). O you who believe! shall I point out to you

عَلَى	تِجَارَةٍ	تُنَجِّي	كُم	مِّنْ	عَذَابٍ	أَلِيمٍ	تُؤْمِنُونَ
to	a bargain	save	you	from	punishment	painful	you believe

عَلَى تِجَارَةٍ تُنَجِّيكُمْ مِّنْ عَذَابٍ أَلِيمٍ ⑪ تُؤْمِنُونَ

a bargain that will save you from a painful punishment? That you believe

بِ	اللَّهِ	وَ	رَسُولِهِ	وَ	تُجَاهِدُونَ	فِي	سَبِيلِ	اللَّهِ
with	Allah	and	His Messenger	and	you strive	in	way	Allah

بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

in Allah and His Messenger, and strive in the cause of Allah

بِ	أَمْوَالِكُمْ	وَ	أَنْفُسِكُمْ	كُم	ذَلِكَ	خَيْرٌ	لَّ	كُم	إِنْ	كُنْتُمْ
with	your wealth	and	your persons	your	that is	better	for	you	if	you are

بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ

with your wealth and your persons. That is better for you, if you did but

تَعْلَمُونَ	يَغْفِرُ	لَ	كُم	ذُنُوبَ	كُم	وَ	يُدْخِلُ	كُم	جَنَّاتٍ
you know	forgive	for	you	sins	your	and	enter	you	Gardens

تَعْلَمُونَ ⑫ يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ

know. He will forgive you your sins, and make you enter the Gardens

تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	وَ	مَسْكِنٍ	طَيِّبَةٍ	فِي
flow	from	beneath	there	streams	and	dwelling	pleasant	in

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي

through which streams flow, and pure and pleasant dwellings in

جَنَّاتٍ	عَدْنٍ	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ	وَ	أُخْرَى
Gardens	Eternity	that is	triumph	supreme	and	another

جَنَّاتٍ عَدْنٍ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ ⑬ وَأُخْرَى

Gardens of Eternity. That is the supreme triumph. And (He will bestow) another (favour)

تُحِبُّونَ	هَا	نَصْرٌ	مِّنَ	اللَّهِ	وَ	فَتْحٌ	قَرِيبٌ	وَ	بَشِيرٌ
you love	it	help	from	Allah	and	victory	near	and	give glad tidings

تُحِبُّونَهَا^ط نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ^ط وَبَشِيرٌ

which you love: help from Allah and a near victory. So give glad tidings

الْمُؤْمِنِينَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُونُوا	أَنْصَارَ	اللَّهِ
the believers	O you	those who	believe	you be	helper	Allah

الْمُؤْمِنِينَ ⑭ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ

to the believers. O you who believe! be helper of Allah,

كَ	مَا	قَالَ	عِيسَى	ابْنُ	مَرْيَمَ	لِ	الْحَوَارِيِّينَ	مَنْ	أَنْصَارِ	يَ
like	that	said	Jesus	son	Mary	to	the disciples	who	helper	my

كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِيَّ

as said Jesus, son of Mary, to (his) disciples, 'Who are my helpers

إِلَى	اللَّهِ	قَالَ	الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ	اللَّهِ	فَ	أَمَنْتُ
to	Allah	said	the disciples	we	helper	Allah	so	believed

إِلَى اللَّهِ^ط قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَا مَنَّتْ

in (the cause of) Allah. 'The disciples said, 'We are helpers of Allah.'

طَائِفَةٌ	مِّنْ	بَنِي	إِسْرَائِيلَ	وَ	كَفَرَتْ	طَائِفَةٌ	فَ	أَيَّدْنَا
a party	from	children	Israel	and	disbelieved	a party	so	We helped

طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ^ج فَأَيَّدْنَا

So a party of the children of Israel believed, while a party disbelieved. Then We helped

الَّذِينَ	آمَنُوا	عَلَى	عَدُوِّ	هِمْ	فَ	أَصْبَحُوا	ظَهْرِينَ
those who	believed	against	enemy	their	so	they became	victorious

الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَاصْبَحُوا ظَهْرِينَ ⑮

those who believed against their enemy, and they became victorious.

٦٢ - سُورَةُ الْجُمُعَةِ مَدِينَةٌ

Revealed in Medina

Sura Al-Jumuah 62

رُكُوعَاتُهَا ٢

آيَاتُهَا ١٢

Ruku 2

Verses 12

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

يُسَبِّحُ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	الْمَلِكِ
glorifies	for	Allah	in	what	the heavens	and	in	what	the earth	the Sovereign

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ

Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign,

الْقُدُّوسِ	الْعَزِيزِ	الْحَكِيمِ	هُوَ	الَّذِي	بَعَثَ	فِي
the Holy	the Mighty	the Wise	He	Who	raised	in

الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ② هُوَ الَّذِي بَعَثَ فِي

the Holy, the Mighty, the Wise. He it is Who raised among the

الْأُمِّيِّينَ	رَسُولًا	مِّنْ	هُمْ	يَتْلُوا	عَلَيْهِمْ	آيَاتِ	هِ	وَ	يُزَكِّيهِمْ	هُمْ
unlettered	Messenger	among	them	recites	to	Signs	His	and	purifies	them

الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

Unlettered (people) a Messenger from among themselves who recites to them His Signs, and purifies them,

وَ	يُعَلِّمُهُمُ	الْكِتَابَ	وَ	الْحِكْمَةَ	وَ	إِنْ	كَانُوا	مِنْ	قَبْلُ
and	teaches	them	the Book	and	wisdom	and	they were	from	before

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ٥ وَإِنْ كَانُوا مِنْ قَبْلُ

and teaches them the Book and wisdom, although they had been, before

لَ فِي	ضَلِيلٍ	مُّبِينٍ	وَ	الْآخَرِينَ	مِنْ	هُمْ	لَمَّا	يَلْحَقُوا
they joined	not yet	them	from	others	and	manifest	misguidance	in surely

لَفِي ضَلِيلٍ مُّبِينٍ ③ وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا

in manifest misguidance; And (among) others from among them who have not yet joined

بِ	هُمْ	وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ	ذَلِكَ	فَضْلُ	اللَّهِ
Allah	grace	that	the Wise	the Mighty	He	and	them	with

بِهِمْ ④ وَهُوَ الْعَزِيزُ الْحَكِيمُ ④ ذَلِكَ فَضْلُ اللَّهِ

them. He is the Mighty, the Wise. That is Allah's grace;

يُؤْتِي	هُ	مَنْ	يَشَاءُ	وَ	اللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ	مَثَلُ
the likeness	immense	grace	possessor	Allah	and	He pleases	whom	it	bestows

يُؤْتِيهِ مَنْ يَشَاءُ ⑤ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ⑤ مَثَلُ

He bestows it on whom He pleases; and Allah is the Master of immense grace. The likeness

الَّذِينَ	حَمَلُوا	التَّوْرَةَ	ثُمَّ	لَمْ	يَحْمِلُوهَا	كَ	مَثَلِ	الْحِمَارِ	
an ass	example	like	it	bear	not	then	Torah	made to bear	those who

الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ

of those who were made to bear the (law of) Torah, but would not bear it, is as the likeness of an ass

يَحْمِلُ	أَسْفَارًا	بِئْسَ	مَثَلُ	الْقَوْمِ	الَّذِينَ	كَذَّبُوا
carry	books	evil	likeness	people	those who	reject

يَحْمِلُ أَسْفَارًا ⑥ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا

carrying (a load of) books. Evil is the likeness of the people who reject

بِ	آيَاتِ	اللَّهِ	وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ
the wrongdoing	people	guide	not	Allah	and	Allah	Signs	with

بِآيَاتِ اللَّهِ ⑥ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ⑥

the Signs of Allah. And Allah guides not the wrongdoing people.

قُلْ	يَا أَيُّهَا	الَّذِينَ	هَادُوا	إِنْ	زَعَمْتُمْ	أَنْ	كُم
say	O you	those who	Jews	if	you think	that	you

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ

Say, 'O you who are Jews, if you think you are

أَوْلِيَاءَ	لِ	اللَّهِ	مِنْ	دُونِ	النَّاسِ	فَ	تَمَنُّوْا	الْمَوْتَ	إِنْ
friends	of	Allah	from	beside	the people	then	you wish	death	if

أَوْلِيَاءَ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنُّوْا الْمَوْتَ إِنْ

friends of Allah to the exclusion of (all) other people, then wish for Death, if (indeed)

كُنْتُمْ	صَادِقِينَ	وَ	لَا	يَتَمَنُّونَ	هَـ	أَبَدًا	بِ	مَا	قَدَّمْتُمْ
you are	truthful	and	not	they wish	it	ever	with	what	sent on

كُنْتُمْ صَادِقِينَ ٧ وَلَا يَتَمَنُّونَهُ أَبَدًا بِمَا قَدَّمْتُمْ

you are truthful.' But they will never wish for it, because of that which

أَيْدِي	هِمْ	وَ	اللَّهُ	عَلَيْهِمْ	بِ	الظَّالِمِينَ	قُلْ	إِنَّ
hands	their	and	Allah	knows well	with	who do wrong	say	surely

أَيْدِيهِمْ ٨ وَاللَّهُ عَلَيْهِم بِالظَّالِمِينَ ٩ قُلْ إِنَّ

their hands have sent on (before them). And Allah knows full well those who do wrong. Say, 'The

الْمَوْتَ	الَّذِي	تَفِرُّونَ	مِنْ	هُ	فَ	إِنَّ	هُ	مُلَقِي	كُم	ثُمَّ
the death	which	you flee	from	it	so	surely	it	meet	you	then

الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَقِيكُمْ ثُمَّ

Death from which you flee will surely meet you. Then will

تُرَدُّونَ	إِلَى	عَلِيمِ	الْغَيْبِ	وَ	الشَّهَادَةِ	فَ	يُنَبِّئُ	كُم
you be returned	to	knower	the unseen	and	the seen	then	inform	you

تُرَدُّونَ إِلَى عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ

you be returned to Him Who knows the unseen and the seen, and He will inform you

بِ	مَا	كُنْتُمْ	تَعْمَلُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
with	what	you had been	you do	O you	those who	believe

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

of what you had been doing.' O you who believe!

إِذَا	نُودِيَ	لِ	الصَّلَاةِ	مِنْ	يَوْمِ	الْجُمُعَةِ	فَ	اسْعَوْا
when	call made	for	Prayer	on	day	Friday	then	you hasten

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

when the call is made for Prayer on Friday, hasten

إِلَى	ذِكْرِ	اللَّهِ	وَ	ذَرَوْا	الْبَيْعَ	ذَلِكُمْ	خَيْرٌ	لَّكُمْ
to	remembrance	Allah	and	leave	business	that is	better	for you

إِلَى ذِكْرِ اللَّهِ وَذَرَوْا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ

to the remembrance of Allah, and leave off (all) business. That is better for you,

إِنْ	كُنْتُمْ	تَعْلَمُونَ	فَ	إِذَا	قُضِيَ	الصَّلَاةُ
if	you are	you know	so	when	finished	Prayer

إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٠﴾ فَإِذَا قُضِيَ الصَّلَاةُ

if you only knew. And when the Prayer is finished,

فَ	انْتَشِرُوا	فِي	الْأَرْضِ	وَ	ابْتَغُوا	مِنْ	فَضْلِ
then	disperse	in	the land	and	you seek	of	grace

فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ

then disperse in the land and seek of Allah's grace,

اللَّهُ	وَ	اذْكُرُوا	اللَّهَ	كَثِيرًا	لَعَلَّكُمْ	تُفْلِحُونَ
Allah	and	remember	Allah	much	so that	you prosper

اللَّهُ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١١﴾

and remember Allah much, that you may prosper.

وَ	إِذَا	رَأَوْا	تِجَارَةً	أَوْ	لَهُوَ	إِنْفِضُوا	إِلَىٰ	هَا	وَ	تَرَكَوْكَ	
you	leave	and	it	to	they break up	amusement	and	merchandise	they see	when	and

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهُوَ إِنْفِضُوا إِلَيْهَا وَتَرَكَوْكَ

But when they see some merchandise or some amusement, they break up for it, and leave you

قَائِمًا	قُلْ	مَا	عِنْدَ	اللَّهِ	خَيْرٌ	مِّنْ	اللَّهُوِ	وَ	مِنَ
than	and	amusement	than	better	Allah	with	that	say	standing

قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهُوِ وَمِنَ

standing. Say, 'That which is with Allah is better than amusement and

التِّجَارَةِ	وَ	اللَّهُ	خَيْرٌ	الرَّزِقِينَ
merchandise	and	Allah	best	Provider

التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّزِقِينَ ﴿١٢﴾

merchandise, and Allah is the Best Provider.'

٦٣ - سُورَةُ الْمُنْفِقُونَ مَدِينَةٌ

Revealed in Medina

Surah Al-Munafiqun 63

رُكُوعَاتُهَا ٢

آيَاتُهَا ١٢

Ruku 2

Verses 12

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful.

إِذَا	جَاءَ	كَ	الْمُنْفِقُونَ	قَالُوا	نَشْهَدُ	إِنَّ	كَ	لَ	رَسُولٌ
when	you	come	hypocrites	they said	we bear witness	surely	you	are	Messenger

إِذَا جَاءَ كَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولٌ

When the hypocrites come to you, they say, 'We bear witness that you are indeed the Messenger

اللَّهُ	وَ	اللَّهُ	يَشْهَدُ	إِنَّ	اللَّهُ	يَعْلَمُ	إِنَّ	كَ	لَ	رَسُولُ	هُ	وَ	اللَّهُ	يَشْهَدُ	إِنَّ
that	bear	witness	Allah	and	His	Messenger	are	you	indeed	knows	Allah	and	Allah		

اللَّهُ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

Allah.' And Allah knows that you are indeed His Messenger, but Allah bears witness that

الْمُنْفِقِينَ	لَ	كَذِبُونَ	اتَّخَذُوا	أَيْمَانَ	هُمْ	جُنَّةً
hypocrites	surely	liars	they made	oaths	their	shield

الْمُنْفِقِينَ لَكَذِبُونَ ② اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

the hypocrites are surely liars. They have made their oaths a shield;

فَ	صَدُّوا	عَنْ	سَبِيلِ	اللَّهِ	إِنَّ	هُمْ	سَاءَ	مَا	كَانُوا
so	they hinder	from	path	Allah	surely	they	evil	that	they were

فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا

thus they turn (*men*) away from the way of Allah. Evil surely is that which they have been

يَعْمَلُونَ	ذَلِكَ	بِ	أَنَّ	هُمْ	آمَنُوا	ثُمَّ	كَفَرُوا	فَ	طُبِعَ	عَلَى
they do	that	with	that	they	believed	then	disbelieved	so	seal	upon

يَعْمَلُونَ ③ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى

doing. That is because they (*first*) believed, then disbelieved. So a seal was set upon

قُلُوبِهِمْ	فَ	هُمْ	لَا	يَفْقَهُونَ	وَ	إِذَا	رَأَيْتَ	هُمْ	تُعْجِبُ	كَ
their hearts	so	they	not	understand	and	when	you see	them	you please	you

قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ④ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ

their hearts and (*consequently*) they understand not. And when you see them,

أَجْسَامُهُمْ	وَ	إِنْ	يَقُولُوا	تَسْمَعُ	لِ	قَوْلِ	هِمْ	كَ	أَنَّ	هُمْ
figures	and	if	they say	you listen	for	their	speech	like	that	they

أَجْسَامُهُمْ ⑤ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ⑥ كَانَهُمْ

their figures please you; and if they speak, you listen to their speech, (*whereas*) they are like

هُمْ	عَلَى	صَيْحَةٍ	كُلِّ	يَحْسَبُونَ	مُسْنَدَةً	خُشْبٌ
them	upon	calamity	every	they think	propped up	dry twigs

خُشْبٌ مُسْنَدَةٌ ط يَحْسَبُونَ كُلِّ صَيْحَةٍ عَلَيْهِمْ ط

dry twigs propped up. They fear every calamity to befall them.

هُمْ	الْعَدُوُّ	فَ	احْذَرُ	هُمْ	قَتَلَ	هُمْ	اللَّهُ	أَنَّى	يُوفَكُونَ
they	the enemy	so	beware	them	curse	them	Allah	how	they being turned away

هُمْ الْعَدُوُّ فَاحْذَرُهُمْ ط قَتَلَهُمُ اللَّهُ ز أَنَّى يُوفَكُونَ ⑤

They are the enemy, so beware of them. Allah's curse be upon them! How are they being turned away!

وَ	إِذَا	قِيلَ	لَهُمْ	تَعَالَوْا	يَسْتَغْفِرُ	لَكُمْ	رَسُولُ	اللَّهِ
and	when	said	to	you come	ask forgiveness	you	the Messenger	Allah

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

And when it is said to them, 'Come, that the Messenger of Allah may ask forgiveness for you,

لَوَّأُوا	رُءُوسَهُمْ	وَ	رَأَيْتَ	هُمْ	يَصُدُّونَ	وَ	هُمْ	مُسْتَكْبِرُونَ
they turn	heads	and	you see	them	keep back	and	they	full of pride

لَوَّأُوا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ⑥

they turn their heads aside, and you see them keeping back while they are full of pride .

سَوَاءٌ	عَلَى	هُمْ	أَسْتَغْفَرْتَ	لَهُمْ	أَمْ	لَمْ	تَسْتَغْفِرْ
it is equal	to	them	you ask forgiveness	for	or	not	ask forgiveness

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ

It is equal to them whether you ask forgiveness for them or ask not forgiveness

لَهُمْ	لَنْ	يَغْفِرَ	اللَّهُ	لَهُمْ	إِنَّ	اللَّهَ	لَا	يَهْدِي
for	never	forgive	Allah	to	surely	Allah	not	guide

لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ط إِنَّ اللَّهَ لَا يَهْدِي

for them, Allah will never forgive them. Surely Allah guides not

تُنْفِقُوا	لَا	يَقُولُونَ	الَّذِينَ	هُمْ	الْفٰسِقِينَ	الْقَوْمَ
you spend	not	they say	those who	they	rebellious	people

الْقَوْمَ الْفٰسِقِينَ ⑦ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا

the rebellious people. They it is who say, 'Spend not

عَلَى	مَنْ	عِنْدَ	رَسُولِ	اللَّهِ	حَتَّىٰ	يَنْفَضُّوا	وَ	لِ	اللَّهِ
Allah	for	and	they disperse	until	Allah	Messenger	with	who	on

عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُّوا ⑧ وَلِلَّهِ

on those who are with the Messenger of Allah until they disperse (*deserting him*), while to Allah

خَزَائِنُ	السَّمٰوٰتِ	وَ	الْأَرْضِ	وَ	لٰكِنَّ	الْمُنٰفِقِينَ
hypocrites	but	and	the earth	and	the heavens	treasures

خَزَائِنُ السَّمٰوٰتِ وَالْأَرْضِ وَلٰكِنَّ الْمُنٰفِقِينَ

belong the treasures of the heavens and the earth; but the hypocrites

لَا	يَفْقَهُونَ	يَقُولُونَ	لَ	ئِنْ	رَجَعْنَا	إِلَى	الْمَدِينَةِ
not	understand	they say	for	if	we return	to	Medina

لَا يَفْقَهُونَ ⑨ يَقُولُونَ لئن رَجَعْنَا إِلَى الْمَدِينَةِ

understand not. They say, 'If we return to Medina,

لَ	يُخْرِجَنَّ	الْأَعَزُّ	مِنْ	هَا	الْأَذَلُّ	وَ	لِ	اللَّهِ	الْعِزَّةُ
surely	drive out	most honourable	from	there	most mean	and	for	Allah	honour

لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ⑩ وَلِلَّهِ الْعِزَّةُ

the one most honourable will surely drive out therefrom the one most mean, while (*true*) honour belongs to Allah

وَ	لِ	رَسُولِهِ	وَ	لِ	الْمُؤْمِنِينَ	وَ	لٰكِنَّ	الْمُنٰفِقِينَ	لَا	يَعْلَمُونَ
and	for	and	His	and	believers	and	but	hypocrites	not	they know

وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلٰكِنَّ الْمُنٰفِقِينَ لَا يَعْلَمُونَ ⑪

and to His Messenger and the believers; but the hypocrites know not.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تُلهِ	كُمُ	أَمْوَالُ	كُمُ	وَ	لَا	أَوْلَادُ	كُمُ
you	children	not	and	your	wealth	you	divert	not	believe	those who	O you

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ

O you who believe! let not your wealth and your children divert you

عَنْ	ذِكْرِ	اللَّهِ	وَ	مَنْ	يَفْعَلُ	ذَلِكَ	فَ	أَوْلَائِكَ	هُمْ
they	those	then	that	does	who	and	Allah	remembrance	from

عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ

from the remembrance of Allah. And whoever does so -- it is they who are

الْخٰسِرُونَ	وَ	أَنْفَقُوا	مِنْ	مَا	رَزَقْنَا	كُمُ	مِّنْ	قَبْلِ
the losers	and	spend	from	that	We provide	you	from	before

الْخٰسِرُونَ ⑩ وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ

the losers. And spend out of that with which We have provided you before

أَنْ	يَأْتِي	أَحَدُ	كُمُ	الْمَوْتُ	فَ	يَقُولُ	رَبِّ	لَوْ	لَا	أَخَّرْتَنِي	نِي
me	grant respite	not	why	Lord	he says	so	death	you	one	comes	that

أَنْ يَأْتِي أَحَدَكُمْ الْمَوْتُ فَيَقُولُ رَبِّ لَوْ لَا أَخَّرْتَنِي

death comes upon one of you and he says, 'My Lord ! if only You would grant me respite

إِلَى	أَجَلٍ	قَرِيبٍ	فَ	أَصْدَقَ	وَ	أَكُنْ	مِّنْ	الصَّالِحِينَ
the righteous	among	be	and	I give alms	then	near	a while	for

إِلَى أَجَلٍ قَرِيبٍ ۖ فَاصْدَقْ ۙ وَ أَكُنْ مِّنَ الصَّالِحِينَ ⑪

for a little while, then I would give alms and be among the righteous.

وَ	لَنْ	يُؤَخَّرَ	اللَّهُ	نَفْسًا	إِذَا	جَاءَ	أَجَلُ	هَا	وَ	اللَّهُ
Allah	and	its	appointed time	comes	when	a soul	Allah	grant respite	never	and

وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۗ وَاللَّهُ

And Allah will not grant respite to a soul when its appointed time has come; and Allah

تَعْمَلُونَ	مَا	بِ	خَيْرٌ
you do	what	with	Well-Aware

خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾

is Well-Aware of what you do.

٢٣ - سُورَةُ التَّغَابُنِ مَدَنِيَّةٌ

Revealed in Medina

Surah Al-Taghabun 64

رُكُوعَاتُهَا ٢

آيَاتُهَا ١٩

Ruku 2

Verses 19

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ
the Merciful	the Gracious	Allah	the name	with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful.

يُسَبِّحُ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
glorifies	for	Allah	what	in	the heavens	and	what	in	the earth

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

Whatever is in the heavens and whatever is in the earth glorifies Allah;

لَ	هُ	الْمُلْكُ	وَ	لَ	هُ	الْحَمْدُ	وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
for	Him	kingdom	and	for	His	the praise	and	He	over	all	things	has power

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

His is the Kingdom and His the praise, and He has power over all things.

هُوَ	الَّذِي	خَلَقَ	كُمُ	فَ	مِنْ	كُمُ	كَافِرٌ	وَ	مِنْ	كُمُ	مُؤْمِنٌ
He	Who	created	you	then	from	you	disbelievers	and	from	you	believers

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ط

It is He Who has created you, then some of you become disbelievers and some of you become believers.

وَاللَّهُ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ	خَلَقَ	السَّمَوَاتِ
Allah	with	what	you do	sees	created	the heavens

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ③ خَلَقَ السَّمَوَاتِ

And Allah sees what you do. He created the heavens

وَ	الْأَرْضِ	بِ	الْحَقِّ	وَ	صَوَّرَ	كُمُ	فَ	أَحْسَنَ	صُورَكُمْ
and	the earth	with	the truth	and	He fashioned	you	and	excellent	your shape

وَالْأَرْضِ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ٤

and the earth with truth, and He fashioned you and made your shapes excellent

وَ	إِلَىٰ	هِ	الْمَصِيرِ	يَعْلَمُ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
and	to	Him	the return	He knows	what	in	the heavens	and	the earth

وَالِيهِ الْمَصِيرُ ④ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

and to Him is the (ultimate) return. He knows whatever is in the heavens and the earth

وَ	يَعْلَمُ	مَا	تُسِرُّونَ	وَ	مَا	تُعْلِنُونَ	وَ	اللَّهُ	عَلِيمٌ
and	He knows	what	you conceal	and	what	you disclose	and	Allah	Well-aware

وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ٥ وَاللَّهُ عَلِيمٌ ٦

and He knows what you conceal and what you disclose; and Allah knows full well (all)

بِ	ذَاتِ	الْصُّدُورِ	أَلَمْ	يَأْتِ	كُمُ	نَبَأُ	الَّذِينَ	كَفَرُوا
with	having	the breasts	has	not	you	news	those who	disbelieved

بِذَاتِ الصُّدُورِ ⑤ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا

that is in the breasts. Has not the news reached you of those who disbelieved

مِنْ	قَبْلُ	فَ	ذَاقُوا	وَبَالَ	أَمْرِهِمْ	وَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
from	before	so	tasted	evil consequences	conduct	and	for	punishment	painful

مِنْ قَبْلُ ٦ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ⑥

before? So they tasted the evil consequences of their conduct, and they had a painful punishment.

ذَلِكَ	بِ	أَنَّ	هَ	كَانَتْ	تَأْتِي	هَم	رُسُلُ	هَم	بِ	الْبَيِّنَاتِ	فَ	قَالُوا
that	with	that	it	was	came	them	Messengers	with	their	manifest Signs	so	they said

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا

That was because their Messengers came to them with manifest Signs, but they said,

أَ	بَشَرٌ	يَهْدُونَ	نَا	فَ	كَفَرُوا	وَ	تَوَلَّوْا	وَ	اسْتَعْنَى	اللَّهُ
shall	human	they guide	us	so	they disbelieved	and	turned away	and	never had any need	Allah

أَبَشَرٌ يَهْدُونَنَا ز فَكَفَرُوا وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ ط

'Shall humans guide us?' So they disbelieved and turned away, but Allah had never any need (of them);

وَ	اللَّهُ	غَنِيٌّ	حَمِيدٌ	زَعَمَ	الَّذِينَ	كَفَرُوا	أَنْ	لَنْ
and	Allah	Self-Sufficient	Praise worthy	assert	those who	disbelieve	that	never

وَاللَّهُ غَنِيٌّ حَمِيدٌ ٧ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ

and Allah is Self-Sufficient, Worthy of all praise. Those who disbelieve assert that they will not

يُبْعَثُوا	قُلْ	بَلَى	وَ	رَبِّي	لَ	تُبْعَثَنَّ	ثُمَّ	لَ	تُنَبَّؤَنَّ	بِ	مَا
be raised	say	yes	by	my	surely	you be raised	then	surely	be informed	with	what

يُبْعَثُوا ط قُلْ بَلَى وَرَبِّي لَتُبْعَثَنَّ ثُمَّ لَتُنَبَّؤَنَّ بِمَا

be raised up. Say, 'Yes, by my Lord, you shall surely be raised up; then shall you surely be informed

عَمِلْتُمْ	وَ	ذَلِكَ	عَلَى	اللَّهُ	يَسِيرٌ	فَ	آمِنُوا	بِ	اللَّهُ
you did	and	that	for	Allah	easy	so	believe	in	Allah

عَمِلْتُمْ ط وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ٨ فَاْمِنُوا بِاللَّهِ

of what you did. And that is easy for Allah.' Believe, therefore, in Allah

وَ	رَسُولِ	هَ	وَ	النُّورِ	الَّذِي	أَنْزَلْنَا	وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ
and	His Messenger	and	Light	which	We sent down	and	Allah	with	what	you do	

وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ط وَاللَّهُ بِمَا تَعْمَلُونَ

and His Messenger, and in the Light which We have sent down. And Allah is Well-Aware of all that

خَبِيرٌ	يَوْمَ	يَجْمَعُ	كُمْ	لِ	يَوْمِ	الْجَمْعِ	ذَلِكَ	يَوْمَ	التَّغَابُنِ
Well-Aware	the day	He gather	you	for	the Day	of Gathering	that	day	mutual loss

خَبِيرٌ ⑩ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمَ التَّغَابُنِ ط

you do. The day when He shall gather you, on the Day of Gathering, that will be the day of mutual loss (and gain).

وَ	مَنْ	يُؤْمِنُ	بِ	اللَّهِ	وَ	يَعْمَلُ	صَالِحًا	يُكَفِّرُ	عَنْ	هُ
and	who	believe	with	Allah	and	he does	good deeds	He remove	from	him

وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلُ صَالِحًا يُكَفِّرْ عَنْهُ

And whoso believes in Allah and does good deeds -- He will remove from them

سَيِّئَاتِ	هِ	وَ	يُدْخِلُ	هُ	جَنَّتِ	تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارِ
sins	his	and	enter	him	Gardens	flow	from	through	it	streams

سَيِّئَاتِهِ وَيُدْخِلُهُ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

the evil (consequences) of their deeds and He will make them enter Gardens through which streams flow,

خَالِدِينَ	فِي	هَا	أَبَدًا	ذَلِكَ	الْفَوْزِ	الْعَظِيمِ	وَ	الَّذِينَ
abide	in	there	for ever	that	triumph	supreme	and	those who

خَالِدِينَ فِيهَا أَبَدًا ط ذَلِكَ الْفَوْزُ الْعَظِيمُ ⑩ وَالَّذِينَ

to abide therein for ever. That is the supreme triumph. But (as to) those who

كَفَرُوا	وَ	كَذَّبُوا	بِ	آيَاتِ	نَا	أُولَئِكَ	أَصْحَابُ	النَّارِ	خَالِدِينَ
disbelieved	and	rejected	with	Signs	Our	these	inmates	the Fire	abide

كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ

disbelieve and reject Our Signs, these shall be the inmates of the Fire,

فِي	هَا	وَ	بِئْسَ	الْمَصِيرُ	مَا	أَصَابَ	مِنْ	مُصِيبَةٍ
in	there	and	evil	destination	not	befalls	from	affliction

فِيهَا ط وَبِئْسَ الْمَصِيرُ ⑪ مَا أَصَابَ مِنْ مُصِيبَةٍ

wherein they shall abide; and an evil destination it is! There befalls not any affliction

إِلَّا	بِ	إِذْنِ	اللَّهِ	وَ	مَنْ	يُؤْمِنُ	بِ	اللَّهِ	يَهْدِي	قَلْبَ	هُ
but	with	leave	Allah	and	who	believes	in	Allah	He guides	heart	his

إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ ٥

but by the leave of Allah. And whosoever believes in Allah -- He guides his heart (aright).

وَ	اللَّهُ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ	وَ	أَطِيعُوا	اللَّهَ	وَ	أَطِيعُوا
and	Allah	with	all	things	know full well	and	obey	Allah	and	obey

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١٢ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا

And Allah knows all things full well. And obey Allah and obey

الرَّسُولَ	فَ	إِنْ	تَوَلَّيْتُمْ	فَ	إِنَّ	مَا	عَلَى	رَسُولِ	نَا	الْبَلْغُ
Messenger	so	if	you turn away	then	verily	what	upon	Messenger	Our	conveying

الرَّسُولَ ١٣ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ

the Messenger. But if you turn away, then Our Messenger is responsible only for the clear

الْمُبِينُ	اللَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ	وَ	عَلَى	اللَّهِ	فَ	لِ	يَتَوَكَّلِ
clear	Allah	not	God	but	He	and	on	Allah	so	let	put trust

الْمُبِينُ ١٣ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

conveying (of the Message). Allah! there is no God but He; so in Allah

الْمُؤْمِنُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِنَّ	مِنْ	أَزْوَاجِكُمْ
the believer	O you	those who	believe	surely	among	your wives

الْمُؤْمِنُونَ ١٤ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ

let the believers put their trust. O you who believe! surely among your wives

وَ	أَوْلَادِكُمْ	عَدُوًّا	لَكُمْ	وَ	أَحْذَرُوا	هُمْ	وَ	إِنْ	تَعَفُّوا
and	your children	enemies	you	so	beware	them	and	if	you forgive

وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ١٥ وَإِنْ تَعَفُّوا

and your children are (some that are really) your enemies, so beware of them. And if

وَ	تَصْفَحُوا	وَ	تَغْفِرُوا	فَ	إِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ
and	you overlook	and	you pardon	then	surely	Allah	Most Forgiving	Merciful

وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٥﴾

you overlook and forgive and pardon, then surely, Allah is Most Forgiving, Merciful.

إِنَّ	مَا	أَمْوَالُكُمْ	وَ	أَوْلَادُكُمْ	فِتْنَةٌ	وَ	اللَّهُ	عِنْدَهُ
verily	what	your wealth	and	your children	a trial	and	Allah	with Him

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ

Verily, your wealth and your children are a trial; but with Allah is

أَجْرٌ	عَظِيمٌ	فَ	اتَّقُوا	اللَّهَ	مَا	اسْتَطَعْتُمْ	وَ	اسْمَعُوا
reward	immense	so	fear	Allah	that	have power	and	listen

أَجْرٌ عَظِيمٌ ﴿١٦﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا

an immense reward. So fear Allah as best you can, and listen,

وَ	أَطِيعُوا	وَ	أَنْفِقُوا	خَيْرًا	لِّ	أَنْفُسِكُمْ	وَ	مَنْ	يُوقَ
and	obey	and	spend	good	for	yourself	and	who	saved

وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقَ

and obey, and spend (in His cause); it will be good for yourselves. And whoso

سُحٌّ	نَفْسٍ	هُ	فَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ	إِنْ
covetousness	self	him	so	these	they	the successful	if

سُحِّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧﴾ إِنْ

is saved from his own covetousness -- It is these who shall be successful. If

تُقْرِضُوا	اللَّهَ	قَرْضًا	حَسَنًا	يُضَعِفُ	هُ	لَكُمْ	وَ	يَغْفِرُ
you lend	Allah	loan	good	He multiply	it	you	and	forgive

تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعِفُهُ لَكُمْ وَيَغْفِرُ

you lend to Allah a good loan, He will multiply it for you, and will forgive

لَ	كُم	وَ	اللَّهُ	شَكُورٌ	حَلِيمٌ	عَلِمُ	الْغَيْبِ
for	you	and	Allah	Most Appreciating	Forbearing	knower	the unseen

لَكُمْ ط وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٨﴾ عِلْمُ الْغَيْبِ

you; And Allah is Most Appreciating, Forbearing, the Knower of the unseen

وَ	الشَّهَادَةِ	الْعَزِيزُ	الْحَكِيمُ
and	the seen	the Mighty	the Wise

وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

and the seen, the Mighty, the Wise.

٢٥ - سُورَةُ الطَّلَاقِ مَدِينَةٌ

Revealed in Medina Sura Al-Talaq 65

أَيَاتُهَا ١٣ رُكُوعَاتُهَا ٢

Ruku 2

Verses 13

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful.

يَا أَيُّهَا	النَّبِيُّ	إِذَا	طَلَّقْتُمْ	النِّسَاءَ	فَ	طَلَّقُوهُنَّ	هُنَّ
O	Prophet	when	you divorce	women	then	divorce	them

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ

O Prophet when you divorce women, divorce them

لِ	عِدَّةٍ	هِنَّ	وَ	أَحْصُوا	الْعِدَّةَ	وَ	اتَّقُوا	اللَّهَ	رَبَّكُمْ
for	the period	their	and	reckon	the period	and	fear	Allah	your Lord

لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ ج

for the (prescribed) period, and reckon the period; and fear Allah, your Lord.

لَا	تُخْرِجُوهُنَّ	مِنْ	بُيُوتِ	هِنَّ	وَ	لَا	يَخْرُجْنَ	إِلَّا	أَنْ	يَأْتِيَنَّ
they commit	that	except	they leave	nor	and	their	houses	from	them	you turn out

لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ

Turn them not out of their houses, nor should they (*themselves*) leave unless they commit

بِ	فَاحِشَةٍ	مُبَيِّنَةٍ	وَ	تِلْكَ	حُدُودُ	اللَّهِ	وَ	مَنْ	يَتَعَدَّ	حُدُودَ
limits	transgress	who	and	Allah	limits	these	and	manifestly	foul	with

بِفَاحِشَةٍ مُبَيِّنَةٍ ۖ وَتِلْكَ حُدُودُ اللَّهِ ۖ وَمَنْ يَتَعَدَّ حُدُودَ

an act which is manifestly foul. And these are the limits (*set*) by Allah; and whoso transgresses the limits

اللَّهُ	فَ	قَدْ	ظَلَمَ	نَفْسَ	هُ	لَا	تَدْرِي	لَعَلَّ	اللَّهُ	يُحْدِثُ	بَعْدَ
Allah	indeed	then	wrongs	soul	his	not	you know	may be	Allah	bring	after

اللَّهُ فَقَدْ ظَلَمَ نَفْسَهُ ۖ لَا تَدْرِي لَعَلَّ اللَّهُ يُحْدِثُ بَعْدَ

of Allah, he indeed wrongs his own soul. You know not; it may be that thereafter Allah will bring

ذَلِكَ	أَمْرًا	فَ	إِذَا	بَلَغْنَ	أَجَلَ	هُنَّ	فَ	أَمْسِكُوهُنَّ
there	some matter	then	when	reach	term	their	then	hold back

ذَلِكَ أَمْرًا ② فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ

something new to pass. Then, when they are about to reach their (*prescribed*) term, keep them

بِ	مَعْرُوفٍ	أَوْ	فَارِقُوهُنَّ	هُنَّ	بِ	مَعْرُوفٍ	وَ	أَشْهَدُوا	ذَوِي
with	kindness	or	put away	them	with	kindness	and	call to witness	two

بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوِي

with kindness, or put them away with kindness, and call to witness two

عَدْلٍ	مِّنْ	كُمْ	وَ	أَقِيمُوا	الشَّهَادَةَ	لِ	اللَّهِ	ذَلِكَ	يُوعَظُ
just	from	you	and	bear	witness	for	Allah	this is	admonish

عَدْلٍ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۖ ذَلِكَ يُوعَظُ

just persons from among you; and bear (*true*) witness for Allah. This is by which is admonished

بِ	ه	مَنْ	كَانَ	يُؤْمِنُ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	وَ	مَنْ
with	it	who	was	believes	with	Allah	and	Day	Last	and	who

بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ

he who believes in Allah and the Last Day. And he who

يَتَّقِي	اللَّهَ	يَجْعَلُ	لَ	ه	مَخْرَجًا	وَ	يَرْزُقُ	ه	مِنْ
fears	Allah	He make	for	him	way out	and	provide	him	from

يَتَّقِي اللَّهَ يَجْعَلُ لَهُ مَخْرَجًا ③ وَ يَرْزُقُهُ مِنْ

fears Allah -- He will make for him a way out, And will provide for him from

حَيْثُ	لَا	يَحْتَسِبُ	وَ	مَنْ	يَتَوَكَّلُ	عَلَى	اللَّهِ	فَ	هُوَ	حَسْبُ	ه
where	not	he expects	and	who	put trust	upon	Allah	so	He	sufficient	him

حَيْثُ لَا يَحْتَسِبُ ④ وَمَنْ يَتَوَكَّلُ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ⑤

where he expects not. And he who puts his trust in Allah -- He is sufficient for him.

إِنَّ	اللَّهَ	بَالِغُ	أَمْرِهِ	ه	قَدْ	جَعَلَ	اللَّهُ	لِ	كُلِّ
verily	Allah	accomplish	his purpose	indeed	has	appointed	Allah	for	every

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ⑥ قَدْ جَعَلَ اللَّهُ لِكُلِّ

Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure.

شَيْءٍ	قَدْرًا	وَ	الَّتِي	يَيْئُسْنَ	مِنْ	الْمَحِيضِ
thing	measure	and	those who	despair	of	monthly course

شَيْءٍ قَدْرًا ⑦ وَالَّتِي يَيْئُسْنَ مِنَ الْمَحِيضِ

And if you are in doubt (as to) such of your women as despair of monthly courses,

مِنْ	نِسَاءِ	كُمُ	إِنْ	ارْتَبْتُمْ	فَ	عِدَّةُ	هُنَّ	ثَلَاثَةُ	أَشْهُرٍ
of	women	your	if	doubt	then	period	their	three	months

مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ ⑧

then (know that) the prescribed period for them is three months,

وَأَلَىٰ	لَمْ	يَحِضْنَ	وَ	أُولَاتُ	الْأَحْمَالِ	أَجَلٌ	هُنَّ
and	not	their monthly course	and	with	child	period	their

وَأَلَىٰ لَمْ يَحِضْنَ ٥ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ

and (the same is for) such as have not had their monthly courses (yet). And (as for those) who are with child, their period shall be

أَنْ	يُضَعْنَ	حَمْلَ	هُنَّ	وَ	مَنْ	يَتَّقِ	اللَّهَ	يَجْعَلُ
that	delivered	burden	their	and	who	fear	Allah	He makes

أَنْ يُضَعْنَ حَمْلَهُنَّ ٥ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ

until they are delivered of their burden. And whoso fear Allah, He will

لِ	هُ	مِنْ	أَمْرٍ	هُ	يُسْرًا	ذَلِكَ	أَمْرُ	اللَّهِ	أَنْزَلَ	هُ
for	him	from	his affair	easy	that	command	Allah	send down	it	

لَهُ مِنْ أَمْرِهِ يُسْرًا ٥ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ

facilitate his affairs for him. That is the command of Allah which He has revealed

إِلَىٰ	كُمُ	وَ	مَنْ	يَتَّقِ	اللَّهَ	يُكَفِّرُ	عَنْ	هُ	سَيِّئَاتِهِ	هُ	وَ	يُعْظِمُ
to	you	and	from	fears	Allah	remove	from	him	evil deeds	his	and	enlarge

إِلَيْكُمْ ٥ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمُ

to you, And whoso fears Allah -- He will remove the evil (consequences) of his deeds and will enlarge

لِ	هُ	أَجْرًا	أَسْكِنُوا	هُنَّ	مِنْ	حَيْثُ	سَكَنْتُمْ	مِنْ
for	him	reward	lodge	them	from	where	you dwell	from

لَهُ أَجْرًا ٥ أَسْكِنُوا هُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ

his reward. Lodge them (during the prescribed period) in the houses wherein you dwell,

وَجِدِ	كُمُ	وَ	لَا	تُضَارُّو	هُنَّ	لِ	تُضَيِّقُوا	عَلَىٰ	هُنَّ
means	your	and	not	harass	them	that	create hardship	upon	them

وَجِدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ٥

according to (the best of) your means; and harass them not that you may create hardship for them.

وَ	إِنْ	كُنَّ	أُولَاتٍ	حَمَلٍ	فَ	أَنْفَقُوا	عَلَىٰ	هِنَّ	حَتَّىٰ	
	and	if	they be	with	burden	then	spend	on	them	until

وَأَنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفَقُوا عَلَيْهِنَّ حَتَّىٰ

And if they be with child, spend on them until

يَضَعْنَ	حَمْلَ	هُنَّ	فَ	إِنْ	أَرْضَعْنَ	لَ	كُمُ	فَ	أَتُوهُنَّ
they deliver	burden	their	and	if	give suck	for	you	so	them

يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُوهُنَّ

they are delivered of their burden. And if they give suck (to the child) for you, give them

أَجُورَ	هُنَّ	وَ	أَتَمِرُوا	بَيْنَ	كُمُ	بِ	مَعْرُوفٍ	وَ	إِنْ
recompense	their	and	consult	between	you	with	fairness	and	if

أَجُورَهُنَّ ۚ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۚ وَإِنْ

their recompense, and decide your affairs by mutual consultation with fairness; but if

تَعَاَسَرُ	تُمْ	فَ	سَ	تُرْضِعُ	لَ	هَ	أُخْرَىٰ	لِ	يُنْفِقُ
meet difficulty from each other	you	then	soon	suckle	for	him	for	another	spend

تَعَاَسَرْتُمْ فَسْتَرْضِعُ لَهُ أُخْرَىٰ ۗ لِيُنْفِقُ

you meet with difficulty from each other, then another (woman shall) suckle (the child) for him (the father).

ذُو	سَعَةٍ	مِّنْ	سَعَةٍ	هَ	وَ	مَنْ	قَدِرَ	عَلَىٰ	هِ	رِزْقُ	هُ
with	abundance	of	abundance	his	and	who	straitened	on	him	subsistence	his

ذُو سَعَةٍ مِّنْ سَعَتِهِ ۗ وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ

Let him who have abundance of means spend out of his abundance. And let him whose means of of subsistence

فَلِ	يُنْفِقُ	مِنْ	مَا	آتَىٰ	هُ	اللَّهُ	لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا	إِلَّا
so	he spends out	from	what	given	him	Allah	not	burden	Allah	soul	except

فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۗ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا

are straitened spend out of what Allah has given him. Allah burdens not any soul beyond that

مَا	أَتَىٰ	هَا	سَ	يَجْعَلُ	اللَّهُ	بَعْدَ	عُسْرٍ	يُسْرًا	وَ	كَأَيِّنْ	مِّنْ
of	how many	and	ease	hardship	after	Allah	make	soon	it	given	what

مَا أَتَىٰ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝ وَكَأَيِّنْ مِّنْ

which He has given it. Allah will soon bring about ease after hardship. How many

قَرْيَةٍ	عَتَّتْ	عَنْ	أَمْرِ	رَبِّ	هَا	وَ	رُسُلِ	هِ	فَ	حَاسِبِنَا	هَا
it	We accounted	and	His	Messengers	and	its	Lord	command	from	rebelled	a city

قَرْيَةٍ عَتَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا

a city rebelled against the command of its Lord and His Messengers, and We called it to

حِسَابًا	شَدِيدًا	وَ	عَذَّبْنَا	هَا	عَذَابًا	نُكْرًا
dire	punishment	and	punished	it	with	dire

حِسَابًا شَدِيدًا ۙ وَعَذَّبْنَاهَا عَذَابًا نُكْرًا ۝

severe account, and punished it with dire punishment!

فَ	ذَاقَتْ	وَبَالَ	أَمْرِ	هَا	وَ	كَانَ	عَاقِبَةُ	أَمْرِ	هَا	خُسْرًا
so	tasted	evil consequences	its	affairs	and	was	end	its	affairs	loss

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۝

So it tasted the evil consequences of its conduct, and the end of its affair was ruin.

أَعَدَّ	اللَّهُ	لَهُمْ	عَذَابًا	شَدِيدًا	فَ	اتَّقُوا
prepared	Allah	for	punishment	severe	so	fear

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۙ فَاتَّقُوا

Allah has prepared for them a severe punishment; so fear

اللَّهُ	يَا	أُولَىٰ	الْأَلْبَابِ	الَّذِينَ	آمَنُوا	قَدْ	أَنْزَلَ	اللَّهُ
Allah	O	with	understanding	those who	believe	indeed	sent down	Allah

اللَّهُ يَا أُولَىٰ الْأَلْبَابِ ۙ الَّذِينَ آمَنُوا ۗ قَدْ أَنْزَلَ اللَّهُ

Allah, O you men of understanding, who have believed. Allah has indeed sent down

إِلَىٰ	كُمُ	ذِكْرًا	رَسُولًا	يَتْلُوا	عَلَىٰ	كُمُ	آيَاتِ	اللَّهِ	مُبَيِّنَاتٍ
to	you	Reminder	a Messenger	who recites	to	you	Signs	Allah	clear

إِلَيْكُمْ ذِكْرًا ۝ رَسُوْلًا يَتْلُوْا عَلَیْكُمْ آیَاتِ اللّٰهِ مُبَیِّنَاتٍ

to you a Reminder -- A Messenger, who recites to you the clear Signs of Allah,

لِّ	يُخْرِجَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	مِنَ	الظُّلُمَاتِ	إِلَىٰ
that	bring out	those who	believe	and	do	good deeds	from	darkness	to

لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَىٰ

that He may bring those who believe and do good deeds out of every (kind of) darkness into

النُّورِ	وَ	مَنْ	يُؤْمِنُ	بِ	اللَّهِ	وَ	يَعْمَلُ	صَالِحًا	يُدْخِلُ	هُ	جَنَّاتٍ
light	and	who	believe	with	Allah	and	does	good deeds	He make enter	them	Gardens

النُّورِ ۝ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلُ صَالِحًا يُدْخِلْهُ جَنَّاتٍ

light. And whoso believes in Allah and does good deeds -- He will make him enter Gardens,

تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا	قَدْ	أَحْسَنَ
flow	from	it	rivers	abide	in	there	indeed	made excellent

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۝ قَدْ أَحْسَنَ

through which rivers flow, to abide therein for ever. Allah has indeed made excellent

اللَّهُ	لَ	هُ	رِزْقًا	اللَّهُ	الَّذِي	خَلَقَ	سَبْعَ	سَمَوَاتٍ	وَ	مِنَ
Allah	for	him	provision	Allah	Who	created	seven	heavens	and	of

اللَّهُ لَهُ رِزْقًا ۝ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ

provision for him. Allah is He Who created seven heavens, and of

الْأَرْضِ	مِثْلَ	هُنَّ	يَتَنَزَّلُ	الْأَمْرُ	بَيْنَ	هُنَّ	لِ	تَعْلَمُوا	أَنَّ	اللَّهِ
the earth	like	them	comes down	command	between	them	that	you know	that	Allah

الْأَرْضِ مِثْلَهُنَّ ۝ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لَتَعْلَمُوا أَنَّ اللَّهَ

the earth the like thereof. The (divine) command comes down in their midst, that you may know that Allah

عَلَى	كُلِّ	شَيْءٍ	وَ	أَنَّ	اللَّهَ	قَدْ	أَحَاطَ	بِ	كُلِّ	شَيْءٍ	عِلْمًا	
knowledge	things	all	with	encompasses	indeed	Allah	that	and	has power	things	all	over

عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٣﴾

has power over all things, and that Allah encompasses all things in (His) knowledge.

٢٦ - سُورَةُ التَّحْرِيمِ مَدَنِيَّةٌ

Revealed in Medina

Surah Al-Tahrim 66

رُكُوعَاتُهَا ٢

آيَاتُهَا ١٣

Ruku 2

Verses 13

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful.

يَا أَيُّهَا	النَّبِيُّ	لِمَ	تُحَرِّمُ	مَا	أَحَلَّ	اللَّهُ	لَكَ	تَبْتَغِي		
you seek	you	for	Allah	made lawful	that	you forbid	what	for	Prophet	O

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي

O Prophet! why do you forbid (yourself) that which Allah has made lawful to you, seeking

مَرْضَاتِ	أَزْوَاجِكَ	وَ	اللَّهُ	غَفُورٌ	رَّحِيمٌ	قَدْ	فَرَضَ	اللَّهُ	
Allah	made incumbent	indeed	Merciful	Most Forgiving	Allah	and	your	wives	pleasure

مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢﴾ قَدْ فَرَضَ اللَّهُ

the pleasure of your wives? And Allah is Most Forgiving, Merciful. Allah has indeed made incumbent

لَكَ	تَحِلَّةَ	أَيْمَانِكُمْ	وَ	اللَّهُ	مَوْلَى	كُمْ	وَ	هُوَ	الْعَلِيمُ		
All-Knowing	He	and	your	guardian	Allah	and	your	vows	dissolution	you	for

لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَىكُمْ وَهُوَ الْعَلِيمُ

upon you dissolution of your vows, (concerning the aforementioned), and Allah is your Guardian; and He is All-Knowing

اَلْحَكِيْمُ	وَ	اِذْ	اَسَرَ	النَّبِيُّ	اِلَى	بَعْضِ	اَزْوَاجِ	هِ	حَدِيْثًا
Wise	and	when	confided	Prophet	to	some	wives	his	a matter

اَلْحَكِيْمُ ۝۳ وَاِذْ اَسَرَ النَّبِيُّ اِلَى بَعْضِ اَزْوَاجِهِ حَدِيْثًا ۝

Wise. And when the Prophet confided a matter to one of his wives

فَ لَمَّا	نَبَّأَتْ	بِ	هِ	وَ	اَظْهَرَ	هُ	اللَّهُ	عَلَيْهِ	هِ	عَرَفَ	بَعْضَ	هِ
so	when	with	it	and	informed	him	Allah	over	it	he made known	part	it

فَلَمَّا نَبَّأَتْ بِهِ وَاَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ

and she then divulged it, and Allah informed him of it, he made known (to her) part thereof

وَ	اَعْرَضَ	عَنْ	بَعْضِ	فَ	لَمَّا	نَبَّأَ	هَا	بِ	هِ	قَالَتْ	مَنْ
and	avoid	from	some	so	when	he informed	her	with	it	she said	who

وَاَعْرَضَ عَنْ بَعْضِ ۝ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ

and avoided (mentioning) part (of it). And when he informed her of it, she said, 'Who

اَنْبَاكَ	هَذَا	قَالَ	نَبَّأَ	نِي	الْعَلِيْمُ	الْخَبِيْرُ	اِنْ	تَتُوْبَا	اِلَى
informed	you	he said	me	informed	All-Knowing	All-Aware	if	you turn in repentance	to

اَنْبَاكَ هَذَا ۝ قَالَ نَبَّأَنِي الْعَلِيْمُ الْخَبِيْرُ ۝۴ اِنْ تَتُوْبَا اِلَى

has informed you of it? He said, ;The All-Knowing, the All-Aware (God) has informed me.' (Now) if you two turn to

اللَّهُ	فَ	قَدْ	صَغَتْ	قُلُوْبُ	كَمَا	وَ	اِنْ	تَظْهَرَا	عَلَيْهِ
Allah	so	indeed	inclined	hearts	you both	and	if	you back up each other	him

اللَّهُ فَقَدْ صَغَتْ قُلُوْبُكُمْ ۝ وَاِنْ تَظْهَرَا عَلَيْهِ

Allah repentant, (it will be better for you), and your hearts are (already so) inclined. But if you back up each other

فَ	اِنَّ	اللَّهُ	هُوَ	مَوْلَى	هُ	وَ	جَبْرِیْلُ	وَ	صَالِحُ	الْمُؤْمِنِيْنَ
then	surely	Allah	He	Helper	his	and	Gabriel	and	righteous	believers

فَاِنَّ اللّٰهَ هُوَ مَوْلَاهُ وَجَبْرِیْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۝

against him, surely Allah is his Helper and Gabriel and the righteous among the believers;

وَ	الْمَلَائِكَةُ	بَعْدَ	ذَلِكَ	ظَهِيرٌ	عَسَى	رَبُّ	هَ	إِنْ	طَلَّقَ	كُنَّ
and	angels	after	that	helper	it may be	Lord	his	if	he divorce	you

وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ⑤ عَسَى رَبُّهُ إِنْ طَلَّقَنَّ

and furthermore, (all other) angels (too) are (his) helpers. It may be that, if he divorce you, his Lord

أَنْ	يُبَدِّلَ	لَ	هَ	أَزْوَاجًا	خَيْرًا	مِّنْ	كُنَّ	مُسْلِمَاتٍ	مُّؤْمِنَاتٍ
that	give instead	to	him	wives	better	than	you	resigned	believing

أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْ كُنَّ مُسْلِمَاتٍ مُُّؤْمِنَاتٍ

will give him instead wives better than you -- resigned, believing,

قَتِيتٍ	تَّيَّبَتٍ	عَبِدَةٍ	سَّيِّحَةٍ	ثَيِّبَةٍ	وَ	أَبْكَارًا
obedient	turn in repentance	devout in worship	given to fasting	widows	and	virgin

قَتِيتٍ تَّيَّبَتٍ عَبِدَةٍ سَّيِّحَةٍ ثَيِّبَةٍ وَأَبْكَارًا ⑥

obedient, always turning to God, devout in worship, given to fasting, (both) widows and virgins.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	قُوا	أَنْفُسَ	كُم	وَ	أَهْلِي	كُم	نَارًا
O	those who	believe	save	selves	your	and	families	your	Fire

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O you who believe! save yourselves and your families from a Fire

وَقُودُ	هَا	النَّاسُ	وَ	الْحِجَارَةُ	عَلَى	هَا	مَلَائِكَةٌ	غِلَاطٌ
fuel	its	men	and	stones	over	it	angels	stern

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ

whose fuel is men and stones, over which are appointed angels, stern (and)

شِدَادٌ	لَّا	يَعْصُونَ	اللَّهَ	مَا	أَمَرَ	هُمُ	وَ	يَفْعَلُونَ	مَا
severe	not	who disobey	Allah	what	He commands	them	and	they do	what

شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا

severe, who disobey not Allah in what He commands them and do as they are

يَوْمَ	يَأْتِيهَا	الَّذِينَ	كَفَرُوا	لَا	تَعْتَذِرُوا	الْيَوْمَ
they commanded	O	those who	disbelieve	not	you make excuse	this day

يَوْمَؤَرُونَ ٧ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ط

commanded. O you who disbelieve! make no excuses this day.

إِنَّ	مَا	تُجْزَوْنَ	مَا	كُنْتُمْ	تَعْمَلُونَ	يَأْتِيهَا	الَّذِينَ	آمَنُوا
surely	what	you requited	what	you are	you do	O	those who	believe

إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ٨ يَا أَيُّهَا الَّذِينَ آمَنُوا

You are requited for what you did. O you who believe!

تُؤْبَوْنَ	إِلَى	اللَّهِ	تَوْبَةً	نَّصُوحًا	عَسَى	رَبُّ	كُم	أَنْ	يُكَفِّرَ
you turn	to	Allah	in repentance	sincere	may be	Lord	your	that	remove

تُؤْبَوْنَ إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ط عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ

turn to Allah in sincere repentance. It may be that your Lord will remove

عَنْ	كُم	سَيِّئَاتِكُمْ	وَأَنْ	يُدْخِلَ	كُم	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	هَا
from	you	evil	and	enter	you	Gardens	flow	of	through	it

عَنْكُم سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

the evil (consequences) of your deeds and make you enter Gardens through which rivers flow,

الْأَنْهَارُ	يَوْمَ	لَا	يُخْزِي	اللَّهُ	النَّبِيَّ	وَ	الَّذِينَ	آمَنُوا	مَعَ	ه
rivers	day	not	abase	Allah	the Prophet	and	those who	believe	with	him

الْأَنْهَارُ لَا يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ج

on the day when Allah will not abase the Prophet nor those who have believed with him.

نُورٌ	هُم	يَسْعَى	بَيْنَ	أَيْدِيهِمْ	وَ	بِ	أَيْمَانِهِمْ	هُمْ	يَقُولُونَ	رَبَّنَا
light	their	run	between	hands	and	with	right hand	their	they say	our Lord

نُورٌ هُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا

Their light will run before them and on their right hands. They will say, 'Our Lord,

أَتَمُّ	لَ	نَا	نُورَ	نَا	وَ	اغْفِرْ	لَ	نَا	إِنَّ	كَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
power	things	all	over	you	surely	us	for	forgive	and	our	light	us	for	perfect

أَتَمُّ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑩

perfect our light for us and forgive us; surely You have power over all things.

يَا أَيُّهَا	النَّبِيُّ	جَاهِدِ	الْكُفَّارَ	وَ	الْمُنْفِقِينَ	وَ	اغْلُظْ
hard	and	hypocrites	and	disbelievers	strive	Prophet	O

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنْفِقِينَ وَاغْلُظْ

O Prophet! strive hard against the disbelievers and the hypocrites;

عَلَى	هِمْ	وَ	مَاوَى	هُمُ	جَهَنَّمَ	وَ	بِئْسَ	الْمَصِيرُ	ضَرَبَ	اللَّهُ
Allah	sets forth	destination	evil	and	Hell	their	resort	and	them	against

عَلَيْهِمْ ٭ وَمَاوَاهُمْ جَهَنَّمَ ٭ وَبِئْسَ الْمَصِيرُ ٭ ضَرَبَ اللَّهُ

Their resort is Hell, and an evil destination it is! Allah sets forth

مَثَلًا	لِ	الَّذِينَ	كَفَرُوا	امْرَأَتَ	نُوحٍ	وَ	امْرَأَتَ	لُوطٍ	كَانَتَا
they were	Lot	wife	and	Noah	wife	disbelieve	those who	for	example

مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ٭ كَانَتَا

for those who disbelieve the example of the wife of Noah and the wife of Lot. They were

تَحْتَ	عَبْدَيْنِ	مِنْ	عِبَادِ	نَا	صَالِحِينَ	فَ	خَانَتَا	هُمَا	فَلَمْ
so not	them	acted unfaithfully	so	righteous	Our	servants	from	two servants	under

تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتُهُمَا فَلَمْ

under two righteous servants of Ours, but they acted unfaithfully towards them.

يُغْنِيَا	عَنْ	هُمَا	مِنْ	اللَّهِ	شَيْئًا	وَ	قِيلَ	ادْخُلَا	النَّارَ	مَعَ	
with	Fire	you two	enter	it is said	and	any thing	Allah	from	them	from	availed

يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ

So they availed them naught against Allah, and it was said (to them), 'Enter the Fire, you two, along with

الدَّخِيلِينَ	وَ	ضَرَبَ	اللَّهُ	مَثَلًا	لِ	الَّذِينَ	آمَنُوا	امْرَأَتَ
those who enter	and	set forth	Allah	example	for	those who	believe	wife

الدَّخِيلِينَ ⑩ وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ

those who enter.' And Allah sets forth for those who believe the example of the wife of

فِرْعَوْنَ	إِذْ	قَالَتْ	رَبِّ	ابْنِ	لِ	يُ	عِنْدَكَ	بَيْتًا	فِي	الْجَنَّةِ
Pharaoh	when	she said	Lord	build	for	me	with	you	in	the Garden

فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

Pharaoh when she said, 'My Lord! build for me a house with You in the Garden;

وَ	نَجِّنِي	مِنْ	فِرْعَوْنَ	وَ	عَمَلِهِ	وَ	نَجِّنِي	مِنَ	الْقَوْمِ
and	deliver me	from	Pharaoh	and	work	and	his	from	people

وَ نَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَ نَجِّنِي مِنَ الْقَوْمِ

and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people.'

الظَّالِمِينَ	وَ	مَرِيَمَ	ابْنَتَ	عِمْرَانَ	الَّتِي	أَحْصَنَتْ
wrongdoing	and	Mary	daughter	Imran	who	guarded

الظَّالِمِينَ ⑫ وَمَرِيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ

And (the example of) Mary, the daughter of 'Imran, who guarded

فَرَجَ	هَا	فَ	نَفَخْنَا	فِي	هِ	مِنْ	رُوحِ	نَا	وَ	صَدَّقَتْ	بِ	كَلِمَاتِ
private parts	her	so	We breathed	in	him	from	Spirit	Our	and	fulfilled	with	words

فَرَجَهَا فَ نَفَخْنَا فِيهِ مِنْ رُوحِنَا وَ صَدَّقَتْ بِ كَلِمَاتِ

her private parts -- so We breathed into him of Our Spirit -- and she fulfilled (in her person) the words

رَبِّ	هَا	وَ	كُتِبَ	هِ	وَ	كَانَتْ	مِنَ	الْقَانِتِينَ
Lord	her	and	Books	His	and	was	from	the obedient

رَبِّهَا وَ كُتِبَ وَ كَانَتْ مِنَ الْقَانِتِينَ ⑬

of her Lord and His Books and was one of the obedient.

‘Qadd Sami Allah’

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