

*Sūrah al-Mujādilah*¹⁶³⁸*Bismillāhir-Rahmānir-Raheem***سُورَةُ الْمُجَادِلَةِ***بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

- Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.

- Those who pronounce *thihār*¹⁶³⁹ among you [to separate] from their wives – they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.

- And those who pronounce *thihār* from their wives and then [wish to] go back on what they said – then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.

- And he who does not find [a slave] – then a fast for two months consecutively¹⁶⁴⁰ before they touch one another; and he who is unable – then the feeding of sixty poor

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَدِّلُكَ فِي رَوْجَهَا
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا
إِنَّ اللَّهَ سَيِّعُ بَصِيرُ

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نَسَأَهُمْ مَا
هُنَّ أَمْهَتُهُمْ إِنْ أَمْهَتُهُمْ إِلَّا أَنَّى
وَلَدَنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مَنْ
الْقَوْلُ وَرُورًا وَإِنَّ اللَّهَ لَعَفُوٌ غَفُورٌ

وَالَّذِينَ يُظَاهِرُونَ مِنْ نَسَاءِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا فَتَخْرِبُ رَقَبَةٌ مِنْ قَبْلِ أَنْ
يَتَمَآسَّ ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا
تَعْمَلُونَ حَسِيرٌ

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِنْ قَبْلِ أَنْ يَتَمَآسَّ فَمَنْ لَمْ يَسْتَطِعْ
فَإِطْعَامُ سَيِّئَنَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ

¹⁶³⁸ *Al-Mujādilah*: The Arguing (or Pleading) Woman.

¹⁶³⁹ The saying by a husband to his wife, "You are to me like the back of my mother," meaning unlawful to approach. This was a type of divorce practiced by the Arabs before the prophethood of Muḥammad (ﷺ).

¹⁶⁴⁰ See footnote to 4:92.

persons. That is for you to believe [completely] in Allāh and His Messenger; and those are the limits [set by] Allāh. And for the disbelievers is a painful punishment.

وَرَسُولِهِ وَتَلَكَ حُدُودُ اللَّهِ وَلِلْكَفَرِينَ
عَذَابُ الْمُّعَذَّبِينَ ﴿٤﴾

5. Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment

6. On the Day when Allāh will resurrect them all and inform them of what they did. Allāh had enumerated it, while they forgot it; and Allāh is, over all things, Witness.¹⁶⁴¹

7. Have you not considered that Allāh knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them,¹⁶⁴² nor are there five but that He is the sixth of them – and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing.

8. Have you not considered those who were forbidden from private conversation [i.e., ridicule and conspiracy] and then return to that which they were forbidden

إِنَّ الَّذِينَ تَحَاذُونَ اللَّهَ وَرَسُولَهُ كُتُبُوا كَمَا
كُتِبَتِ الَّذِينَ مِنْ قَاتِلِهِمْ وَقَدْ أَنْزَلْنَا إِلَيْكُمْ
بَيِّنَاتٍ وَلِلْكَفَرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَنْبَئُهُمْ بِمَا عَمَلُوا
أَحْصَنَهُ اللَّهُ وَنَسْوَهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ ﴿٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَا يَكُونُ مِنْ حَجَوْيٍ ثَلَاثَةٌ
إِلَّا هُوَ زَانِهِمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ
وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ
مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمَلُوا
يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ يَكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ هُنُّ عِنَّ الْجَوَى ثُمَّ
يَعْدُونَ لِمَا هُنُّ عَنْهُ وَيَنْتَجُونَ
بِالْإِثْمِ وَالْعُدُوْنِ وَمَعَصِيَتِ الرَّسُولِ وَإِذَا

¹⁶⁴¹ See footnote to 4:79.

¹⁶⁴² Through His knowledge of them and their secrets.

and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allāh does not greet you¹⁶⁴³ and say among themselves, "Why does Allāh not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

جَاءُوكَ حَيَّوْكَ بِمَا لَمْ تُحِبِّكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْهَا فِيئَسِ
الْمَصِيرِ ﴿٦﴾

9. O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allāh, to whom you will be gathered.
10. Private conversation is only from Satan that he may grieve those who have believed,¹⁶⁴⁴ but he will not harm them at all except by permission of Allāh. And upon Allāh let the believers rely.
11. O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you.¹⁶⁴⁵ And when you are told, "Arise,"¹⁶⁴⁶ then arise; Allāh will raise those who have believed

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمْ فَلَا
تَتَنَجَّوْا بِالْإِثْمِ وَالْعَدُونَ وَمَعَصَيَتِ
الرَّسُولِ وَتَنَجَّوْا بِالْبَرِّ وَالْقَوْمِ وَأَنْقَوْا
اللَّهُ الَّذِي إِلَيْهِ تُخْشِرُونَ ﴿٧﴾

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَنِ لِيَحْزُنَ
الَّذِينَ آمَنُوا وَلَيُسَبِّهِمْ شَيْئًا إِلَّا
بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلَيَتَوَكَّلَ كُلُّ الْمُؤْمِنُونَ ﴿٨﴾

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا
فِي الْمَجَالِسِ فَافْسُحُوا يَفْسَحُ اللَّهُ لَكُمْ
وَإِذَا قِيلَ اذْشُرُوا فَانشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ
آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

¹⁶⁴³This is in reference to the Jews who would greet the Muslims with the words "Death be upon you," rather than "Peace."

¹⁶⁴⁴The reference may be to the sinful type of conversation, as mentioned in the previous verses, or to the practice of two persons speaking in confidence in the presence of a third, which might lead him to assume that he is the subject of their conversation. Such behavior was prohibited by the Prophet (ﷺ) in narrations of al-Bukhārī and Muslim.

¹⁶⁴⁵In His mercy, in Paradise, or in everything good.

¹⁶⁴⁶To prayer, to battle, or to good deeds.

among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do.

12. O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] – then indeed, Allāh is Forgiving and Merciful.
13. Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakāh and obey Allāh and His Messenger. And Allāh is Aware of what you do.
14. Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].
15. Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.
16. They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.
17. Never will their wealth or their children avail them against Allāh at all. Those are the companions of the Fire; they will abide therein eternally

وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ حَبِيرٌ ﴿١٣﴾

يَنَأِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَيْتُمُ الرَّسُولَ
فَقَدِيمُوا بَيْنَ يَدَى حَجَوْنُكُمْ صَدَقَةً ذَلِكَ
حَبِيرٌ لَّكُمْ وَأَطْهَرٌ فَإِنْ لَّمْ تَحْدُوْا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٤﴾

ءَأَشَفَقْتُمْ أَنْ تُقْدِمُوا بَيْنَ يَدَى حَجَوْنُكُمْ
صَدَقَتِ فِيَّا لَّمْ تَفْعُلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
فَأَقِيمُوا الصَّلَاةَ وَأَتُوْا الزَّكُوْنَةَ وَأَطْبِعُوا اللَّهَ
وَرَسُولَهُ وَاللَّهُ حَبِيرٌ يَعْلَمُ مَا تَعْمَلُونَ ﴿١٥﴾

* الَّهُ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِيبَ اللَّهِ
عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَخَلَفُونَ
عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٦﴾

أَعَدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿١٧﴾

أَخْنَدُوْا أَيْمَانَهُمْ جَنَّةً فَصَدُوْا عَنْ سَبِيلِ
الَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٨﴾

لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْنَدُهُمْ مِنْ
الَّهِ شَيْئًا أُولَئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا
خَالِدُوْنَ ﴿١٩﴾

18. On the Day Allāh will resurrect them all, and they will swear to Him as they swear to you and think that they are on something [of the truth].¹⁶⁴⁷ Unquestionably, it is they who are the liars.

يَوْمَ يَعْثِمُهُمُ اللَّهُ حَيْيَا فَيَخْلُفُونَ لَهُ كَمَا
تَخْلُفُونَ لَكُمْ وَسَخَبُونَ أَهْمَمُ عَلَى شَيْءٍ إِلَّا
إِهْمَمُهُمُ الْكَذِبُونَ ﴿١٦﴾

19. Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers.

أَسْتَخْوَدُ عَلَيْهِمُ الْشَّيْطَنَ فَأَنْسَاهُمْ ذِكْرَ
اللَّهِ أَوْلَئِكَ حِزْبُ الشَّيْطَنِ إِلَّا إِنْ حِزْبَ
الشَّيْطَنِ هُمُ الْخَاسِرُونَ ﴿١٧﴾

20. Indeed, the ones who oppose Allāh and His Messenger – those will be among the most humbled.

إِنَّ الَّذِينَ يُحَادِثُونَ اللَّهَ وَرَسُولَهُ أَوْلَئِكَ فِي
الآدَلَيْنَ ﴿١٨﴾

21. Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.

كَتَبَ اللَّهُ لِأَغْلِبِنَا أَنَا وَرَسُولِي إِنَّ
اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١٩﴾

22. You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit¹⁶⁴⁸ from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him – those are the party of Allāh. Unquestionably, the party of Allāh – they are the successful.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادِعُونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا أَبَاءَهُمْ أَوْ أَتْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أَوْلَئِكَ كَتَبَ
فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ
وَيُدْخِلُهُمْ جَنَّاتٍ نَّجَرِي مِنْ خَمْرًا الْأَنْهَرُ
خَلِيلِنِ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ أَوْلَئِكَ حِزْبُ اللَّهِ إِلَّا إِنْ حِزْبَ اللَّهِ
هُمُ الْفَلِحُونَ ﴿٢٠﴾

¹⁶⁴⁷They assume that their lies will be believed and that they will escape detection as they did in worldly life.

¹⁶⁴⁸i.e., "that which gives life," explained as the guidance of the Qur'aan or victory over their opponents.

*Sūrah al-Ḥashr¹⁶⁴⁹**Bismillāhir-Raḥmānir-Raheem*

سورة الحشر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatever is in the heavens and whatever is on the earth exalts Allāh,¹⁶⁵⁰ and He is the Exalted in Might, the Wise.
2. It is He who expelled the ones who disbelieved among the People of the Scripture¹⁶⁵¹ from their homes at the first gathering.¹⁶⁵² You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.
3. And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.
4. That is because they opposed Allāh and His Messenger. And whoever opposes Allāh – then indeed, Allāh is severe in penalty.
5. Whatever you have cut down of [their] palm trees or left standing

سَيَّجَ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ أَعْزَى الْحَكِيمِ ①

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ مِنْ دِيْرِهِمْ لِأَوَّلِ حَشْرٍ مَا طَنَثُمْ
أَنْ سَخَّرْ جُوَادًا وَظَنَنُوا أَنَّهُمْ مَانِعُهُمْ
حُصُونُهُمْ وَنَّ اللَّهُ فَاتَّهُمُ اللَّهُ مِنْ حَيْثُ
لَمْ يَحْتَسِبُوا وَقَدَّفَ فِي قُلُوبِهِمْ أَرْعَابًا
سُخْرُونَ بُيُوتِهِمْ بِأَيْدِيهِمْ وَأَبْدَى الْمُؤْمِنِينَ
فَاعْتَبِرُو يَتَأْوِلُ الْأَنْصَارِ ②

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَدَّهُمْ
فِي الْأَذْنَى وَلَمْ فِي الْآخِرَةِ عَذَابُ النَّارِ
③

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ
اللَّهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ④

مَا قَطَعْتُمْ مِنْ لِيَنَّةٍ أَوْ تَرَكْتُمُوهَا

¹⁶⁴⁹ *Al-Hashr*: The Gathering.

¹⁶⁵⁰ See footnote to 57:1.

¹⁶⁵¹ Referring to the Jews of Banun-Nadheer, who broke their pact with the Messenger of Allāh (ﷺ).

¹⁶⁵² This was the first time they had ever been gathered and expelled.

on their trunks – it was by permission of Allāh and so He would disgrace the defiantly disobedient.

فَإِيمَّةً عَلَى أُصُولِهَا فَيَدِينُ اللَّهُ وَلِيُخْزِيَ الْفَسِيقِينَ ﴿٦﴾

6. And what Allāh restored [of property] to His Messenger from them – you did not spur for it [in an expedition] any horses or camels,¹⁶⁵³ but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.
7. And what Allāh restored to His Messenger from the people of the towns – it is for Allāh and for the Messenger and for [his] near relatives¹⁶⁵⁴ and orphans and the needy and the [stranded] traveler¹⁶⁵⁵ – so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allāh; indeed, Allāh is severe in penalty.
8. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting [the cause of] Allāh and His Messenger, [there is also a share]. Those are the truthful.

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ حَيْلٍ وَلَا رَكَابٍ وَلِيَكُنَّ اللَّهُ يُسْلِطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرْبَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَأَئِنَّ السَّبِيلَ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا أَتَنَّكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَنَّكُمْ عَنْهُ فَاتَّهُوا وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٨﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرَجُوا مِنْ دِيْرِهِمْ وَأَمْوَالِهِمْ يَتَّغَوَّنَ فَضْلًا مِنْ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أَوْ لِكَ هُمُ الصَّادِقُونَ ﴿٩﴾

¹⁶⁵³ Meaning that they went through no hardship (i.e., war) to obtain it.

¹⁶⁵⁴ Those of Banū Hāshim and Banū Muṭṭalib, whom he (ﷺ) had prohibited from accepting zakāh.

¹⁶⁵⁵ This ruling concerning properties abandoned by an enemy without a war effort differs from that in Sūrah al-Anfāl, verse 41, which refers to spoils of war in which four fifths is distributed among those who fought in Allāh's cause.

9. And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them.¹⁶⁵⁶ They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the greed of his soul – it is those who will be the successful.

10. And [there is a share for] those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

11. Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone – ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.

12. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their

وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
سُجِّلُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا سِجْدَوْنَ فِي
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ
عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ هُنَّ حَصَاصَةً
وَمَنْ يُوقَ شَعْرَ نَفْسِهِ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٤﴾

وَالَّذِينَ حَاءُو مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا أَغْفِرْ لَنَا وَلَا خَوَّنَنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلَالًا لِلَّذِينَ
أَمْنَوْ رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿٥﴾

*أَلمْ تَرَ إِلَى الَّذِينَ تَاقَقُوا يَقُولُونَ
لِإِخْرَاهِنِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
لِئَنْ أُخْرِجْتُمْ لَتَخْرُجَ مَعَكُمْ وَلَا
نُطِيعُ فِيمَا كُمْ أَحَدًا أَبَدًا وَإِنْ قُوْتُلُمْ
لَتَنْصُرَنُكُمْ وَاللَّهُ يَشْهُدُ إِلَيْهِمْ لَكَذِبُونَ ﴿٦﴾

لِئَنْ أُخْرِجُوا لَا سَخْرُجُونَ مَعَهُمْ وَلِئَنْ
قُوْتُلُوا لَا يَنْصُرُوهُمْ وَلِئَنْ نَصْرُوهُمْ
لَوْلَىٰ الْأَدْبَرَ ثُمَّ لَا يُنْصَرُونَ ﴿٧﴾

¹⁶⁵⁶ Before the settlement of the emigrants (Muhājireen) among the Anṣār, for whom a share is delegated as well.

backs; then [thereafter] they will not be aided.

13. You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand.

14. They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

15. [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

16. [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."

17. So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

18. O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow – and fear Allāh. Indeed, Allāh is Aware of what you do.

19. And be not like those who forgot Allāh, so He made them forget

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِنْ أَنَّ اللَّهَ

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١﴾

لَا يُقْبَلُونَكُمْ جَيْعًا إِلَّا فِي قَرْيَةٍ مُحَصَّنَةٍ

أَوْ مِنْ وَرَاءِ جُدُرٍ بِأَسْهُمْ بَيْنَهُمْ شَدِيدٌ

خَسِبُهُمْ حَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ

قَوْمٌ لَا يَعْقِلُونَ ﴿٢﴾

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا دَاقُوا وَبَالَ

أَمْرِهِمْ وَهُمْ عَذَابُ أَلِيمٍ ﴿٣﴾

كَمَثَلَ الشَّيْطَنِ إِذْ قَالَ لِلإِنْسَنِ أَكُفِرْ

فَلَمَّا كَفَرَ قَالَ إِنِّي بِرِّيءٌ مِنْكَ إِنِّي أَخَافُ

اللَّهَ رَبِّ الْعَالَمِينَ ﴿٤﴾

فَكَانَ عَيْقِبَتَهُمَا أَتْهَمَا فِي الْأَنَارِ حَلَالِدِينِ فِيهَا

وَذَلِكَ جَزَاؤُ الظَّلَمِينَ ﴿٥﴾

يَأَيُّهَا الَّذِينَ إِذْ آمَنُوا أَتَقْوُا اللَّهَ وَلَنْ تُنْظَرْ

نَفْسٌ مَا قَدَّمَتْ لِغَدِيرٍ وَآتَقْوُا اللَّهَ إِنَّ اللَّهَ

خَيْرٌ بِمَا تَعْمَلُونَ ﴿٦﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَذْسَنُوهُمْ

themselves. Those are the defiantly disobedient.

20. Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise – they are the attainers [of success].
21. If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought.
22. He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed.¹⁶⁵⁷ He is the Entirely Merciful, the Especially Merciful.
23. He is Allāh, other than whom there is no deity, the Sovereign,¹⁶⁵⁸ the Pure,¹⁶⁵⁹ the Perfection,¹⁶⁶⁰ the Grantor of Security,¹⁶⁶¹ the Overseer,¹⁶⁶² the Exalted in Might,¹⁶⁶³ the Compeller,¹⁶⁶⁴ the Superior.¹⁶⁶⁵ Exalted is Allāh above whatever they associate with Him.

أَنفُسْهُمْ أَوْلَئِكَ هُمُ الْفَاسِقُونَ ﴿١﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِرُونَ ﴿٢﴾

لَوْ أَنَزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَرَأَيْتَهُ
خَشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتَلَكَّ
الْأَمْمَالُ نَصَرِهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٣﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَمُ الْغَيْبِ
وَالشَّهِيدَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٤﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُوسُ السَّلَمُ الْمُؤْمِنُ الْمُهَمَّدُ
الْعَزِيزُ الْجَبَارُ الْمَتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٥﴾

¹⁶⁵⁷ See footnotes to 6:73.

¹⁶⁵⁸ And owner of everything in existence.

¹⁶⁵⁹ i.e., transcendent above any aspect belonging to His creation. Also, the possessor and grantor of blessings.

¹⁶⁶⁰ Literally, "Free" from any imperfection. Also, "Peace" or "Soundness."

¹⁶⁶¹ And safety, i.e., reassurance that His promise is always fulfilled. Also, He who bestows faith.

¹⁶⁶² i.e., who observes, guards and protects. Also, "the Criterion."

¹⁶⁶³ Refer to footnote in 2:129.

¹⁶⁶⁴ Whose irresistible force is without limitation; the one above all things who compels the creation to be as He wills it. Also, "the Amender" or "the Rectifier" who repairs, restores, completes or sets something right once again, out of His mercy.

¹⁶⁶⁵ Supreme, complete and perfect in His essence, attributes and actions.

24. He is Allāh, the Creator,¹⁶⁶⁶ the Producer,¹⁶⁶⁷ the Fashioner;¹⁶⁶⁸ to Him belong the best names.¹⁶⁶⁹ What-ever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.¹⁶⁷⁰

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِلْأَسْمَاءِ
الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾



1666: i.e., He who destined existence for His creation.

1667: i.e., He who brings His creation into existence.

1668: i.e., He who gives every creation its particular form.

1669: Refer to the final paragraphs of the "Introduction" for a brief discussion of Allāh's names attributes.

1670: Refer to footnote in 6:18.

Sūrah al-Mumtahinah¹⁶⁷¹**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْمُمْتَحَنَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- O you who have believed, do not take My enemies and your enemies as allies,¹⁶⁷² extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for jihād [i.e., fighting or striving] in My cause and seeking means to My approval, [take them not as confidants]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.
- If they gain dominance over you, they would be [i.e., behave] to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.
- Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allāh, of what you do, is Seeing.
- There has already been for you an excellent pattern¹⁶⁷³ in

يَأَيُّهَا الَّذِينَ إِمَّا تَعْمَلُوا لَا تَتَكَبَّرُوْنَ عَدُوَّيْهِ
وَعَدُوُّكُمْ أُولَئِيَّةٌ تُلْقُوْنَ إِلَيْهِم بِالْمَوَدَّةِ
وَقَدْ كَفَرُوا بِمَا جَاءَهُمْ مِّنْ آللَّهِ حُكْمٌ حُكْمُهُمْ
أَرَرَسُولُ وَإِيَّاهُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ
كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَاتِّبَاعِي
مَرْضَاتِي تُسْرُونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَحْكَمْتُ وَمَا أَعْلَمُ وَمَنْ يَفْعَلْهُ مِنْكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلُ

إِنْ يَتَقْفِفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءٌ وَبَسْطُوا
إِيَّاهُمْ أَيْدِيهِمْ وَأَسْنَاهُمْ بِالْسُّوءِ وَوَدُوا لَوْ
تَكْفُرُوْنَ

لَنْ تَفْعَلُوكُمْ أَرْحَامُكُمْ وَلَا أَوْلَدُوكُمْ يَوْمَ
الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ

¹⁶⁷¹ Al-Mumtahinah: That (Sūrah) Which Examines. Also called "al-Mumtahanah," meaning "The Woman Examined."

¹⁶⁷²i.e., close associates and friends.

¹⁶⁷³An example to be followed.

Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" – except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

وَالَّذِينَ مَعْهُمْ إِذْ قَاتَلُوا لِقَوْمِهِمْ إِنَّا بِرَءٌّ عُوْنَى
مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرُتَمْ
بِكُمْ وَبِدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ
أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ
إِبْرَاهِيمَ لِأَبِيهِ لَا سَتَغْفِرُنَّ لَكَ وَمَا أَمْلَكَ
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَتَبْتَأْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤١﴾

5. Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."
6. There has certainly been for you in them an excellent pattern for anyone whose hope is in Allāh and the Last Day. And whoever turns away – then indeed, Allāh is the Free of need, the Praiseworthy.
7. Perhaps Allāh will put, between you and those to whom you have been enemies among them, affection. And Allāh is competent,¹⁶⁷⁴ and Allāh is Forgiving and Merciful.
8. Allāh does not forbid you from those who do not fight you

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَأَغْفِرْ
لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أَسْوَهُ حَسَنَةٌ لِمَنْ كَانَ
يَرْجُوا اللَّهَ وَآتَيْهِمْ الْآخِرَةَ وَمَنْ يَتَوَلَّ فَإِنَّ
الَّهَ هُوَ الْعَفْيُ الْحَمِيدُ ﴿٤٣﴾

*عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ
عَادَيْتُمْ مِنْهُمْ مَوْدَةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٤٤﴾

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْبِلُوكُمْ فِي

¹⁶⁷⁴To accomplish this or whatever He should will.

because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly.

9. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion – [forbids] that you make allies¹⁶⁷⁵ of them. And whoever makes allies of them, then it is those who are the wrongdoers.

10. O you who have believed, when the believing women come to you as emigrants, examine [i.e., test] them. Allāh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e., the disbelievers] what they have spent.¹⁶⁷⁶ And there is no blame upon you if you marry them when you have given them their due compensation [i.e., mahr]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e., the disbelievers] ask for what they have spent.¹⁶⁷⁷

الَّذِينَ وَلَمْ يُخْرِجُوكُمْ مِّن دِيْرِكُمْ أَنْ تَبْرُوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤﴾

إِنَّمَا يَهْكِمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الْأَرْضِ وَأَخْرَجُوكُمْ مِّن دِيْرِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَنَّجَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ جُنُلٌ هُنَّ وَلَا هُنَّ شَكُلُونَ هُنَّ وَأَتُوهُمْ مَا أَنْفَقُوا وَلَا جُناحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا أَتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصْمَ الْكَوَافِرِ وَسْقُلُوا مَا أَنْفَقْتُمْ وَلَا يَسْعَلُوا مَا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦﴾

¹⁶⁷⁵ See footnote to verse 1 of this sūrah.

¹⁶⁷⁶ For marriage, i.e., compensate their loss.

¹⁶⁷⁷ When a disbelieving wife chose to join the disbelievers, a Muslim husband could demand in return the equivalent of her *mahr*. Likewise, the disbelievers had a similar right when a believing woman joined the Muslims. This and the following verses were revealed subsequent to the Treaty of al-Ḥudaybiyyah.

That is the judgement of Allāh;
He judges between you. And
Allāh is Knowing and Wise.

11. And if you have lost any of your wives to the disbelievers and you subsequently obtain [something],¹⁶⁷⁸ then give those whose wives have gone the equivalent of what they had spent. And fear Allāh, in whom you are believers.
12. O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs,¹⁶⁷⁹ nor will they disobey you in what is right – then accept their pledge and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.
13. O you who have believed, do not make allies of a people with whom Allāh has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the companions [i.e., inhabitants] of the graves.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاحِهِمْ إِلَى الْكُفَّارِ
فَعَاكِبُتُمْ فَقَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاحُهُمْ
مِّثْلَ مَا أَنْفَقُوا وَأَنْفَقُوا اللَّهُ الَّذِي أَنْتُمْ بِهِ
مُؤْمِنُونَ ⑤

يَتَأْمِنُهَا اللَّهُ إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ يُبَايِعْنَكَ
عَلَىٰ أَنْ لَا يُشْرِكُنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرُقْنَ
وَلَا يَرْبِّنَ وَلَا يَقْتُلْنَ أُولَئِدَهُنَّ وَلَا يَأْتِنَ
بِبُهْتَانٍ يَفْتَرِيهُنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِيَنَكَ فِي مَعْرُوفٍ فَبَأْيَعْنَهُنَّ
وَأَسْتَغْفِرُ لَهُنَّ اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ⑥

يَتَأْمِنُهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّنَ قَوْمًا غَضِيبَ
الَّهُ عَلَيْهِمْ قَدْ يَسُوُّا مِنَ الْآخِرَةِ كَمَا
يَسُّ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ⑦

¹⁶⁷⁸ From the side of the disbelievers, i.e., war booty or a believing woman seeking refuge with the Muslims.

¹⁶⁷⁹ This is an allusion to pregnancy and childbirth, i.e., to falsely attribute a child (whether adopted or born of adultery) to a woman's husband.

Sūrah aṣ-Ṣaff¹⁶⁸⁰**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الصَّافُ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Whatever is in the heavens and whatever is on the earth exalts Allāh,¹⁶⁸¹ and He is the Exalted in Might, the Wise.
2. O you who have believed, why do you say what you do not do?
3. Greatly hateful in the sight of Allāh is that you say what you do not do.
4. Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.
5. And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allāh to you?" And when they deviated, Allāh caused their hearts to deviate. And Allāh does not guide the defiantly disobedient people.
6. And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."¹⁶⁸² But

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

وَهُوَ أَعْزَىُ الْحَكَمِ ﴿١﴾

يَنَائِيْهَا الَّذِيْنَ ءاْمَنُوا لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ﴿٢﴾

كَبُرُّ مَقْتَنِيْ عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا
تَفْعَلُونَ ﴿٣﴾

إِنَّ اللَّهَ يُحِبُّ الَّذِيْنَ يُقْبَلُونَ فِي
سَيِّلِهِ صَفَّا كَأَنَّهُمْ بُنْيَيْنَ مَرْصُوصُنَ ﴿٤﴾

وَإِذَا قَالَ مُوسَى لِقَوْمِهِ يَقُولُونَ لَمْ
تُؤْدُونِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ فَلَمَّا رَأَوْا أَرْزَاعَ اللَّهِ قُلُوبُهُمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

وَإِذَا قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنَيْ إِسْرَائِيلَ
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِمَا بَيْنَ
يَدَيَّ مِنَ الْتَّوْرَةِ وَمُبَيِّنًا بِرَسُولٍ يَأْتِي مِنْ
بَعْدِي أَتَمُهُ أَمْ حَدُّ فَلَمَّا جَاءُهُمْ بِالْبَيِّنَاتِ
قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

¹⁶⁸⁰As-Ṣaff. The Row.

¹⁶⁸¹See footnote to 57:1.

¹⁶⁸²Another name of Prophet Muḥammad (ﷺ).

when he came to them with clear evidences, they said, "This is obvious magic."¹⁶⁸³

7. And who is more unjust than one who invents about Allāh untruth while he is being invited to Islām. And Allāh does not guide the wrongdoing people.
8. They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.
9. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.
10. O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?
11. [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew.
12. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.
13. And [you will obtain] another [favor] that you love – victory

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَىٰ اللَّهِ الْكَذِبَ
وَهُوَ يُدْعَى إِلَىٰ إِلَيْسَلَمٍ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٣﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ
مُّمِّ ثُورِهِ وَلَوْ كَرِهَ الْكُفَّارُونَ ﴿٤﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِإِلَهَدِي وَدِينِ
الْحَقِّ لِيُظَهِّرُهُ عَلَىٰ الَّذِينَ كُلِّمَهُ وَلَوْ كَرِهَ
الْمُنَتَّرُونَ ﴿٥﴾

يَأَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذْلَكُمْ عَلَىٰ تَخْرِيقِ
تُنْجِيْكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿٦﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَجَنَاحِدُونَ فِي
سَيْلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٧﴾

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّتِنَّ حَبْرِي
مِنْ حَتَّهَا الْأَهْبَرُ وَمَسِكَنَ طَيْبَةً فِي جَنَّتِنَّ
عَدْنِ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨﴾

وَأَخْرَىٰ تُحِبُّهَا نَصْرٌ مِنْ اللَّهِ وَفَتحٌ قَرِيبٌ

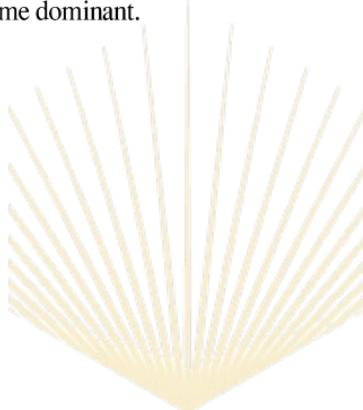
1683 i.e., fraud or deception.

from Allāh and an imminent conquest; and give good tidings to the believers.

14. O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are supporters of Allāh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

وَبَشِّرْ الْمُؤْمِنِينَ ﴿٣﴾

يَنَأِيهَا الَّذِينَ ءاْمَنُوا كُوْنُوا اَنْصَارَ اللَّهِ كَمَا
قَالَ عِيسَى اَبْنُ مَرْيَمَ لِلْحَوَارِيْنَ مَنْ اَنْصَارِي
إِلَى اللَّهِ قَالَ اَلْحَوَارِيْنَ هُنَّ اَنْصَارُ اللَّهِ
فَعَامَتْ طَائِفَةٌ مَنْ بَغَى إِسْرَائِيلَ
وَكَفَرَتْ طَائِفَةٌ فَأَيَّدَنَا الَّذِينَ ءاْمَنُوا عَلَى
عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿٤﴾



*Sūrah al-Jumu'ah¹⁶⁸⁴**Bismillāhir-Rahmānir-Raheem***سُورَةُ الْجُمُعَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Whatever is in the heavens and whatever is on the earth is exalting Allāh,¹⁶⁸⁵ the Sovereign, the Pure, the Exalted in Might, the Wise.¹⁶⁸⁶
2. It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom [i.e., the sunnah] – although they were before in clear error –
3. And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.
4. That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty.
5. The example of those who were entrusted with the Torah and then did not take it on¹⁶⁸⁷ is like that of a donkey who carries volumes [of books].¹⁶⁸⁸ Wretched is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people.

يُسَيِّدُ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

الْكَلِيلُ الْقَدُوسُ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي بَعَثَ فِي الْأَمَمِينَ رَسُولًا مِّنْهُمْ

يَتَلَوُ عَلَيْهِمْ إِاتِيَّتِهِ وَبُرِيَّكُمْ وَيَعْلَمُهُمْ

الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَفِي

ضَلَالٍ مُّبِينٍ ﴿٢﴾

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوْهُمْ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٣﴾

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو

الْفَضْلِ الْعَظِيمِ ﴿٤﴾

مَثُلُ الَّذِينَ حُمِلُوا التَّوْرِيدَةَ ثُمَّ لَمْ سَخِّمُوهَا

كَمَثُلَ الْجِمَارِ سَخِّمُ أَسْفَارًا يَتَسَّ مَثُلُ

الْقَوْمِ الَّذِينَ كَذَّبُوا بِعَايَتِ اللَّهِ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

¹⁶⁸⁴ *Al-Jumu'ah*: Friday.

¹⁶⁸⁵ See footnote to 57:1.

¹⁶⁸⁶ Refer to footnotes for 59:23.

¹⁶⁸⁷ i.e., neglected their responsibility towards it by not putting its teachings into practice.

¹⁶⁸⁸ But does not benefit from their contents.

6. Say, "O you who are Jews, if you claim that you are allies of Allāh, excluding the [other] people, then wish for death, if you should be truthful."

قُلْ يَأَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَمْتُمْ
أَنَّكُمْ أَوْيَاءٌ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا
الْمَوْتَ إِنْ كُنْتُمْ صَدِيقِينَ ﴿٥﴾

7. But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers.

وَلَا يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُ أَيْدِيهِمْ
وَاللَّهُ عَلَيْمٌ بِالظَّالِمِينَ ﴿٦﴾

8. Say, "Indeed, the death from which you flee – indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفْرُونَ مِنْهُ فَإِنَّهُ
مُلْقِيْكُمْ ثُمَّ تُرْدُونَ إِلَى عِلْمِ الْغَيْبِ
وَالشَّهَدَةِ فَيُنَيِّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

9. O you who have believed, when [the adhān] is called for the prayer on the day of Jumu‘ah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew.

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ
مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨﴾

10. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَاتَّشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿٩﴾

11. But [on one occasion] when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allāh is better than diversion and than a transaction, and Allāh is the best of providers."

وَإِذَا رَأَوْا تِجْرَةً أَوْ هَوَاءً أَنْفَضُوا إِلَيْهَا
وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنْ
اللَّهُو وَمِنْ آلِ التَّبَارِقِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١٠﴾

*Sūrah al-Munāfiqūn*¹⁶⁸⁹*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْمُنَافِقُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars.
- They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing.
- That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.
- And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up¹⁶⁹⁰ – they think that every shout is against them. They are the enemy, so beware of them. May Allāh destroy them; how are they deluded?
- And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.
- It is all the same for them whether you ask forgiveness for

إِذَا جَاءَكُمُ الْمُنَافِقُونَ قَالُوا نَشَهِدُ إِنَّا
لَرَسُولُ اللَّهِ وَأَنَّهُ يَعْلَمُ إِنَّا لَرَسُولُهُ وَاللَّهُ
يَشْهِدُ إِنَّ الْمُنَافِقِينَ لَكَذِبُونَ ﴿١﴾

أَخْذَنُوا أَيْمَنَهُمْ جُنَاحَهُ فَصَدَوْا عَنْ سَبِيلِ
اللَّهِ إِلَيْهِمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَبِعَ عَلَىٰ
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكُمْ أَجْسَامُهُمْ وَإِنْ
يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَائِنُهُمْ حُشْبٌ
مُسَنَّدٌ شَكَسُبُونَ كُلُّ صَيْحَةٍ عَلَيْهِمْ هُمْ
الْعُدُوُّ فَاقْتَدِرُهُمْ فَقَاتَلُهُمُ اللَّهُ أَنَّ يُؤْفَكُونَ
﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ
اللَّهِ لَوْرَا رُءُوسُهُمْ وَرَأْيَتُهُمْ يَصْدُونَ وَهُمْ
مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرَتْ لَهُمْ أَمْ لَمْ

1689 *Al-Munāfiqūn*: The Hypocrites.

1690 i.e., bodies with empty minds and empty hearts.

them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people.

تَسْتَغْفِرُهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١﴾

7. They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belong the depositories of the heavens and the earth, but the hypocrites do not understand.
8. They say, "If we return to al-Madīnah, the more honored [for power] will surely expel therefrom the more humble." And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.
9. O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that – then those are the losers.
10. And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous."
11. But never will Allāh delay a soul when its time has come. And Allāh is Aware of what you do.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَى مَنْ عِنْدَ
رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَهُ حَرَبٌ
السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا
يَفْقَهُونَ ﴿٢﴾

يَقُولُونَ لَئِنْ رَجَعَنَا إِلَى الْمَدِينَةِ
لَيُخْرِجَنَّ الْأَعْزَمِينَ مِنَ الْأَذَلَّ وَلَهُ
الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٣﴾

يَنْأَيُهُمُ الَّذِينَ ءاْمَنُوا لَا تُلْهِمُ أَمْوَالُكُمْ وَلَا
أَوْنَدُكُمْ عَن ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤﴾

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ
يَأْتِيَ أَحَدُكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا
أَخْرَجْتَنِي إِلَى أَحْلِ قَرِيبٍ فَأَصَدِّقَ وَأَنْكِنَ
مِنَ الْصَّالِحِينَ ﴿٥﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ
حَبِّرٌ بِمَا تَعْمَلُونَ ﴿٦﴾

Sūrah at-Taghābun¹⁶⁹¹**Bismillāhir-Rahmānir-Raheem****سُورَةُ التَّغَابْنِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Whatever is in the heavens and whatever is on the earth is exalting Allāh.¹⁶⁹² To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.
2. It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing.
3. He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.
4. He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allāh is Knowing of that within the breasts.
5. Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.
6. That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allāh dispensed [with them]; and Allāh is Free of need and Praiseworthy.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَرَكُمْ فَأَحَسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُتُّرُونَ وَمَا تُعْلَمُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الْأَصْدُورِ

أَلَّمْ يَأْتِكُمْ بِنَبْيُوا الَّذِينَ كَفَرُوا مِنْ قَبْلِ فَذَاقُوا وَبَالَّا أَمْرِهِمْ وَهُمْ عَذَابُ أَلِيمٍ

ذَلِكَ بِأَنَّهُ رَبُّكُمْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبْشِرْ يَهْدُونَا فَكَفَرُوا وَتَوَلُّوا وَآسْتَغْفِرُنَا اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ

¹⁶⁹¹At-Taghābun: Deprivation, another name for the Day of Judgement. See footnote 1569.

¹⁶⁹²See footnote to 57:1.

7. Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy."

رَعْمَ الَّذِينَ كَفَرُوا أَنَّ لَنْ يُبَعَّثُوا فَلْ يَأْتِي
وَرَبِّنَا لَتُبَعَّثُ ثُمَّ لَتُبَيَّثُ بِمَا عَمِلْتُمْ وَذَلِكَ
عَلَى اللَّهِ يَسِيرٌ ﴿١﴾

8. So believe in Allāh and His Messenger and the light [i.e., the Qur'ān] which We have sent down. And Allāh is Aware of what you do.

فَقَامُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا
وَاللَّهُ بِمَا تَعْمَلُونَ حَمِيرٌ ﴿٢﴾

9. The Day He will assemble you for the Day of Assembly – that is the Day of Deprivation.¹⁶⁹³ And whoever believes in Allāh and does righteousness – He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

يَوْمَ تَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ
الْتَّغَابُونَ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُكَفَّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخَلْ حَيَّرَى
مِنْ تَحْتَهَا الْأَنْتَهِيَّةِ حَلِيلِنَّ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣﴾

10. But the ones who disbelieved and denied Our verses – those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِيَوْمِنَا
أُولَئِكَ أَصْحَابُ النَّارِ حَلِيلِنَّ فِيهَا وَبَسَّ
الْمَصِيرُ ﴿٤﴾

11. No disaster strikes except by permission of Allāh. And whoever believes in Allāh – He will guide his heart. And Allāh is Knowing of all things.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا يَادِنُ اللَّهُ وَمَنْ
يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ يَكُلُّ شَيْءٍ عَلَيْهِ
﴿٥﴾

12. And obey Allāh and obey the Messenger; but if you turn away – then upon Our Messenger is only [the duty of] clear notification.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَهُ فَإِنْ تَوَلَُّمْ
فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٦﴾

¹⁶⁹³"At-Taghābun" suggests having been outdone by others in the acquisition of something valued. That Day, the disbelievers will suffer the loss of Paradise to the believers.

13. Allāh – there is no deity except Him. And upon Allāh let the believers rely.
14. O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive – then indeed, Allāh is Forgiving and Merciful.
15. Your wealth and your children are but a trial, and Allāh has with Him a great reward.
16. So fear Allāh as much as you are able and listen and obey and spend [in the way of Allāh]; it is better for your selves. And whoever is protected from the greed of his soul – it is those who will be the successful.
17. If you loan Allāh a goodly loan, He will multiply it for you and forgive you. And Allāh is [most] Appreciative¹⁶⁹⁴ and Forbearing,¹⁶⁹⁵
18. Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١﴾

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢﴾

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٣﴾

فَانْقُوْا إِلَهَ مَا أَسْتَطَعْتُمْ وَآسْمَعُوا وَأَطْبِعُوا وَأَنْفِقُوا خَيْرًا لَا نَفْسٌ كُمْ وَمَنْ يُوقَ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعِّفُهُ لَكُمْ وَيَغْفِرُ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿٥﴾

عَلِمَ الْغَيْبُ وَالشَّهِدَةُ الْعَرِيزُ الْحَكِيمُ ﴿٦﴾

¹⁶⁹⁴Who gives much in return for little.

¹⁶⁹⁵Refer to footnote in 2:225.

Sūrah at-Talāq¹⁶⁹⁶**Bismillāhir-Rahmānir-Raheem****سُورَةُ الطَّلاقِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period,¹⁶⁹⁷ and fear Allāh, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allāh. And whoever transgresses the limits of Allāh has certainly wronged himself. You know not; perhaps Allāh will bring about after that a [different] matter.¹⁶⁹⁸

2. And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allāh. That is instructed to whoever should believe in Allāh and the Last Day. And whoever fears Allāh – He will make for him a way out¹⁶⁹⁹

يَأَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ الْبَسَاءَ فَطَلِقُوهُنَّ
لِعِدَّتِهِنَّ وَاحْصُوْا الْعِدَّةَ وَاتَّقُوا اللَّهَ
رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُوْتِهِنَّ وَلَا
سَخَرْجُهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِيشَةٍ مُّبَيِّنَةٍ
وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعْلَ اللَّهِ
تُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْدِدُوا دَوْيَ عَدْلٍ
مِنْكُمْ وَأَقِيمُوا الشَّهَدَةَ لِلَّهِ ذَلِكُمْ
يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَنْ يَتَّقِيَ اللَّهَ سُبْحَانَهُ مُخْرِجًا ﴿٢﴾

¹⁶⁹⁶At-Talāq: Divorce.

¹⁶⁹⁷See rulings in 2:228-233. A wife should not be divorced except after the completion of her menstrual period but before sexual intercourse has occurred, or else during a confirmed pregnancy. The pronouncement of divorce begins her waiting period (*Iddah*).

¹⁶⁹⁸Such as regret or renewed desire for the wife.

¹⁶⁹⁹i.e., relief from distress.

3. And will provide for him from where he does not expect. And whoever relies upon Allāh – then He is sufficient for him. Indeed, Allāh will accomplish His purpose. Allāh has already set for everything a [decreed] extent.

وَبِرَزْقٍ مِّنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ
عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِلَغَ أَمْرَهُ
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٧﴾

4. And those who no longer expect menstruation among your women – if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth.¹⁷⁰⁰ And whoever fears Allāh – He will make for him of his matter ease.

وَالَّتِي يَئِسَنَ مِنَ الْمَحِيضِ مِنْ نِسَاءِكُمْ
إِنْ أَرَتُبْتُمْ فَعَدْهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ
سَخْضَنْ وَأَوْلَتِ الْأَحْمَالَ أَجْهَنَّ أَنْ يَضَعَنَّ
حَمْلَهُنَّ وَمَنْ يَتَقَرَّبَ إِلَيْهِ سَيَجْعَلُ لَهُ مِنْ أَمْرِهِ
يُسْرًا ﴿٨﴾

5. That is the command of Allāh, which He has sent down to you; and whoever fears Allāh – He will remove for him his misdeeds and make great for him his reward.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَقَرَّبَ إِلَيْهِ
يُكَفَّرُ عَنْهُ سَيِّئَاتِهِ وَيُعَظِّمُ لَهُ أَجْرًا ﴿٩﴾

6. Lodge them¹⁷⁰¹ [in a section] of where you dwell out of your means and do not harm them in order to oppress them.¹⁷⁰² And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him [i.e., the father] another woman.¹⁷⁰³

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنَتُمْ مِنْ وُجْدِكُمْ
وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ
أَوْلَتِ حَمْلًا فَانْقِضُوا عَلَيْهِنَّ حَتَّى يَضَعَنَّ
حَمْلَهُنَّ فَإِنْ أَرَضَعْنَ لَكُمْ فَقَاتُوهُنَّ
أُجُورَهُنَّ وَاتَّمُرُوا بِيَنْكُرُ بِعَرْوَفٍ وَإِنْ تَعَاسرُمُ
فَسَتُرْضِعُ لَهُ أُخْرَى ﴿١٠﴾

1700 The ruling concerning pregnancy applies also in the case of the husband's death.

1701 During their waiting period (referring to wives whose divorce has been pronounced).

1702 So that they would be forced to leave or to ransom themselves.

1703 See 2:233.

7. Let a man of wealth spend from his wealth, and he whose provision is restricted – let him spend from what Allāh has given him. Allāh does not charge a soul except [according to] what He has given it. Allāh will bring about, after hardship, ease [i.e., relief].

8. And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.

9. And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss.

10. Allāh has prepared for them a severe punishment; so fear Allāh, O you of understanding who have believed. Allāh has sent down to you a message [i.e., the Qur'ān].¹⁷⁰⁴

11. [He sent] a Messenger [i.e., Muḥammad (ﷺ)] reciting to you the distinct verses of Allāh that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allāh and does righteousness – He will admit him into gardens beneath which rivers flow to abide therein forever. Allāh will have perfected for him a provision.

لِيُنْفِقُ ذُو سَعْيَةٍ مِّنْ سَعْيِهِ وَمَنْ قُدْرَةُ عَلَيْهِ
رِزْقُهُ فَلَا يُنْفِقُ مِمَّا أَتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ
نَفْسًا إِلَّا مَا أَتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ
يُسْرًا

وَكَانُوا مِنْ قَرِيبَةِ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ
فَحَاسَبَهُمْ حِسَابًا شَدِيدًا وَعَذَابًا
عَذَابًا نُكَرًا

فَذَاقُتْ وَبَالَ أَمْرِهَا وَكَانَ عِنْقَةً أَمْرِهَا
خُسْرًا

أَعَدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاقْتُلُوا اللَّهَ
يَنْأُونَ الْأَلْبَبِ الَّذِينَ ءامَنُوا قَدْ أَنْزَلَ اللَّهُ
إِلَيْكُمْ ذِكْرًا

رَسُولًا يَتَلَوَّ عَلَيْكُمْ ءاِيَاتِ اللَّهِ مُبَيِّنَاتٍ
لِيُخَرِّجَ الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنَ الظُّلُمَاتِ إِلَى الْنُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ
وَيَعْمَلْ صَلِحًا يُدْخِلُهُ جَنَّتِ تَحْرِي من
نَّهَرِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا أَبَدًا قَدْ أَحَسَنَ

الَّهُ لَهُ رِزْقًا

¹⁷⁰⁴Some scholars have interpreted "dhikr" here as "a reminder," meaning the Messenger (ﷺ), since he is mentioned in the following verse.

12. It is Allāh who created seven heavens and of the earth, the like of them.¹⁷⁰⁵ [His] command descends among them so you may know that Allāh is over all things competent and that Allāh has encompassed all things in knowledge.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ
مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَيْءٍ عِلْمًا ﴿١﴾



¹⁷⁰⁵i.e., a similar number: seven.

Sūrah at-Taḥreem¹⁷⁰⁶**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ التَّحْرِيمِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful.

2. Allāh has already ordained for you [Muslims] the dissolution of your oaths.¹⁷⁰⁷ And Allāh is your protector, and He is the Knowing, the Wise.

3. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware."

4. If you two [wives] repent to Allāh, [it is best], for your hearts have deviated. But if you cooperate against him – then indeed Allāh is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

5. Perhaps his Lord, if he divorced you [all], would substitute for him

يَأَيُّهَا النَّبِيُّ لَمْ تُحِرِّمْ مَا أَحَلَّ اللَّهُ لَكَ
تَبَغِي مَرَضَاتٍ أَرْوَاجَكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ

①

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلِةً أَيْمَنِكُمْ وَاللَّهُ
مَوْلَانُكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

②

وَإِذْ أَسْرَ النَّبِيَّ إِلَى بَعْضِ أَرْوَاجِهِ حَلِيَّاً
فَلَمَّا نَبَأَتْ بِهِ وَأَظَهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ
بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا
بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي
الْعَلِيمُ الْخَبِيرُ

③

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَّتْ قُلُوبُكُمَا وَإِنْ
تَظَاهِرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجَبَرِيلُ
وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ
ظَهِيرٌ

④

عَسَى رَبُّهُ إِنْ طَلَقْكُنَّ أَنْ يُبَدِّلَهُ أَرْوَاجًا

¹⁷⁰⁶At-Taḥreem: Prohibition.

¹⁷⁰⁷By means of a *kaffārah* (expiation). This is required when one is unable to fulfill an oath or when one has taken an oath which would not be pleasing to Allāh (*subhānahu wa ta'ālā*). See 5:89.

wives better than you – submitting [to Allāh], believing, devoutly obedient, repentant, worshipping, and traveling¹⁷⁰⁸ – [ones] previously married and virgins.

حَتَّرَا مِنْكُنَّ مُسْلِمِتِي مُؤْمِنَتِي قَنْبَتِي
تَبَيَّنَتِي عَيْدَاتِي سَتِّيَّهَاتِي تَبَيَّنَتِي وَأَبَكَارًا

⑩

6. O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.

يَأَيُّهَا الَّذِينَ آمَنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِيْكُمْ
نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَئِكَةٌ غِلَاظٌ شَدَادٌ لَا يَعْصُونَ اللَّهَ مَا
أَمْرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِنُونَ ⑪

7. O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

يَأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْذِيزُوا الْيَوْمَ إِنَّمَا
يُجْزِيُونَ مَا كُنُّتُمْ تَعْمَلُونَ ⑫

8. O you who have believed, repent to Allāh with sincere repentance. Perhaps¹⁷⁰⁹ your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

يَأَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً
نَصُوحًا عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ
سَيِّعَاكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَرُ يَوْمًا لَا يُخْزِي اللَّهُ الَّذِي
وَالَّذِينَ آمَنُوا مَعَهُمْ نُورُهُمْ يَسْعَى بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتَمْمِنَ لَنَا
نُورَنَا وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ⑬

9. O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

يَأَيُّهَا النَّبِيُّ جَهِيدُ الْكُفَّارَ وَالْمُنْتَقِيقِينَ
وَأَغْلِظُ عَلَيْهِمْ وَمَا وَلَهُمْ جَهَنَّمُ وَبِئْسَ
الْمَهْمِرُ ⑭

¹⁷⁰⁸Emigrating for the cause of Allāh. Another meaning is "given to fasting."

¹⁷⁰⁹i.e., it is expected or promised.

10. Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them,¹⁷¹⁰ so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."

صَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا أَمْرَاتٍ
نُوحٍ وَأَمْرَاتٍ لُوطٍ كَانَتَا نَحْنَ عَبْدَنِينَ
مِنْ عِبَادِنَا صَالِحَيْنَ فَخَاتَاهُمَا فَلَمْ يُغْيِيَا
عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقَوْلَيْنَ أَدْخَلَا النَّارَ
مَعَ الْأَذْلِينَ ﴿١٧﴾

11. And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءاْمَنُوا أَمْرَاتٍ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا
فِي الْجَنَّةِ وَخَيْرًا مِنْ فِرْعَوْنَ وَعَمَلِيهِ
وَخَيْرًا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾

12. And [the example of] Mary, the daughter of 'Imrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

وَمَرِيمَ ابْنَتَ عُمَرَانَ الَّتِي أَحْصَنَتْ فَرَجَهَا
فَنَنْفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ
بِكَلِمَتِ رَبِّهَا وَكُبِيْرَهَا وَكَانَتْ مِنَ الْقَانِتِينَ
﴿١٩﴾

¹⁷¹⁰In the matter of religion.