

Sūrah al-Mujādilah¹⁶³⁸

Bismillāh-Raḥmānir-Raḥeem

سُورَةُ الْمَجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. 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.
2. Those who pronounce thihār¹⁶³⁹ 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.
3. 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.
4. 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 تُجَادِلُكَ فِي زَوْجِهَا
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِّنْ نِّسَائِهِمْ مَا
هِيَ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ إِلَّا الَّتِي
وَلَدَتْهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُكْرًا مِّنَ
الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ
يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ بِهِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِّن قَبْلِ أَنْ يَتَمَاسَا فَمَن لَّمْ يَسْتَطِعْ
فَارْطَاعَ سِتِّينَ مِسْكِينَ ذَٰلِكَ لِمُؤْمِنُوا بِاللَّهِ

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

¹⁶³⁹The 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).

¹⁶⁴⁰See 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 ۖ وَتِلْكَ حُدُودُ اللَّهِ ۖ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿٥٨﴾

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

إِنَّ الَّذِينَ يُخَادُّونَ اللَّهَ وَرَسُولَهُ كُتِبُوا كَمَا
كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَقَدْ أَنْزَلْنَا آيَاتٍ
يَبَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥٩﴾

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

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا
أَحْصَاهُ اللَّهُ وَسُوهُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ ﴿٦٠﴾

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.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ ۖ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ
إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَا آدَتَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ
مَعَهُمْ أَيَّنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا
يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦١﴾

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

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ
يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ
بِالْآثِمِ وَالْعَادُونَ ۚ وَمَعْصِمَتِ الرَّسُولِ وَإِذَا

¹⁶⁴¹See footnote to 4:79.

¹⁶⁴²Through 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 يُحَيِّكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ
الْمَصِيرُ ﴿٥٨﴾

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا
تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَتَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٥٩﴾

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ
الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا
بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا
فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ
وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ
ءَامَنُوا 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.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا سَجَيْتُمْ الرَّسُولَ
فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ
خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١١﴾

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.

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ
صَدَقَتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
فَأَقِمْوَا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾

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].

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ
عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴾ ﴿١٣﴾

15. Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿١٤﴾

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.

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ
اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٥﴾

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

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ
اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿١٦﴾

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.
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.
20. Indeed, the ones who oppose Allāh and His Messenger – those will be among the most humbled.
21. Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.
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.

يَوْمَ يَعْتَصِمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا تَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

أَسْتَحْذِرُ عَلَيْهِمُ الشَّيْطَانَ فَأَنَاسَهُمْ ذِكْرُ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

إِنَّ الَّذِينَ يُخَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ
فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ
هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

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'an or victory over their opponents.

Sūrah al-Ḥaṣhr¹⁶⁴⁹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْحَشْرِ

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

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ
أَنْ تَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَا نَعْتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَنزَلَهُمُ اللَّهُ مِنْ حَيْثُ
لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
يَخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَتَاوَلَى الْأَبْصَرِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ
فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۖ وَمَنْ يُشَاقِ
اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

مَا قَطَعْتُمْ مِّن لِّيْنَةٍ أَوْ نَزَعْتُمْهَا

¹⁶⁴⁹ Al-Ḥaṣhr: 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.

فَأَيَّمَهُ عَلَىٰ أَصُولَهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ
الْفَاسِقِينَ ﴿٦٥﴾

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.

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَنْ كُنَّ اللَّهُ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

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.

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ
فِلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦٧﴾

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.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ
دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ
هُمُ الصَّادِقُونَ ﴿٦٨﴾

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 تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ
عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٩﴾

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ
ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

﴿١١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَافَقُوا يَقُولُونَ
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا
نُطِيعَ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

لَئِنْ أُخْرِجُوا لَا سَخِرُجُون مَعَهُمْ وَإِنْ
قُوتِلُوا لَا يَنْصُرُوهُمْ وَإِنْ يَنْصُرُوهُمْ
لَيُؤْلِنَ الْأَدْبَرَ ثُمَّ لَا يُصَرُّونَ ﴿١٣﴾

¹⁶⁵⁶Before 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.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

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.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ
أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ
خَسِبَهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

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.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

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."

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

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.

فَكَانَ عَقِبَهُمَا اتِّخَاذٌ فِي النَّارِ خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاؤُ الظَّالِمِينَ ﴿١٧﴾

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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

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

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ

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.

أَنفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٦٨﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٦٩﴾

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَهُ
خَشِيعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ
الْأَمْثَلُ نُصْرَتُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٧٠﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٧١﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٧٢﴾

¹⁶⁵⁷See footnotes to 6:73.

¹⁶⁵⁸And owner of everything in existence.

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

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

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

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

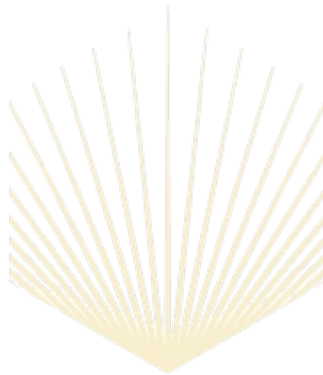
¹⁶⁶³Refer to footnote in 2:129.

¹⁶⁶⁴Whose 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.

¹⁶⁶⁵Supreme, 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 الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾



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

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

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

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

¹⁶⁷⁰Refer to footnote in 6:18.

Sūrah al-Mumtaḥinah¹⁶⁷¹**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْمُؤْتَحِنَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. 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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي
وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ
كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ
مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

2. 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.

إِن يَتَّقِفُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَسْطُوبُوا
إِلَيْكُمْ أَيْدِيهِمْ وَأَلْسِنَتُهُم بِالسُّوءِ وَوَدُّوا لَوْ
نَكْفُرُونَ ﴿٢﴾

3. 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.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ
الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٣﴾

4. There has already been for you an excellent pattern¹⁶⁷³ in

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ

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

¹⁶⁷² i.e., close associates and friends.

¹⁶⁷³ An 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.

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

وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦٠﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٢﴾

﴿٦٣﴾ عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٤﴾

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ 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.

الَّذِينَ وَلَمْ تَخْرِجُوهُمْ مِّن دِينِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٦٠﴾

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.

إِنَّمَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُم فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِينِكُمْ وَظَهَرُوا عَلَيْكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦١﴾

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِهْجِرَاتٍ فَمَا تَحْجُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُم أَن تَنْكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَرِ وَسَلُّوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ذَٰلِكُمْ حُكْمُ اللَّهِ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٢﴾

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-Hudaybiyyah.

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.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ
فَعَاقِبْتُمْ فَانْكَحُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ
مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ
مُؤْمِنُونَ ﴿١١﴾

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.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ
عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ
وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَدَهُنَّ وَلَا يَأْتِينَ
بِهَتْنٍ يَفْتَرِيْنَهُ بَيْنَ أَيْدِيْنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِيْنَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ
وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ
اللَّهُ عَلَيْهِمْ قَدْ يَسُوءُ مِنَ الْآخِرَةِ كَمَا
يَسِئَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

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

¹⁶⁷⁹This 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 الصَّفِّ

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 Muḥammad], 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 السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ﴿٢﴾

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا
تَفْعَلُونَ ﴿٣﴾

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي
سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَنٌ مَّرْصُوصٌ ﴿٤﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومِ لِمَ
تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ
يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ
بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ
قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾

¹⁶⁸⁰ Aṣ-Ṣaff: The Row.¹⁶⁸¹ See footnote to 57:1.¹⁶⁸² Another 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 مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ
وَهُوَ يَدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ
مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٩﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلَّكُمْ عَلَىٰ تَحْرِيرِ
نَفْسِكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبَةٌ فِي جَنَّاتٍ
عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

¹⁶⁸³: i.e., fraud or deception.

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

وَذَرِّ الْمُؤْمِنِينَ ﴿٦١﴾

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.

يَتَّيِبُوا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا
قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّنَ مَنْ أَنْصَارِي
إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
فَعَامَنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ
وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ
عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿٦٢﴾

