



AlMujadilah الْمُجَادِلَةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. Certainly has Allah heard the speech of the one who argues with you, [O Muhammad] concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.</p>	<p>1. Allah has indeed heard the words of the woman who is pleading with you concerning her husband and is making her complaint to Allah. Allah is hearing your mutual conversation. He is All Hearing, All Seeing.</p>	<p>1. Allah has indeed heard the statement of the woman who pleads with you concerning her husband and carries her complaint to Allah; and Allah hears the arguments between both sides among you; for Allah hears and sees.</p>	<p>1. Allah has heard the saying of her that disputes with you (Muhammad) concerning her husband, and complains unto Allah. And Allah hears your colloquy. Lo! Allah is Hearer, Knower.</p>	<p>قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾</p>
<p>2. Those who pronounce thihar among you [to separate] from their wives – they are not their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.</p>	<p>2. Those of you who put away their wives by zihar (should know) that their wives are not their mothers. Their mothers are only those who gave them birth. They utter a monstrous thing and a lie And Allah is All-Pardoning, All Forgiving.</p>	<p>2. If any men among you (divorce their wives) by zihar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again).</p>	<p>2. Such of you as put away your wives (by saying they are as their mothers) - They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.</p>	<p>الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنِ نَسَأَ بِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدَهُمْ وَأَئَهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾</p>
<p>3. And those who pronounce zihar 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 Allah is Acquainted with what you do.</p>	<p>3. Those who pronounce zihar with regard to their wives, then wish to go back on what they had said, shall have to free a slave before the two touch each other. This you are advised to do, and Allah is well aware of whatever you do.</p>	<p>3. But those who divorce their wives by zihar, then wish to go back on the words they uttered, -- (It is ordained that such a one) should free a slave before they touch each other: Thus are you admonished to perform: and Allah is well-acquainted with (all) that you do.</p>	<p>3. Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, in that case (is) the freeing of a slave before they touch one another. Unto this you are exhorted; and Allah is informed of what you do.</p>	<p>وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تُوَعِّظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾</p>

4. And he who does not find [a slave] – then a fast for two months consecutively before they touch one another; and he who is unable – then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah. And for the disbelievers is a painful punishment.

4. And the one who does not find a slave, should fast two successive months before the two touch each other. And the one who is unable to do even this should feed sixty needy ones. This is being enjoined so that you may believe in Allah and His Messenger. These are the bounds set by Allah and for the disbelievers there is a painful punishment.

4. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that you may show your faith in Allah and His Apostle. Those are limits (set by) Allah. For those who reject (Him), there is a grievous penalty.

4. And he who finds not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that you may put trust in Allah and His Messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.

فَمَنْ لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا
فَمَنْ لَّمْ يَسْتَطِعْ فَاطْعَامَ
سِتِّينَ مَسْكِينًا ذَلِكَ لِتُؤْمِنُوا
بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ
اللَّهِ وَاللَّكْفِرِينَ عَذَابٌ أَلِيمٌ



5. Indeed, those who oppose Allah 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 torment.

5. Those who oppose Allah and His Messenger shall be abased as were those before them.' We have sent down clear revelations, and for the disbelievers there is a disgraceful torment.'

5. Those who resist Allah and His Apostle will be humbled to dust, as were those before them: for We have already sent down clear signs. And the unbelievers (will have) a humiliating penalty.

5. Lo! Those who oppose Allah and His Messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doom.

إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ
كُنُتُوا كَمَا كُنْتِ الدِّينِ مِنْ
قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ
وَاللَّكْفِرِينَ عَذَابٌ مُهِينٌ



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

6. On the Day when Allah will raise up all of them again, and will tell them what they had done. They have forgotten it but Allah has kept a full record of all their deeds, and Allah is witness to all things.

6. On the Day that Allah will raise them all up (again) and show them the truth of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is witness to all things.

6. On the day when Allah will raise them all together and inform them of what they did. Allah has kept account of it while they forgot it. And Allah is witness over all things.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ
اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ



7. Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, 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 Allah is, of all things, Knowing.

7. Are you not aware that Allah has the knowledge of everything in the heavens and the earth? It cannot be that three men whisper together and Allah is not the fourth of them or five men whisper together and Allah is not the sixth of them. Whether they are fewer than this or more, Allah is with them wherever they are. Then, on the Day of Resurrection, He will tell them what they have done. Allah has the knowledge of everything.

7. See you not that Allah does know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, -- Nor between five but He makes the sixth, -- nor between fewer nor more, but He is in their midst, wherever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.

7. Have you not seen that Allah knows all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wherever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.

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 آدْنَى مِنْ ذَلِكَ وَلَا
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ آيِنَ مَا كَانُوا
ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ



عَلِيمٌ

8. Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden 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 Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which they will burn in, and wretched is the destination.

8. Have you not seen those who were forbidden to hold secret consultations, yet they persist in what they were forbidden? They converse secretly together of sin and transgression and disobedience to the Messenger. And when they come to you, they greet you in a way in which Allah has not greeted you, and say to themselves, "Why does Allah not punish us for what we say?" Hell is enough for them they will become its fuel. What an evil end!

8. Turn you not your sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Apostle. And when they come to thee, they salute you, not as Allah salutes you, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!

8. Have you not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end.

أَلَمْ تَرَ إِلَى الَّذِينَ هُمْؤَا عَنِ
النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْؤَا
عَنْهُ وَيَتَنَجَّوْنَ بِالْأَثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ
بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ
فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ حَسْبُهُمْ جَهَنَّمُ
يَصْلَوْنَهَا فَبئسَ الْمَصِيرُ ﴿٨﴾

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 Allah, to whom you will be gathered.

9. O you who have believed, when you talk secretly together, then do not talk of sin and transgression and disobedience to the Messenger, but talk of virtue and piety, and fear that God, before whom you shall all be mustered together.

9. O you who believe! When you hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to whom you shall be brought back.

9. O you who believe! When you conspire together, conspire not together for crime and wrongdoing and disobedience toward the Messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto whom you will be gathered.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ
فَلَا تَتَنَاجَوْا بِالْأَثْمِ وَالْعُدْوَانِ
وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا
بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

10. Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.

10. Conspiring secretly is the work of Satan. This is done in order to cause grief to the believers, whereas it cannot harm than at all unless it be by Allah's leave. And let the believers put their trust in Allah alone.

10. Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the believers put their trust.

10. Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ
لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ
بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

11. O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were

11. O you who have believed when you are told to make room in your assemblies, you should make room: Allah will make room for you. And when you are told to rise up, you are told to rise up those of you who have believed and have been granted

11. O you who believe! When you are told to make room in the assemblies, make room: (ample) room will Allah provide for you. And when you are told to rise up, rise up: Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have

11. O you who believe! When it is said unto you, Make room! In assemblies, then make room; Allah will make way for you (Hereafter). And when it is said, Come up higher! Go up higher; Allah will exalt those who believe among you, and those who have

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ
لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ
فَانْفَسِحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا
قِيلَ انشُرُوا فَاَنْشُرُوا يَرْفَعُ
اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ

given knowledge, by degrees. And Allah is Acquainted with what you do.

knowledge, Allah will exalt them in ranks and Allah is well aware of whatever you do.

been granted knowledge. And Allah is well-acquainted with all you do.

knowledge, to high ranks. Allah is Informed of what you do.

وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

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, Allah is Forgiving and Merciful.

12. O you who have believed, when you consult the Messenger in private, you should give something it charity before your consultation. This is better for you and purer. However, if you do not have the means to give charity, Allah is indeed All Forgiving All Merciful.

12. O you who believe! When you consult the Apostle in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if you find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful.

12. O you who believe! When you hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if you cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ
الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ
تُجَوَّاتِكُمْ صَدَقَةً ذَلِكَ خَيْرٌ
لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.

13. Are you afraid that before your consultation in private, you will have to give charity? Well, if you do not do so – and Allah has forgiven you this then establish the salat and practice the zakat regularly and obey Allah and His Messenger. Allah is aware of whatever you do.

13. Is it that you are afraid of spending sums in charity before your private consultation. If then, you do not so, and Allah forgives you, then establish regular prayer; practice regular charity; and obey Allah and His Apostle. And Allah is well-acquainted with all that you do.

13. Fear you to offer alms before your conference? Then, when you do it not and Allah has forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what you do.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ
يَدَيْ نُجُوجِكُمْ صَدَقَاتٍ فَادْلُمُ
تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

14. Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know.

14. Have you not seen those who have taken as friends a people who are under Allah's wrath? They are neither yours nor theirs, and they swear to a falsehood knowingly.

14. Turn you not your attention to those who turn (in friendship) to such as have the wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.

14. Have you not seen those who take for friends a folk with whom Allah is angry? They are neither of you nor of them, and they swear a false oath knowingly.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ
مِّنكُمْ وَلَا مِنْهُمْ وَيَجْلِفُونَ عَلَى
الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

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

15. Allah has prepared a severe torment for them. Evil are the deeds they are doing!

15. Allah has prepared for them a severe penalty. Evil indeed are their deeds.

15. Allah has prepared for them a dreadful doom. Evil indeed is that which they are wont to do.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

16. They took their oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment.

16. They have made their oaths a covering under which they debar others from the way of Allah. For this they shall have a disgraceful torment.

16. They have made their oaths a screen, thus they obstruct (men) from the path of Allah. Therefore shall they have a humiliating penalty.

16. They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا
عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ
مُّهِينٌ ﴿١٦﴾

17. Never will their wealth or their children avail them

17. Neither shall their riches avail them anything to protect

17. Of no profit whatever to them, against Allah, will be

17. Their wealth and their children will avail them naught

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا

against Allah at all. Those are the companions of the Fire; they will abide therein eternally.

them from Allah nor their children. They are the fellows of Hell in which they shall live forever.

their riches nor their sons: they will be companions of the Fire, to dwell therein.

against Allah. Such are rightful owners of the Fire; they will abide therein.

أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٧﴾

18. On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are standing on something. Unquestionably, it is they who are the liars.

18. The Day Allah raises them up all, they shall swear to Him as they swear to you, thinking that their oaths will avail them something. Know it well that they are utter liars.

18. One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! They are but liars.

18. On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you and they will fancy that they have some standing. Lo! Is it not they who are the liars.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا
فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ
لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ
أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿٨﴾

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

19. Satan has overpowered them and has caused them to forget God's remembrance. They are of Satan's party. Know it well that those of Satan's party indeed are the real losers.

19. The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the party of the Evil One. Truly, it is the party of the Evil One that will perish.

19. The devil has engrossed them and so has caused them to forget remembrance of Allah. They are the devil's party. Lo! Is it not the devil's party who will be the losers.

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ
فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ
حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ
الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿٩﴾

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

20. Surely the most abject of the creatures are those who resist Allah and His Messenger.

20. Those who resist Allah and His Apostle will be among those most humiliated.

20. Lo! Those who oppose Allah and His messenger, they will be among the lowest.

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ
أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿١٠﴾

21. Allah has written, I and My messengers will surely overcome. Indeed, Allah is Powerful and Exalted in Might.

21. Allah has written down: "I and My messengers shall most certainly prevail." Allah is All Powerful and All Mighty.

21. Allah has decreed: "It is I and My apostles who must prevail": For Allah is full of strength, able to enforce His will.

21. Allah has decreed: Lo! I verily shall conquer. I and My messengers. Lo! Allah is Strong, Almighty.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي
إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١١﴾

22. You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah 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 spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is

22. You will never find any people who believe in Allah and the Last Day loving those who have opposed Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. They are those in whose hearts Allah has inscribed faith and has strengthened them with a spirit from Himself. He will admit them to such gardens underneath which rivers will be flowing, to dwell there

22. You will not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Apostle, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to gardens beneath which rivers flow, to dwell therein (forever). Allah will

22. You will not find folk who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He has written faith upon their hearts and has strengthened them with a spirit from Him, and He will bring them into gardens underneath which rivers flow, wherein they will abide. Allah is well

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 وَأَيَّدَهُمْ
بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا

pleased with them, and they are pleased with Him – those are the party of Allah. Unquestionably, the party of Allah – they are the successful.

in forever. Allah is pleased with them and they are pleased with Allah. They are Allah's party. Indeed, those of Allah's party are successful.

be well pleased with them, and they with Him. They are the party of Allah. Truly it is the party of Allah that will achieve felicity.

pleased with them, and they are well pleased with Him. They are Allah's party. Lo! Is it not Allah's party who are the successful.

عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا
إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

