



AlMumtahina

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. O you who have believed, do not take My enemies and your enemies as allies, 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 Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, 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.</p>	<p>1. O You who have believed, if you have come out (from your homes) in order to fight in My way and to seek My goodwill then do not make friends with My enemies and your enemies. You show them friendship even though they have refused to believe in the truth that has come to you, while they drive out the Messenger and you away only because you believe in Allah, your Lord. You send them friendly messages secretly, whereas I know full well whatever you do secretly and whatever you do openly. Whoever from among you does so, has indeed gone astray from the right way.</p>	<p>1. O you who believe! Take not my enemies and yours as friends (or protectors), -- offering them (your) love, even though they have rejected the truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because you believe in Allah your Lord! If you have come out to strive in My way and to seek My good pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that you conceal and all that you reveal. And any of you that does this has strayed from the straight path.</p>	<p>1. O you who believe! Choose not My enemy and your enemy for allies. Do you give them friendship when they disbelieve in that truth which has come unto you, driving out the Messenger and you because you believe in Allah, your Lord? If you have come forth to strive in My way and seeking My good pleasure, (show them not friendship). Do you show friendship unto them in secret, when I am best aware of what you hide and what you proclaim? And whosoever does it among you, he verily has strayed from the right way.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ</p>
<p>2. If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.</p>	<p>2. If these people overcome you, they will be enemies to you and will use their hands and their tongues to harm you. They wish that you should turn unbelievers somehow.</p>	<p>2. If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that you should reject the truth.</p>	<p>2. If they have the upper hand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent), and they long for you to disbelieve.</p>	<p>إِنْ يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّنْتَهُمُ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ</p>
<p>3. Never will your relatives or your children benefit you;</p>	<p>3. On the Day of Resurrection neither will your relationships</p>	<p>3. Of no profit to you will be your relatives and your children on</p>	<p>3. Your ties of kindred and your children will avail</p>	<p>لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا</p>

the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing.

avail you anything nor your children. Allah on that Day shall judge between you, and He is Seer of whatever you do.

the Day of Judgment: He will judge between you: for Allah sees well all that you do.

you naught upon the Day of Resurrection. He will judge between you. Allah is Seer of what you do.

أَوْلَادِكُمْ يَوْمَ الْقِيَامَةِ
يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

4. There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from your gods, whom, you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have no power to get you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

4. There is indeed an excellent example for you in Abraham and his companions when they said to their people: "We have nothing to do with you and your gods, whom, you worship instead of Allah. We renounce you and there has arisen between us and you enmity and hatred forever, until you believe in Allah, the One." But Abraham's saying this to his father: "I shall certainly pray for your forgiveness, though I have no power to get anything for you from Allah." "O our Lord, in you alone have we put our trust and to You alone have we turned and to You we shall return finally.

4. There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever you worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred forever, -- unless you believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for you, though I have no power (to get) aught on your behalf from Allah." (They prayed): "Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final goal.

4. There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! We are guiltless of you and all that you worship beside Allah. We have done with you. And there has arisen between us and you hostility and hate forever until you believe in Allah only, save that which Abraham promised his father (when he said): I will ask forgiveness for you, though I own nothing for you from Allah - Our Lord! In You we put our trust, and unto You we turn repentant, and unto You is the journeying.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ
قَالُوا الْقَوْمِهِمْ إِنَّا بَرَاءٌ
مِنْكُمْ وَإِنَّمَا تَعْبُدُونَ مِنْ
دُونِ اللَّهِ كَفَرْنَا بِكُمْ
وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ
أَبَدًا حَتَّى تَأْمُرُوا بِاللَّهِ
وَحُدَاةَ إِلَّا قَوْلَ إِبْرَاهِيمَ
لِأبيه لَسْتَغْفِرَنَّ لَكَ
وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ
شَيْءٌ رَبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

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."

5. O Our Lord: make us not a test and trial for those who have disbelieved; and O our Lord pardon us our errors. You indeed are the All Mighty, the All Wise.

5. "Our Lord! Make us not a (test and) trial for the unbelievers, but forgive us, our Lord! For You are the Exalted in Might, the Wise."

5. Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! You, only You, are the Mighty, the Wise.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا
رَبَّنَا إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

6. There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

6. There is certainly in those people an excellent example for you and for every such person who is hopeful of Allah and the last Day. But whoever turns away from this, then Allah is All Sufficient and Self Praiseworthy.

6. There was indeed in them an excellent example for you to follow, -- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all wants, worthy of all Praise.

6. Verily you have in them a goodly pattern for everyone who looks to Allah and the Last Day. And whosoever may turn away, lo! Still Allah, He is the Absolute, the Owner of Praise.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ
حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا
اللَّهِ وَالْيَوْمَ
الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ
اللَّهَ هُوَ الْعَنِيُّ
الْحَمِيدُ ﴿٦﴾

7. Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent,

7. It may well be that Allah will place love between you and those whose enmity you have now earned, Allah is All-Powerful, and He is All

7. It may be that Allah will grant love between you and those whom you hold as enemies. For Allah has power (over all things); And Allah is

7. It may be that Allah will ordain love between you and those of them with whom you are at enmity. Allah is Mighty, and Allah is

عَسَى اللَّهُ أَنْ يَجْعَلَ
بَيْنَكُمْ وَبَيْنَ الَّذِينَ
كَرِهْتُمْ مَوَدَّةً
وَاللَّهُ قَدِيرٌ وَاللَّهُ
غَفُورٌ

and Allah is Forgiving, Merciful.

Forgiving, All Merciful.

Of-Forgiving, Most Merciful.

Forgiving, Merciful.



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

8. Allah does not forbid you to treat kindly and act equitably towards those who have neither fought you in the matter of religion nor driven you out of your homes. Indeed Allah loves the just.

8. Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.

8. Allah forbids you not those who warred not against you on account of religion and drove you not out from your homes, that you should show them kindness and deal justly with them. Lo! Allah loves the just dealers.

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٧﴾

9. Allah 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 allies of them. And whoever makes allies of them, then it is those who are the wrong doers.

9. He only forbids you to take for friends those who fought you in the matter of religion, and drove you out of your homes, and cooperated with others in your expulsion. Those who take them for friends are indeed the wrong doers.

9. Allah only forbids you, with regard to those who fight you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them that do wrong.

9. Allah forbids you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out that you make friends of them. Whosoever makes friends of them (all) such are wrong doers.

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٨﴾

10. O you who have believed, when the believing women come to you as emigrants, examine them. Allah 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 the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgment

10. O You who have believed when the believing women come to you as emigrants, examine them (their faith), although Allah knows best the truth of their faith. Then, when you find them to be true believers, do not return them to the disbelievers. Neither are they lawful for the disbelievers nor are they lawful for the disbelievers nor are they lawful for the disbelievers. But pay the unbelievers what they have spent. Return to their disbelieving husbands the dowers that they had given them; and there is no blame on you if you marry them when you have paid them their dowers. And you also should not hold back unbelieving women in marriage: ask for the dowers that you had given, and let the disbelievers ask for the dowers that they

10. O you who believe! When there come to you believing women refugees, examine them. Allah knows best as to their faith: if you ascertain that they are believers, then send them not back to the unbelievers. They are not lawful (wives) for the unbelievers, nor are the (unbelievers) lawful (husbands) for them. But pay the unbelievers what they have spent (on their dower), and there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what you have spent on their dowers, and let the (unbelievers) ask for what they have spent. Such is the command of Allah. He judges

10. O you who believe! When believing women come unto you as fugitives, examine them. Allah is best aware of their faith. Then, if you know them for true believers, send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful for them. And give them (the disbelievers) that which they have spent (upon them). And it is no sin for you to marry such women when you have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which you have spent; and let them (the disbelievers) ask for that which they

يَأْتِيهَا مِنَ الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا آَنَفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوا مَا أَنْفَقْتُمْ وَلْيَسْئَلُوا مَا أَنْفَقُوا ذَلِكُمْ

of Allah; He judges between you. And Allah is Knowing and Wise.

had given. This is Allah's command: He judges between you, and He is All Knowing, All Wise.

(with justice) between you. And Allah is Full of Knowledge and Wisdom.

have spent. That is the judgment of Allah. He judges between you. Allah is Knower, Wise.

حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

11. And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], then give those whose wives have gone the equivalent of what they had spent. And fear Allah, in whom you are believers.

11. And if you do not get back from the disbelievers a part of the dower of your disbelieving wives, and then your turn comes, pay to the people whose wives have been left on the other side an amount equivalent to the dowers given by them. And fear that Allah in whom you have believed.

11. And if any of your wives deserts you to the unbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in whom you believe.

11. And if any of your wives have gone from you unto the disbelievers and afterward you have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your duty to Allah in whom you are believers.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاجُهُمْ 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 Allah, 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, nor will they disobey you in what is right – then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

12. O Prophet, when the believing women come to you to take the oath of allegiance, and pledge that they would neither associate anything with Allah, nor steal nor commit adultery nor child murder, nor bring a calumny forged between their own hands and feet, nor disobey you in what is good, accept their allegiance and pray for their forgiveness. Surely Allah is All Forgiving All Merciful.

12. O Prophet! When believing women come to you to take the oath of fealty to you, that they will not associate anything with Allah, that they will not steal, that they will not commit adultery, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any just matter, -- then do you receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.

12. O Prophet! If believing women come unto you, taking oath of allegiance unto you that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey you in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ عَلَىٰ أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرَيْنَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves.

13. O you who have believed, do not make friends with those whom Allah has condemned, who have despaired of the Hereafter just as the disbelievers, who are lying in the graves, have despaired.

13. O you who believe! Turn not (for friendship) to people on whom is the wrath of Allah, of the Hereafter they are already in despair, just as the unbelievers are in despair about those (buried) in graves.

13. O you who believe! Be not friendly with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسْأُوا مِنَ الْآخِرَةِ كَمَا يَسْأَلُ الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

