Allah. Verily! Allah is All-Hearing, All-Knowing. يَالَتُمُو لَا تَعْرَيُوا كَتَرُفَعُوَ الْصُوَاتَكُمْ فَوَقَ صَوْتِ النَّبِيَّ وَلا تَجْهَمُو وَ النَّبِي وَ لا تَجْهَمُو وَ النَّبِي وَ لا تَحْبَطُ أَنْ تَحْبَطَ أَنْ تَحْبَطُ أَنْ تَحْبَطُ أَنْ تَحْبَطُ أَنْ اللَّهُ قُوْوَ تَحْبَطُ مَعْفُونَ اللَّهُ وَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَ اللَّهُ وَاللَّهُ وَ اللَّهُ وَاللَّهُ وَ اللَّهُ وَ وَ وَ اللَّهُ وَ وَ وَ اللَّهُ وَ وَ وَ اللَّهُ وَ وَ وَ الْحَجْزُ وَ الْحَجْزُ وَ اللَّهُ وَ وَ اللَّهُ وَ وَ وَ الْحَدُو وَ الْحَجْزِ وَ الْحَدُو وَ الْحَدُو وَ اللَهُ وَ	ٱعُوْذُبِاللَّهِ مِنَ الشَّيْطْنِ الرَّجِيْمِ بِسْمِ اللَّهِ الرَّحْلِنِ الرَّحِيْمِ
<ul> <li>D You who believe! do not put (yourselves) forward before Allah and his Messenger (ﷺ), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.</li> <li>نَابَتُهُ اللَّذِينَ أَمَنُوا لا تَرَوْفَعُوَا أَصُوَا تَكُمْ فَوَقَ صَوْتِ النَّبِي وَلا تَجْبَعَهُ وُوْا لَعْ بِالْقَوْلِ كَجَهْرِ بِعْضِكُمْ لِبَعْضِ أَنْ تَحْبَطَ أَصْ تَحْبَطَ أَصْ تَحْبَطَ أَنْ تَحْبَطَ أَصْ اللَّهُ وَالْتَعْهُ وُوْنَ نَ مَا لا اللَّهُ وَلَا تَحْبَعُوْنَ اللَّهُ وَلَا يَعْهَا لَمْ يَعْدَوْنَ آَنْ وَلَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا لَمْ وَعَالَيْهُ وَاللَّهُ وَلَا يَعْهَا وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ مَعْهُوا لا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَلَا يَعْهَا وَعَالَيْهُ وَلَا يَعْهَا وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَلَا يَعْلَى الْمَعْهَا وَاللَّهُ وَلَا يَعْهَا وَعَالَيْهُ وَلَا يَعْلَى اللَّهُ وَلَا يَعْهَا وَلَا يَعْهَا وَاللَّهُ وَالْمَعْهَا وَلَا يَعْهَا وَلَا يَعْهَا وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْوَا اللَّهُ وَلَا يَعْهَا وَالْمَا وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَاللَّهُ وَالْعَالَ وَالْعَالُ وَالْعَالَ وَالْعَالَ وَالْعَالَ الْعَالَ الْعَالِي وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالُو وَلَا وَلَكَا وَلَا وَالْعَالُو الْعَالُو الْعَالَ وَالْعَالَ وَالْحَالُ وَالْعَالَ وَالْعَالَ وَالْحَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْحَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَا وَالْعَالَ وَالْعَا وَالْعَا وَالْعَالَ وَالَ وَالْعَال</li></ul>	(Al-Hujrat)
<ul> <li>D You who believe! do not put (yourselves) forward before Allah and his Messenger (ﷺ), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.</li> <li>نَابَتُهُ اللَّذِينَ أَمَنُوا لا تَرَوْفَعُوَا أَصُوَا تَكُمْ فَوَقَ صَوْتِ النَّبِي وَلا تَجْبَعَهُ وُوْا لَعْ بِالْقَوْلِ كَجَهْرِ بِعْضِكُمْ لِبَعْضِ أَنْ تَحْبَطَ أَصْ تَحْبَطَ أَصْ تَحْبَطَ أَنْ تَحْبَطَ أَصْ اللَّهُ وَالْتَعْهُ وُوْنَ نَ مَا لا اللَّهُ وَلَا تَحْبَعُوْنَ اللَّهُ وَلَا يَعْهَا لَمْ يَعْدَوْنَ آَنْ وَلَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا لَمْ وَعَالَيْهُ وَاللَّهُ وَلَا يَعْهَا وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ مَعْهُوا لا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَلَا يَعْهَا وَعَالَيْهُ وَلَا يَعْهَا وَاللَّهُ وَلَا يَعْهَا وَاللَّهُ وَاللَّهُ وَلَا يَعْهَا وَلَا يَعْلَى الْمَعْهَا وَاللَّهُ وَلَا يَعْهَا وَعَالَيْهُ وَلَا يَعْلَى اللَّهُ وَلَا يَعْهَا وَلَا يَعْهَا وَاللَّهُ وَالْمَعْهَا وَلَا يَعْهَا وَلَا يَعْهَا وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْوَا اللَّهُ وَلَا يَعْهَا وَالْمَا وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَاللَّهُ وَالْعَالَ وَالْعَالُ وَالْعَالَ وَالْعَالَ وَالْعَالَ الْعَالَ الْعَالِي وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالُو وَلَا وَلَكَا وَلَا وَالْعَالُو الْعَالُو الْعَالَ وَالْعَالَ وَالْحَالُ وَالْعَالَ وَالْعَالَ وَالْحَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْحَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَ وَالْعَالَا وَالْعَالَ وَالْعَا وَالْعَا وَالْعَالَ وَالَ وَالْعَال</li></ul>	ؖۑٙٳٞۑٞٞۿٵٳۜۜۜۜۮؽڹؗٳڡؘڹُۅٛٳڮڹٛڹؘؽڮؠٳؠڵؗڣۅؘڔؘڛؙۏؚڸ؋ۅؘٳؾۜٞڨؙۅٳٳڵڵ <sup>ۊٮ</sup> ٳڹؓٳڵڷ؋ڛڹۣۼ۠ٞٞۼڸؽڰٝڕ
يَلَيَّهَا الَّذِينَ اَمَنُوْا لاَ تَرَوْ فَعُوَّا اَمُوا تَكُمْ فَوْقَ مَوْتِ النَّبِي وَلَا تَجْهَمُوُوْا لَغْبِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضِ أَنْ تَخْبَطَ اَعْمَا لَكُمْ وَٱنْتُمْ لا تَشْهُوُوْنَ وَٱنْتُمُ لا تَشْهُوُوْنَ O You who believe! raise not Your voices above the voice of the Prophet (ﷺ), nor speak aloud to Him n talk as You speak aloud to one another, lest Your deeds may be rendered fruitless while You perceive not. <u>Joi الَزِينَ يَعْفُرُونَ ا</u> مُوَاتَهُمْ عِنْدَرَسُوْلِ اللَّهِ أُولَيَكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوْبَهُمْ لِلتَقَوْرَ لَهُمْ مَغْفِرَةً وَعَلِيْمٌ o <u>Joi الَزِينَ يَعْفُرُونَ ا</u> مُوَاتَهُمْ عِنْدَرَسُوْلِ اللَّهِ أُولَيكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوْبَهُمْ لِلتَقَوْرَ لَهُمْ مَعْفِرَةً وَعَلِيْمٌ o <u>Joi الَزِينَ يَعْفُرُونَا مَحْوَرَاً و</u> الْحُجُرُتِ الْحُجُرُونَا اللَّهُ وَاللَّهُ فَنُوبَتَهُمْ عِنْدَرَسُول اللَّهُ وَاللَّهُ فَنُوبَتَهُمْ وَالَّذَينَ يَعْفُرُونَا مَعْوَرَاً والْحَجُرَا Verily! those who lower their voices In the presence of Allah's Messenger (ﷺ), they are the ones whose hearts Allah has tested for piety. for them is Forgiveness and a great reward <u>Joi الَذِينَ يَنْ</u> يُعَمُونا كُونَا لَحُمُوا الْحُمُوا الْحُمُونَ وَاللَّهُ عُفُورَ وَعِيْمَ <sup>*</sup> الْنَا الْنَا لِنُعَمْ مَبُوا اللَّهُ مُعْذِي وَلَيْ مَنْعَلَيْ وَلَكَوْ الْنَا لَذِينَ يُبَعَلَى اللَّهُ مَنْ يَنَعَا فَعَنُوا لَا لَعْهُ مَعْبُوا كُولَ اللَّهُ مُعْذِي وَعَنَّ اللَّهُ مَعْذِي وَنَا اللَّذِينَ يُبَعَوْنَا عَلَمُوا اللَّهُ مُعْذِي وَنَا لَعْهُ مَعْبُوا عَلَى مَا لَكَنَا فَعَنْتَ مُنْ اللَّهُ عَلَيْ وَلَيْ مَا مَعْنَا الْعَنْوَ الْحَمُونَ الْعَنْوَ الْعَمْ الْعَنْوَ مَنْ وَالْعَالَةُ مَنْ يَنَا مُوالا اللَّذِينَ مَنْ مَا مُوا اللَّعُوزَ عَلَيْ مُوالا اللَّهُ وَلَيْ مَعْفَرَةُ مَنْعَا الْعَنْوَ الْعَنَا اللَذِينَ مَعْذَى الْعَالِ اللَّهُ مَا مَعْمَوا اللَّهُ مَعْذَى الْعَنَوْ يَعْذَى الْعَنْوَ الْعَنْوَ الْعَنْ مَعْذَى الْنَا فَقُولُ عَلَى مَعْنَا اللَّذَينَ اللَّهُ مُعْذَى أَنَّهُ مَعْذَى وَالْعَنْعُوزا الْعَنْوَ الْعَنَا اللَّذَينَ اللَّذَينَ الْعُنُونَ الْعَابُوُوا الْعَنَا الْعَالُونَ ال	O You who believe! do not put (yourselves) forward before Allah and his Messenger (ﷺ), and fear
وَٱنْتُمُوْلُونَى مَعَدُونَى مَعَدُونَى مَعَدُونَى مَعَدُونَى مَعَدُونَ مَعْدُونَ مَعَدُونَ مَعْدُونَ مَعْذَعُون اوَنَ الَذِينَ يَعَدُونَ مَعَدُونَ مَعْدَوَنَ مَعْدَوَنَ مَعْدَعُونَ مَعْدُونَ مَعْدُونَ مَعْدُونَ مَعْدُونَ مَعْدُونَ مَعْدُونَ مَعْدُونَ مَعْدُونَ مَعْدُونَ مَعْذَعُونَ مَع اوَنَ الَذِينَ يُعَادُونَكَ مِنْ وَرَا وَالْحُجُرَتِ اللَّهُ مُعَدَونَ مَعْدُونَ مَعْدَعُونَ مَعْدَمُ مَعْدُونَ مَعْدَدُونَ مَعْدَعُونَ مَعْذَعُونَ مَعْذَعُونَ مَعْذَعُ مَعْذَعُ مَعْدُونَ مَعْدَعُونَ مَعْدَدُونَ اوَنَ الَذِينَى يُعَادُونَ مَعْذَعُ مَنْ وَرَا وَالْحُجُرَتِ اللَّهُ مَعْدَونَ مَعْدَونَ مَعْدَونَ مَعْدَو اوَنَ الَذِينَى يُعَدُونَ مَعْذَعُ مَنَ وَرَا وَالْحُجُرَتِ اللَّهُ عَدُونَ مَعْدَونَ مَعْدَونَ مَع وَنَو الَنَهُ عَنْ مَعْدَونَ مَعْذَعُ مَنْ وَرَعَا مَعْذَعُ مَعْذَعُ مَعْذَعُ مَنْ مَعْدَعُ مُعْدُونَ مَعْذَعُ مُعْذَعُ مَعْدَونَ مَعْذَعُ مَعْذَعُ مَعْذَعُ مَعْذَعُ مَعْذَعُ مُونَ مَعْذَعُ مُنْ مَع وَنَو الْنَهُ مَعْذَعُ مُنْ مَعْذَعُ مَعْذَعُونَ مَعْذَعُ مُنْ مَعْذَعُ مُنْ مَعْذَعُ مَعْذَعُ مُونَ مَعْذَعُ مَعْذَي مَعْذَعُ مُنْ مُعْعَدُونَ مَنْ مَعْذَعُ مُنْ مَعْذَعَ مُنْ مَعْذَعُ مَعْذَعَ مَعْ مُعْعُنُ وَنَ الَنْهُ مَعْذَعُ مَعْذَعُ مَعْذَعَ مَعْذَعَ مَعْذَعُ مَعْذَعُ مَعْذَوا مَعْذَعُ مَعْذَوا مَعْذَعُ مُنْ مُعْعُعُونَ مَعْذَعُ مُنْعُودًا مَعْذَعُ مُعْذَوا مَعْذَعُ مَعْعُونَ مَعْ مَعْذَوا مَعْذَعُونَ مَعْذَعُ مُعْعُونَ مَعْ مَعْع	Allah. Verily! Allah is All-Hearing, All-Knowing.
D You who believe! raise not Your voices above the voice of the Prophet (ﷺ), nor speak aloud to Him n talk as You speak aloud to one another, lest Your deeds may be rendered fruitless while You berceive not. إِنَّ الَّذِينَى يَعُضُونَ اَصُوَاتَهُمْ عِنْدَ رَسُوْلِ اللَّهِ الْوِلَمِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوْبَهُمْ لِلتَقُوٰى لَهُمْ مَّغُوْرَةً وَاجْرَعَ عَلِيْمُ ( verily! those who lower their voices In the presence of Allah's Messenger (ﷺ), they are the ones whose hearts Allah has tested for piety. for them is Forgiveness and a great reward إِنَّ الَّذِينَى يُنَادُوْنَكَ مِنْ وَرَاَ وِالْحُجُرِتِ المُتْكَرُهُمْ لا يَعْقِرُوْنَ صَيْدَاً وِ الْحُجُرِتِ المُتْكَرُهُمْ لا يَعْقِرُوْنَ حَيْمُ ( verily! those who call You from behind the dwellings, Most of them have no sense. Difference till You could come out to them, it would have been better for them. and Allah s oft-Forgiving, Most Merciful. D You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. D You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. D You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. D You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. D Z تَوَالْيُمُوَالَنَ فِيْدُمُ وَالْيُوَالَنُ مُوَالَا مُوالْيَكُونَ الْمُوالْقُونُ الْعُوالْيَ مُوالْيُوالْ اللَّهُ مَوَالْيُوالْيُوَالْمُوالْمُوالَنُوالْي مُوالْ اللَهُ مُوَالْي مُوالْي مُوالْي مُوالْي مُوالْي مُوالْي مُوالْي مُوالْي مُوالْي مُوالْي مُوالَ اللَهُ مُوَالْعُوالُولْي مُوالُولُولُولُولُولُولُولُولُولُولُولُولُول	ؖؽٙٱؿ۠هَا الَّذِيْنَ ٰامَنُوْا لَا تَرْفَعُوْا اَصْوَا تَكْمُ فَوْقَ صَوْتِ النَّبِيَّ وَلَا تَجْهَرُوْا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ
n talk as You speak aloud to one another, lest Your deeds may be rendered fruitless while You berceive not. اِنَّ الَّذِيْنَ يَعُفُرُونَ أَصَوَاتَهُمْ عِنْدَا رَسُولِ اللَّهِ أُولَيِكَ الَّذِيْنَ امْتَحَنَ اللَّهُ قُلُوْبَهُمْ لِلتَقُوْلَ عَلَمْ مَعُفورَةً وَاَجْرٌ عَظِيمْ () Verily! those who lower their voices In the presence of Allah's Messenger (ﷺ), they are the ones whose hearts Allah has tested for piety. for them is Forgiveness and a great reward اِنَّ الَّذِيْنَ يُنَاذُونَكَ مِنْ وَرَا الْحُجُرْتِ الْمُتَعَنَى الْمُتَعَنَى اللَّهُ فَنُونَ مَعْفُورٌ وَجَدْمَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَالْحَلْقُ وَالْحُجُرَةِ الْحُجُرَةِ الْحَقُولُ اللَّهُ مُنْ وَرَا الْحُجُرَةِ الْحُمَوة مَعْفُورٌ وَجَدْمَ () Verily! those who call You from behind the dwellings, Most of them have no sense. وَلَوَ ٱلَّهُمْ مَبَرُوا حَتَى تَخُرُجَ الْيُهِمْ لَكَانَ خَيْرًا لَهُمْ أَوَ اللَّهُ عَفُورٌ وَجِدْمَ () verily! those who call You could come out to them, it would have been better for them. and Allah s oft-Forgiving, Most Merciful. D You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. تَوَا عُنْهُوْ الَنْهُ وَالْتُو يْذَمُ وَالْحِيْنَ اللَّهُ مَرْ اللَّهُ حَبَّ الْذَيْ يَنَ اللَّهُ حَبَّ الْنُو يُو الْحُونَ وَ الْحِيْعَانَ أُولْنُهُ مُواللَّ اللَّهُ مَنْ وَالْعُمُوقَ وَالْعِصْيَانَ اللَّهُ مَوْ اللَّهُ مَنْ وَالْعُمُونَ وَالْعُمُونَ اللَّهُ مَرْ اللَّهُ حَبَّ اللَّهُ مَوَ الْحُولُ اللَهُ وَالْعُمُونَ وَ الْحُولُولُ اللَّهُ مَوْ اللَّهُ وَالْحُولُ اللَّهُ وَالْعُمُونَ وَ الْعُمُونَ وَ الْحُولُ اللَّهُ وَالْحَبْعُوزُ الْتُعْرَانَ وَ الْحُمُونَ وَ الْحِمُونَ وَ الْحُولُ اللَّهُ وَالْحُمُونَ وَ الْحُمُونَ وَ الْحُمُونَ وَ الْحُمُونَ وَ الْحُمُونَ وَ الْحُولُ وَالْحُمُ مَعَنْهُ وَ الْعُمُونَ وَ الْعُمُونَ وَ الْعُمُونَ وَ الْعُمُونَ وَ الْعُمُونَ وَ وَ الْعَمْرَو اللَّهُ وَالْعُمُونَ وَ الْحُمُونَ وَ الْحُمُونَ وَ الْعُمُونَ وَ الْعُمُونَ وَ الْعُمُونَ وَ الْحَدُولُ اللَهُ وَالْعُمُونَ وَ الْ	وَٱنْتُمْ لَا تَشْعُرُوْنَ⊙
لات الذين يُنَاكُونَكَ مِنْ وَرَاءِ الْحُجُرَتِ الْحَمُرُ لاَ يَعْقِلُونَ تَ النَّ الَّذِينَ يُنَاكُونَكَ مِنْ وَرَاءِ الْحُجُرَتِ الْحُمُرُ لاَ يَعْقِلُونَ تَ الْتَ الَّذِينَ يُنَاكُونَكَ مِنْ وَرَاءِ الْحُجُرَتِ الْحُمُرُ لاَ يَعْقَلُونَ تَ Verily! those who call You from behind the dwellings, Most of them have no sense. وَلَوَ اَنَّهُمْ صَبَرُوْا حَتَّى تَخُرْجَ الَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ عَفُوْرَ تَحِيمُرُق out if they had patience till You could come out to them, it would have been better for them. and Allah s Oft-Forgiving, Most Merciful. يَايَتُهَا الَّذِينَ الْمُنُوَّا إِنْ جَاءَ ثُمْ فَاسِقٌ بِنَبَا فَتَبَيَّنُوَا اللَّهُ عَفُوْرَ تَحِيمُوا لَقَ يَالَتُهُمْ صَبَرُوْا اللَّهُ اللَّهِ اللَّهُ اللَّهُ مِنْ اللَّهُ عَنْ اللَّهُ مُوَالِعَ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ مَعْبَرُوْا اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ مُوَالِعُنْ يَعَالَى اللَّهُ عَنْ اللَّهُ عَنْهُمُ مَبَوُوا اللَّهُ عَنْ اللَّهُ مُواللَّهُ اللَّهُ عَنْ اللَيْ اللَّهُ عَنْ اللَّهُ الْحَاتِ الْنَهُ عَنْ اللَّهُ عَنْ الْعَنْ يَعَالَى الْعُنْ اللَّهُ الْعَنْ اللَهُ عَنْ اللَّهُ عَنْ اللَهُ عَنْ يَعَالَى اللَّهُ عَنْ اللَّهُ عَنْ الْعُنْ اللَّهُ عَنْ اللَّهُ الْعُنْتَالَ اللَهُ اللَّهُ اللَّهُ وَالْحَالِي الْعُنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَهُ عَنْ اللَّهُ عَنْ الْعُمْ الْتَعْذَى الْمُنْوَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَهُ عَنْ اللَّهُ عَنْ الْعُنْ عَنْ اللَهُ عَنْ اللَّهُ عَنْ الْعُنْ الْنُ عَنَا عَنْ عَلْكُنُ اللَهُ عَنْ اللَهُ عَنْ اللَهُ عَنْ اللَهُ عَنْ الْعُنْ اللَهُ الْنُ الْعُنْ الْمُولَ اللَهُ عَنْ الْنَا الْعُنْ الْنُولُ الْنَ الْنُوا الْنُو الْنَا اللَّهُ عَنْ الْعُنْ عَنْ الْعُنْ الْنَالَةُ عَنْ اللَهُ عَنْ الْعُنْ اللَهُ عَنْ الْعُنْهُ الْعُنْ الْعُنْ الْعُنْ اللَهُ اللَ عَنْ عَا مَا اللَّهُ عَنْ اللَهُ عَنْ اللَهُ عَنْ اللَهُ عَنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعَالَ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنُ الْعُنْ الْعُنْ الْعُنْ الْعُنْ الْعُنْعُ	O You who believe! raise not Your voices above the voice of the Prophet (ﷺ), nor speak aloud to Him In talk as You speak aloud to one another, lest Your deeds may be rendered fruitless while You perceive not.
بلغة فالمَانَ الله المعالية الله المعالية الله المعالية المعالية المعالية المعالية المحمد المعالية المعالية المحمد محمد المحمد المحمد المحمد المحمد محمد المحمد محمد المحمد المحمد محمد المحمد المحمد المحمد المحمد المحمد محمد المحمد	ٳڹؘۜٳڵٙڹؚؽؙڹؘؽۼؙڞؙۨۅ۫ڹؘٲڞۅؘٳؾؘۿؗؗؗؗؗؗؗؠ؏ٮ۫ۮؘۯڛٛۅؙڮؚٳٮڷٚۅٲۅڵٟۑؚػٳڷۜڹؚؽڹٵڡ۬ؾؘػڹٳڛٙؗؗ؋ۊؙڵۅ۫ڹۿ؞۫ڸڵؾٞڨ۬ٳۑ <sup>ٟ</sup> ڶۿ؞۫ڡۜۼ۫ڡؚؚڒۊٚٞۅۜٙٲڿڒ۠ۼڟۣؽ؞ڴ
اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَرَآءِ الْحُجُرْتِ أَكْثَرُهُمْ لَا يَعْقِلُوْنَ Verily! those who call You from behind the dwellings, Most of them have no sense. وَلَوْ أَنَّهُمْ صَبَرُوْا حَتَّى تَخْرُجَ الَيْهِمْ لَكَانَ حَيْرًا لَّهُمْ أَوَ اللَّهُ عَفُوْرٌ رَحِيْمٌ () and if they had patience till You could come out to them, it would have been better for them. and Allah s Oft-Forgiving, Most Merciful. يَايَّيُهَا الَّذِيْنَ أَمَنُوَّ الِنُهِمْ فَاَسِقٌ بِنَبَا فَتَبَيَّنُوَ الَنُ تُصِيبُبُوْا قَوْمًا بِجَهَا لَةٍ فَتُصْبِحُوْا عَلَى مَا فَعَلْتُمْ نُومِيْنَ () D You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm people In ignorance, and afterwards You become regretful to what You have done. وَاعْلَمُوَا اللَّذِيْنَ اللَّذِيْنَ اللَّذِيْنَ اللَّذِيْنَ اللَّذِيْنَ اللَّهُوْ الْوَيْعَانَ وَدَيَّعَدُوْنَ كَثِيْرُوْنَ اللَّهُوْ الْوَيْعَانَ وَدَيَّعَدُوْنَ كَثِيْرِ مِنْ الْمُوالَقُولُولَ اللَّهُ لَوَ يُطْيَعُكُمُ وَلَا يَعْنَ الْذِيْبَانَ وَذَيْتَكُمُ وَاللَّهُ وَ يُحَا وَاعْلَمُوَا اللَّهُ الْوَيْدَانَ قَذِيْتَكُمُ وَالْعُسُوْقَ وَالْمُعْتَلَةُ وَالْعَالَ اللَّهُ الْوَ يُعَانَى وَدَيَّعَدُوْنَ تَعْهُوا اللَّهُ مَنْ وَ يُتَعَانُهُ وَ الْمُعْنَ وَ يَتَعَدُونَ عَنْ وَاللَّهُ عَلَيْ وَيُعَيْعُونَ اللَّهُ عَالَةُ وَالْعَسُوْقَ وَ الْعُسُوقَ وَ الْمُعْنَى وَ وَلَيْعَالًا لَا اللَّهُ مَالا اللَّهُ اللَّهُ مَنْ وَاللَّهُ عَلَيْ وَاللَّهُ عَامَةُ وَ الْعُنْوَ وَ الْعُنْوَ اللَّهُ عَلَيْ وَ يَتَعَامُ وَ الْعَنْ اللَّهُ عَلَيْ وَ يُعَلَى وَ اللَّهُ عَلَيْ وَنْ عَلَى مَا فَعَانَةُ وَ وَالْعَنْ وَ يُعَانُ وَ يَعْذَى وَ الْعُنُو وَ الْعَنْ وَ يَعَانُ مَوْنَ وَ الْعُمُ وَ اللَّهُ عَلَيْ وَ اللَّهُ عَنْ وَ اللَهُ عَامَ اللَّهُ الْعَنْعَانَ اللَّهُ وَ يَعَانُ اللَّهُ عَلَى مَا فَعَانَةُ وَ يُعَانَعُهُ وَ اللَّهُ عَانَهُ عَلَيْ وَ يُعَانُ وَ الْعُنْتَعَامُ اللَّالَ اللَّهُ اللَا عَانَةُ وَ عَلَيْ وَ اللَّهُ مَا اللَّهُ عَامَةُ وَ الْعُنْتُ وَ يُعَانُ الْعُنْ الْعُولُ اللَّهُ عَانَةُ الْعُنَانَ عَانَةُ عَالَةُ الْنُو الْعُعَانَةُ مُ مَالَعُ عَالَةُ مُولُو الْعُولُ عَا	Verily! those who lower their voices In the presence of Allah's Messenger (ﷺ), they are the ones
Verily! those who call You from behind the dwellings, Most of them have no sense. وَلَوَ أَنَّهُمْ صَبَرُوْا حَتَى تَخُرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ أَوَ اللَّهُ عَفُوْرٌ رَحِيْمٌ ۞ and if they had patience till You could come out to them, it would have been better for them. and Allah s Oft-Forgiving, Most Merciful. آيَايَّهَا الَّذِيْنَ أَمَنُوَ النُ جَآءَ نُمُ فَاسِقٌ بِنَبَا فَتَبَيَّنُوَ اأَن تُصِيبُبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلَى مَا فَعَلْتُمُ نُنومِيْنَ ۞ O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. رَاعَلَمُوْ اأَنَ فِيْكُمُ الْكُفُرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ أُولْبِكَ هُمُ الرَّشِرُ نَعَنِتُمْ وَ لَكِنَّ اللَّهُ وَ وَالْعُسُوقَ وَ الْعِصْيَانَ اللَّهُ مَا لَعَانَا مَا وَ وَاللَّهُ مَعْ الْعَالَةُ وَ وَالْعَالَةُ وَ اللَّهُ مَعْ الْعَالَةُ وَ الْعَصْيَانَ وَ وَالْعَالِهُ مَعْ الْعَالَةُ مَعْ الْعَالَةُ وَ الْعُمْ الْعَالَةُ وَ الْعَالَةُ وَ الْعَالَةُ وَ الْعَالَةُ وَ الْعَالَةُ مَنَا وَ اللَّهُ مَعْ الْعَالَةُ وَ الْعَانَ مَنْ وَ اللَّهُ وَ الْعَالَةُ وَ الْحَالَةُ مَعْ الْعَالَةُ وَ الْعَالَةُ وَ الْعَالَةُ وَ الْعَالَةُ وَ الْعَالَةُ مَعْ الْعَالَةُ وَ الْعَالَةُ وَ الْعَالَةُ وَ الْحَالَةُ مَالَى اللّهُ وَ الْعَالَةُ وَ الْعَالَةُ وَ الْمَعْنَ وَ الْعَالَةُ مَعْ اللَّهُ مَعْ الْعَالَةُ وَ الْعَالَةُ مَعْ الْعَالَةُ وَ الْعَالَةُ مَنْ اللَّهُ مَعْ الْعَالَةُ عَالَيْ الْعَالَةُ مَعْ الْعَالَةُ مَالَعُ الْعَالَةُ مَعْ الْعَالَةُ اللَّهُ مَالَ اللَّهُ مَعْ الْعَالَةُ الْعَالِ اللَّهُ عَالَةُ الْعَالَةُ الْعَالَةُ مَعْ الْعَالَةُ مَعْ الْعَالَةُ الْعَالَةُ مَعْ الْعَالَةُ مَعْ الْعَالَةُ مَعْ الْعُنْ الْعَالَةُ مَعْ الْعَالَةُ مَعْ الْعَالَةُ مَعْ الْعَالَةُ مَعْ مَا مَالْعَالَةُ مَعْ الْعَالَةُ مَالْعَالَةُ مَالْعَالُهُ مَالْعَالَةُ مَا الْعَالَةُ مَا الْعَالْعَالْعَالَةُ مَا الْعَالْعَالَةُ مَا الْعَال	whose hearts Allah has tested for piety. for them is Forgiveness and a great reward
وَلَوْ أَنَّهُمْ صَبَرُوْا حَتَّى تَخُرُجَ إِلَيْهِمْ لَكَانَ حَيْرًا لَّهُمْ وَاللَّهُ عَفُوْرٌ رَّحِيْمٌ ۞ Ind if they had patience till You could come out to them, it would have been better for them. and Allah s Oft-Forgiving, Most Merciful. jَيََيَّهُا الَّذِيْنَ أَمَنُوَّ النُّ جَاءَ كُمْ فَاسِقٌ بِنَبَا فَتَبَيَّنُوَ النُ تُصِيْبُوْا قَوْمًا بِجَهَا لَةٍ فَتُصْبِحُوْا عَلَى مَا فَعَلْتُمْ نُومِيْنَ ۞ O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm people In ignorance, and afterwards You become regretful to what You have done. وَاعْلَمُؤَا انَّ فِيْكُمْ رَسُوْلَ اللَّهِ لَوُ يُطِيْعُكُمْ فِيْ بَيْنِي مِّنَ الْأَمْرِ لَعَنِتُمْ وَ لَكِنَّ اللَّهُ حَبَّبَ إِلَيْكُمُ الْالْيُعُمَانَ وَزَيَّنَهُ فِي قُلُوْبِكُمْ وَاعْلَمُؤَا انَّ فِيْكُمْ رَسُوْلَ اللَّهِ لَوُ يُطِيْعُكُمْ فِي بَعْنِي مِنْ الْأَمْرِ لَعَنِتُمْ وَ لَكِنَّ and know that, among You there is the Messenger of Allah (ﷺ). if He were to obey You (i.e. follow Your opinions and desires) In much of the matter, You would surely be In trouble, but Allah has endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and lisobedience (to Allah and his Messenger ﷺ) hateful to you. These! they are the rightly guided ones,	ٳڹۜٞٳڵۜڹؚؽؙڹؘؽؙؽؙڹؙۮۅؙڹؘڬٙڡؚڹؙۊۜڔٙٲٚۛٵؚڶڂڿؙڒؾؚٲڬؿؙۯۿؗؗؗؗؗؗؗؗؗؗؗۯڲۼۊؚڵؙۅ۫ڹ۞
يَا يَقُهَا الَّذِينَ أُمَنُوًا إِنْ جَاءَ كُمْ فَاسِقٌ بِنَبَا فَتَبَيَّنُوًا اَنْ تُصِيبُوُا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نْدِمِيْنَ يَا يَقُهَا الَّذِينَ أُمَنُوًا إِنْ جَاءَ كُمْ فَاسِقٌ بِنَبَا فَتَبَيَّنُوَا اَنْ تُصِيبُوُا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نْدِمِيْنَ D You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. وَاعْلَنُوَا اَنَ فِيْكُمْ رَسُوْلَ اللَّهِ لَوَ يُطِيعُكُمْ فِنْ كَثِيْرٍ مِتَنَ الْأَمْرِ لَعَنِتُمُ وَ لَكِنَّ اللَّهُ حَبَّبَ إِلَيْكُمُ الْرِيْمَانَ وَزَيَّنَهُ فِي قُلُوْبِكُمْ وَ اللَّهِ عَلَيْهُ اللَّهُ عَلَيْهُ مَا لَعْعَلْتُهُ وَالْعِنْ عَلَى مَا فَعَانَا وَ وَيَعْتَعُونَ وَ وَيَعْتَعُونَ وَ وَيَعْتُو مِنْ عَامَا وَ اللَّهُ عَلَيْهُ مَوْنَ وَ وَيَعْتَعُونَ وَ وَالْعَنْ وَ وَوَ عَلَيْ وَ الْعَنْ وَ وَ وَ عَلَيْهُ وَ الْعَنْ وَ وَ الْعِصْيَانَ أُولْ لِكَهُ هُمُ الرَّشِرُونَ وَ وَ الْعَنْ وَ وَ وَ الْعَنْوَ وَ الْعَالَ فَا فَالَا فَالَا اللَّهُ عَنْ وَ وَ وَ عَلَيْهُ وَ وَ الْعَنْهُ وَ وَ الْحُمْرِ وَ الْعَنْ وَ وَ الْعُمْرَةُ وَ الْعَنْ وَ وَ الْعَنْ وَ وَ الْعَنْ اللَّهُ مَرَى وَ وَ الْعَنْ اللَهُ مَعْتَ وَ وَ الْعِنْ وَ وَ الْعَنْ وَ وَ الْعَامَةُ وَ الْعَنْ وَ وَ الْعَالَةُ وَ وَ الْعَامَةُ وَ الْعَنْ وَ وَ الْ	Verily! those who call You from behind the dwellings, Most of them have no sense.
s Oft-Forgiving, Most Merciful. يَاَتُهَا الَّزِيْنَ أَمَنُوَّا إِنْ جَاءَ كُمْ فَاسِقْ بِنَبَإِفَتَبَيَّنُوَّا أَنْ تُصِيْبُوُا قَوْمًّا بِجَهَالَةٍ فَتُصْبِحُوْا عَلَى مَافَعَلْتُمْ نُرِمِيْنَ O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm beople In ignorance, and afterwards You become regretful to what You have done. وَاعْلَمُوَا اَنَّ فِيْكُمْ رَسُولَ اللَّهِ لَوُ يُطِيعُكُمْ فِنْ بَيْبَا لَمْ لِكَيْتُمُ وَالْكَنَّ اللَّهُ حَبَّبَ إِلَيْكُمُ الْإِيْبَانَ وَزَيَّنَهُ فِي قُلُو بِكُمْ وَ الْحَنْ اللَّهُ مَعْدَا لَهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ مَعْدَا لَهُ مُوالاً اللَّهِ مَعْدَى اللَّهُ مَعْدَا لَهُ مُوالاً لَعْهُ وَالْحَدَّ اللَّهُ مَعْدَا لَهُ مَعْدَ وَ الْحَدَيْ اللَّهُ مَعْدَ اللَّهُ مَعْدَ الْأَسْ مَعْدَ وَ الْحَدَى اللَّهُ مُوالاً اللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَ الْحَدَى اللَّهُ مَعْدَا لَهُ مُوالاً اللَّهُ مَعْدَ اللَّهُ مُوالاً اللَّهُ مَعْنَ اللَّهُ مَعْنَ اللَّهُ مُوالاً اللَّهُ عَلَيْ اللَّهُ مَعْدَ الْعُنْسُوقَ وَالْعُسُوقَ وَالْعُمْ وَنَ وَ الْمُعْوَى اللَّهُ عَلَيْ مُوالاً اللَّهُ عَلَيْ اللَّهُ مَعْدَ الْحُدُونَ اللَّهُ مُوالاً اللَّهُ مَعْمَدُونَ وَالْعُمْ وَ الْعُمُونَ اللَّهُ مُواللَّ اللَّهُ مُعَالاً اللَّهُ مَعْدَا لَهُ مُوالاً اللَّهُ مُعْمَالاً اللَّهُ مَعْدَ اللَّهُ مُعَالِي الْعُنْوالاً اللَّهُ مَعْتَ الْعُنْ وَ الْعُنْ اللَّهُ مُعَالَ اللَّهُ مُعْمَا اللَّهُ مُوالْعُنْ وَ الْعُنْوالْ اللَّهُ مُؤْذَا اللَّهُ مُؤْذَا اللَّهُ عَلَيْ اللَّهُ مُوالاً اللَّهُ مُعَالِي الْنَا عَالَهُ مُؤْذَا الْنَا الْتُعْتَعَالَ مُعَالَيْ وَالْعُنْ وَ الْعُنْ الْعُنْ مُوالاً اللَّهُ مُعَالَيْ الْعُنْ اللَّهُ مُعَالَيْ الْعُنْ وَ الْعُنْ الْعُنْ الْعُنْ الْعُنُونَ الْحُنْ مُؤْذَا الْعُلَيْ وَالْعُنْ الْعُنْ مُولَا الْحُنْ مُعَالَ الْعُنْ اللَهُ مُعَالَعُنْ الْعُنْ مُولالَةُ الْعُنْ الْعُنْ الْعُنْ الْعُنْ والْعُلْعُنْ اللَّهُ مُعْلَي اللَّالَةُ مُوالا اللَّالَةُ مُعْمَا اللَّهُ مُعَالا اللَّهُ مُعَالَيْ الْعُنْ الْ	ۅؘڵۅ۫ٱنَّهُمۡ صَبَرُو۟احَتَى تَخُرُجَ إِلَيْهِمۡ لَكَانَ خَيْرًا لَّهُمۡ ۖ وَاللَّهُ غَفُوْرٌ رَحِيْمٌ
O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm people In ignorance, and afterwards You become regretful to what You have done. وَاعْلَبُوَا أَنَّ فِيُكُمُ رَسُوْلَ اللَّهِ لَوُ يُطِيعُكُمُ فِي كَثِيْرٍ مِّنَ الْأَمْرِ لَعَنِتُّمُ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيْمَانَ وَ زَيَّنَهُ فِي قُلُوْ بِكُمْ وَ وَاعْلَبُوَا أَنَّ فِيكُمُ رَسُوْلَ اللَّهِ لَوُ يُطِيعُكُمُ فِي كَثِيْرٍ مِّنَ الْأَمْرِ لَعَنِتُّمُ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيْمَانَ وَ زَيَّنَهُ فِي قُلُوْ بِكُمْ وَ كَرَّ قَالَيْكُمُ الْكُفُرَ وَ الْفُسُوْقَ وَ الْعِصْيَانَ لَو لَبْكَ هُمُ الرَّشِرُونَ نَ und know that, among You there is the Messenger of Allah (ﷺ). if He were to obey You (i.e. follow Your opinions and desires) In much of the matter, You would surely be In trouble, but Allah has endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and lisobedience (to Allah and his Messenger ﷺ) hateful to you. These! they are the rightly guided ones,	and if they had patience till You could come out to them, it would have been better for them. and Allah is Oft-Forgiving, Most Merciful.
وَاعْلَمُوَا اَنَّ فِيْكُمُ رَسُوُلَ اللَّهِ لَوَ يُطِيعُكُمُ فِي كَثِيْرٍ مِّنَ الْأَمْرِ لَعَنِتُّمُ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيْمَانَ وَزَيَّنَهُ فِي قُلُوْبِكُمُ وَ وَاعْلَمُوَا اَنَّ فِيْكُمُ رَسُوُلَ اللَّهِ لَوَ يُطِيعُكُمُ فِي كَثِيْرٍ مِّنَ الْأَمْرِ لَعَنِتُّمُ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيْمَانَ وَزَيَّنَهُ فِي قُلُوْبِكُمُ وَ كَرَّ لَا لَيْكُمُ الْكُفُرَ وَ الْفُسُوْقَ وَ الْعِصْيَانَ لُو لَيْكَ هُمُ الرَّشِ لُوْنَ نَ and know that, among You there is the Messenger of Allah (عَنْ اللَّهُ اللَّهُ مُوالاً اللَّهُ فَي تَعْدَرُ وَ You (i.e. follow You opinions and desires) In much of the matter, You would surely be In trouble, but Allah has endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and disobedience (to Allah and his Messenger (عَنَى اللَّهُ اللَّالَ وَ الْعَامَ اللَّالَ اللَّهُ الْحَالَ اللَّهُ الْحُلُولَ الْعُلُولَ اللَّهُ الْعُمُونَ وَ الْعُسُوقَ وَ الْعُصْدَةِ وَ الْعُمْدَةُ مُوالاً لَالْحُلُولَ اللَّهُ مُولَيْ اللَّلُولُ الْعُلُولَ الْمُولَى الْعُمْدَة مَوْلَالْهُ مُوالاً اللَّهُ مُوالاً اللَّهُ مُعَمَّدَة مُعْمُ اللَّالَ مُولَ مُؤْتَ الْعُمْ وَ الْعُمْدَة مُواللْعُلُولَ اللَّهُ مُعْرَبُولُ اللَّهُ مُعْرَبُولُ اللَّهُ مُؤْلُولَ مُعْرَبُولَ الْعُلَالَ مُعْتَرُولَ الْعُلَالَةُ مُعْرَبُولَ اللَّهُ مُعْرَبُولَ اللَّهُ مُعْرَبُولُ الْعُلَالَ وَ الْعُمْعَالَ اللَّهُ مُعْلَيْنُ اللَّهُ مُولاً اللَّهُ مُعَالًا لَاللَّهُ مُعْرَبُولُ اللَّهُ مُعْلَى اللَّهُ مُعْرَبُولُ اللَّهُ مُعْلَى وَ اللَّهُ مُعَالاً مُعْلَالُهُ اللَّهُ مُعْلَى إِلَيْ الْعُلَيْنُ مُولاً مُولاً اللَّهُ مُعْلَمُ مُعْلَمُ مُعْلَى مُعْلَى اللَّهُ الْعُلَالَ الْعُلَيْ	ؖؽٙٱيُّهَا الَّذِيْنَ اٰمَنُوَّا إِنْ جَاءَ كُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوَا أَنْ تُصِيْبُوُا قَوْطًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلى مَا فَعَلْتُمْ نْدِمِيْنَ <sup>®</sup>
كَرَّ كَالِيَٰكُمُ الْكُفُرَ وَالْفُسُوْقَ وَالْعِصْيَانَ لُولَ لَيْكَ هُمُ الرَّشِ لُوْنَ نَ and know that, among You there is the Messenger of Allah (ﷺ). if He were to obey You (i.e. follow Your opinions and desires) In much of the matter, You would surely be In trouble, but Allah has endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and disobedience (to Allah and his Messenger ﷺ) hateful to you. These! they are the rightly guided ones,	O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm people In ignorance, and afterwards You become regretful to what You have done.
and know that, among You there is the Messenger of Allah (ﷺ). if He were to obey You (i.e. follow Your opinions and desires) In much of the matter, You would surely be In trouble, but Allah has endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and disobedience (to Allah and his Messenger ﷺ) hateful to you. These! they are the rightly guided ones,	ۅَاعْلَمُوَا اَنَّ فِيُكُمُ رَسُوْلَ اللهِ * لَوْ يُطِيعُكُمُ فِيْ كَثِيْرٍ مِّنَ الْأَمْرِ لَعَنِتُّمُ وَلَكِنَّ اللهَ حَبَّبَ إِلَيْكُمُ الْإِيْمَانَ وَزَيَّنَهُ فِي قُلُوْبِكُمْ وَ
Your opinions and desires) In much of the matter, You would surely be In trouble, but Allah has endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and disobedience (to Allah and his Messenger (1)) hateful to you. These! they are the rightly guided ones,	ؖػڗؘۜ؋ٳڵؽؙػؙؙؙؙؗؗؗؗؗؗۯ اڶؙڮؙٛڣ۫ڔؘۅؘٵؽ۬ڣ <sup>ڵ</sup> ۏٳۑڮ؋ڡؙۯٳڵڗ۠ۺؚۮۏڹؘ۞ٚ
endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and lisobedience (to Allah and his Messenger (1) hateful to you. These! they are the rightly guided ones,	and know that, among You there is the Messenger of Allah (2016). if He were to obey You (i.e. follow
	endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and
	فَضُلًا مِّنَ اللَّهِ وَنِعْبَةً * وَاللَّهُ عَلِيُمٌ حَكِيُمٌ »
this is) a Grace from Allah and his Favour. and Allah is All-Knowing, All-Wise.	(this is) a Grace from Allah and his Favour. and Allah is All-Knowing, All-Wise.

#### **1)** O you who have believed, do not go in advance of Allah and His Messenger (1) and fear Allah: Allah is All-Hearing, All-Knowing

This is the foremost and basic demand of the Faith. If the person who regards Allah as his Lord and accepts Allah's Messenger as his guide and leader, is true in his belief, he can never have the attitude that he should give his own opinion and view precedence over the decision of Allah and His Messenger, or -should adopt an independent opinion in the matters, and pass his own judgments without caring to find out whether Allah and His Messenger have given any guidance in those matters or not, and if they have given it, what it is.

That is why it has been said "O believers, do not go `in advance' of Allah and His Messenger. " That is, "Do not go ahead of them, but follow behind: Do not precede them, but be subordinate to them. "This Command is, in its application and effect, a step further to verse 36 of AI- Ahzab. There it was said: `It does not behoove a believing man and a believing woman that when Allah and His Messenger have given their decision in a matter, they should exercise an Option in that matter of theirs", and here it is said that the believers should not decide their matters themselves by their own initiative, but should look for guidance in Allah's Book and His Prophet's Sunnah concerning those matters.

More broadly. it indicates that people should not follow their own opinions rather than the teachings of the Prophet (Q) or allow personal desires to take precedence over the commands of God and the Prophet, as in a famous h*adith* of the Prophet. "None of you truly believes until he loves me more than his father. his children, and mankind all together.

## 2) Believers, do not raise your voices above the voice of the Prophet and when speaking to him do not speak aloud as you speak aloud to one another,<sup>3</sup> lest all your deeds are reduced to nothing without your even realising it

This is the etiquette that was taught to the people who sat among the audience of the Prophet (peace be upon him) or came to visit him. Its intention was that the believers should treat the Prophet (peace be upon him) with the highest respect and reverence when visiting him and talking to him. Nobody should raise his voice louder than his. The people should not be unmindful of the fact that they are addressing the Messenger (peace be upon him) of Allah, and not a common man, or a person of equal rank. Therefore, there should be a marked difference between one's tone of conversation with the common people and one's tone of conversation with the Prophet (peace be upon him), and no one should talk to him in a voice louder than his.

Although this etiquette was taught for sitting in the Prophet's (peace be upon him) assembly and its addressees were the people who were living in his time, the people of the later ages should also observe the same respect and reverence on the occasion when the Prophet's name is mentioned, or a command of his is stated, or his sayings are explained. Besides, this verse also points out what attitude the people should adopt when talking to persons of a higher rank and status than themselves. A person's talking before the men of a higher rank in a way as he talks before his friends or the common men, is in fact a sign that he has no respect for them in his heart, and he does not recognize any difference between them and the common people.

#### 3) The ones who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for God-fearing.<sup>5</sup> Theirs shall be forgiveness and a great reward.

That is, only those people give due reverence to the Messenger (peace be upon him) of Allah, who have passed successfully through the tests and trials set by Allah and proved by their steadfastness that their hearts indeed possess taqwa (piety). From this, it follows automatically that the heart which is devoid of reverence for the Prophet (peace be upon him) is, in fact, devoid of taqwa, and a person's raising his voice louder than the Prophet's (peace be upon him) is not only an uncivilized act outwardly but also a sign of the absence of taqwa in his heart.

#### 4) Surely most of those who call out to you, (O Prophet), from behind the apartments, are devoid of understanding.

### 5) If they were patient until you went out to them, that would have been better for them.<sup>6</sup> Allah is Most Forgiving, Most Merciful.

The people who in the blessed time of the Prophet (peace be upon him) had received training in Islamic etiquette and manners under the Prophet (peace be upon him) himself had a full regard for his person. They fully realized how busy he remained in performing the mission entrusted to him by Allah. They also understood well that during those tiresome activities he must necessarily have some time for rest, time for his important occupations and also time for attending to his domestic affairs. Therefore, they would come to visit him only at the time when he was available outside his house, and if ever they did not find him outside his living quarters among his companions, they would sit and await his emergence and would avoid giving him the trouble of coming out of his house unless there was a special need for it. But many a time it so happened that the people from far flung areas, who had had no opportunity to receive training in good manners, would come to visit the Prophet (peace be upon him) with the idea that the one who invited others to Allah and was working for the reformation of the people had no right to have rest at any time, and they had the right to visit and see him any time they pleased in the day or night and it was his duty that whenever they happened to arrive, he should be ready to receive them. Some of these people who came to see the Prophet (peace be upon him) from different parts of Arabia were so uncouth and impolite that they would not take the trouble to inform him of their arrival through some attendant, but would start shouting from outside the apartments of his wives to call him out. Several such incidents have been reported by the companions in the Hadith. This sort of behavior troubled him much, but he was tolerant on account of his natural clemency. At last, Allah had to intervene, Who reproved the people for their uncivilized behavior and gave this instruction: Whenever they came to see the Prophet (peace be upon him) and did not find him, they should wait for him patiently until he came out to them himself, instead of shouting to call him out, from the house.

This is, whatever had happened until then will be overlooked and forgiven by Allah and He will not hold those people accountable for the trouble they had been causing to His Messenger (peace be upon him) on account of His mercy and kindness, but they should not repeat such behavior in the future.

#### 6) Believers, when an ungodly person brings to you a piece of news, carefully ascertain its truth, lest you should hurt a people unwittingly and thereafter repent at what you did.

The jurists established this principle in the law of evidence that in a matter from which a Shariah value can be deduced, or a duty imposed on a person; the evidence of an evil man would be unacceptable. However, all scholars agree that as far as the common worldly matters are concerned it is not necessary to ascertain the truth of every news and the reliability of every informer. For the word used in the verse is naba, which does not apply to every news but only to the news of consequence. That is why the jurists say that this principle does not apply in the case of ordinary matters. For example, if a person goes to visit somebody and seeks permission to enter the house, and a person comes out and conveys the permission, he can enter the house accordingly no matter whether the one conveying the permission from the master of the house was good or bad.

# 7) Know that Allah's Messenger is among you. Were he to follow you in many an affair, you yourselves would suffer.<sup>9</sup> But Allah has endeared faith to you and has embellished it in your hearts, and has made unbelief and evil-doing and disobedience abhorrent to you. Such are those who are rightly guided,

This is evident from the context as well as understood by several commentators from this verse that the Prophet (peace be upon him) was hesitant to take any military action against the Bani al-Mustaliq on the report given by Walid bin Uqbah, but some of the people insisted that they should be attacked at once. At this those people were warned that they should not forget that the Prophet (peace be upon him) was present among them, who understood them (Bani al-Mustaliq) better than they did. Therefore, their thinking that the Prophet (peace be upon him) should act according to their counsel in important matters was misplaced boldness. For if he started acting according to what they counseled it would generally lead to blunders for which they themselves would have to suffer. Therefore, Allah first warned them of their error, then of its evil consequences, and finally stated that the right attitude for a believer was the one that had been adopted by the generality of the companions.

#### 8) by Allah's favour and bounty.<sup>10</sup> Allah is All-Knowing, All-Wise.

That is, Allah does not bestow His bounty and favor blindly, but He grants this great blessing to whomever He grants on the basis of wisdom and His knowledge that he is worthy of it.