

وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّنْ شَيْءٍ فَإِنَّ اللَّهَ خُمُسُهُ وَلِرَسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ أَمْنَتُم بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ النَّقْيِ الْجَمِيعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾

41. And know that whatever of war booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger (ﷺ), and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, *Al-Masākin* (the needy) and the wayfarer, if you have believed in Allāh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allāh is Able to do all things.

فَإِنَّ	غَنِمْتُم مِّنْ شَيْءٍ	أَنَّمَا	وَاعْلَمُوا
then verily	whatever of war-booty that you may gain	that [what]	and know
وَلِذِي الْقُرْبَى	وَلِرَسُولِ	لِلَّهِ خُمُسُهُ،	
and to the near relatives	and to the Messenger	one fifth of it (is assigned) to Allah	
إِنْ كُنْتُمْ	وَابْنِ السَّبِيلِ	وَالْمَسَاكِينِ	وَالْيَتَامَى
if you	and the wayfarer	and the poor who do not beg	and (also) the orphans
يَوْمَ	عَلَى عَبْدِنَا	وَمَا أَنْزَلْنَا	ءَامَنْتُم بِاللَّهِ
(on the) Day	to Our slave	and (in) that which We sent down	have believed in Allah
عَلَى كُلِّ	وَاللَّهُ	الْجَمِيعَانِ	الْفُرْقَانِ
over all	and Allah	the two forces	(the) Day (when) met
		يَوْمَ النَّقْيِ	(of) Criterion
	قَدِيرٌ	شَيْءٍ	
	(is) All-Powerful	things	

إِذْ أَنْتُم بِالْعُدُوَّةِ الْدُّنْيَا وَهُم بِالْعُدُوَّةِ الْقُصُوَّى وَالرَّبُّ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خَلَفْتُمْ فِي الْمِيعَدِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيْنَةٍ وَيَحْيَ مَنْ حَيَ عَنْ بَيْنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلَيْهِمْ ﴿١٢﴾

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.

وَهُمْ	الَّذِينَ	بِالْعُدُوَّةِ	أَنْتُمْ	إِذْ
and they	near	(were) on the side (of the valley)	you	(remember) when
مِنْ كُمْ	أَسْفَلَ	وَالرَّكْبُ	الْقُصُوْيِ	بِالْعُدُوَّةِ
than you	(was on the ground) lower	and the caravan	farther	(were) on the side
لَا خَلَقْتُمْ		وَلَوْ تَوَاعَدْتُمْ		
you would certainly have failed		and (even) if you had made a mutual appointment to meet		
لِيَقْضِيَ اللَّهُ أَمْرًا		وَلَكِنْ	فِي الْمِيعَدِ	
that Allah might accomplish a matter		[and] but (you met)	in the appointment	
مِنْ هَلَكَ		لِيَهْلَكَ	كَانَ مَفْعُولًا	
(those) who were to be destroyed		so that might be destroyed	that was (already) ordained	
عَنْ بَيْنَةٍ		مِنْ حَيٍّ	وَيَحْيَ	عَنْ بَيْنَةٍ
with a clear evidence		(those) who were to live	and might live	with a clear evidence
عَلِيمٌ		لَسَمِيعٌ	وَإِنَّ اللَّهَ	
All-Knower		(is) All-Hearer	and surely Allah	

إِذْ يُرِيكُمُ اللَّهُ فِي مَا نَمَّا لَكُمْ قَلِيلًا وَلَوْ أَرَنَّكُمْ كَثِيرًا لَفَشِلْتُمْ وَلَنْ تَرَعُّتمْ
 فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الْأَصْدُورِ ١٣ وَإِذْ يُرِيكُمُوهُمْ
 إِذَا تَقِيسُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقْلِلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ
 مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

43. (And remember) when Allāh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of what is in the breasts. 44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained (in His Knowledge), and to Allāh return all matters (for decision).

قَلِيلًا	فِي مَنَامِكُمْ	يَرِيْكُمْ اللَّهُ	إِذْ
(as) few	in your dream	Allah showed them to you	(remember) when
لَفَشَلْتُمْ	كَثِيرًا	وَلَوْأَرْتُكُمْ	
you would surely have been discouraged	(as) many	and if He had shown them to you	
وَلَكِنَّ اللَّهَ سَلَّمَ	فِي الْأَمْرِ	وَلَنْتَزَعْتُمْ	
[and] but Allah saved (you)	in (making) a decision	and you would surely have disputed	
وَإِذْ	الْصُّدُورِ	إِنَّهُ عَلِيمٌ	
and (remember) when	the breasts	of what (is in)	certainly He (is) All-Knower
قَلِيلًا	فِي أَعْيُنِكُمْ	إِذْ الْقِيَمُ	يَرِيْكُمْ هُمْ
(as) few	in your eyes	when you met	He showed them to you
لِيَقْضِيَ اللَّهُ أَمْرًا	فِي أَعْيُنِهِمْ	وَيَقْلِدُكُمْ	
so that Allah might accomplish a matter	in their eyes	and He made you appear as few	
تَرْجَعُ الْأُمُورُ	وَإِلَى اللَّهِ	كَانَ مَفْعُولًا	
return all matters (for decision)	and to Allah	that was (already) ordained	

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيْتُمْ فِيْكُمْ فَاثْبُتوْ وَإِذْ كُرُوا اللَّهُ كَثِيرًا لَعَلَّكُمْ نُفْلِحُونَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنْزَعُوا فَنَفَشُلُوا وَتَذَهَّبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ بَطَرًا وَرِثَاءَ النَّاسِ وَيَصْدُوْنَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful. 46. And obey Allāh and His Messenger (ﷺ), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with those who are *As-Sābirūn* (the patient). 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is *Muhibbūn* (encircling and thoroughly comprehending) all that they do.

فَاثْبِتُوا	فِتْكَةً	إِذَا لِقَيْتُمْ	أَمْنَوْا	يَأَيُّهَا الَّذِينَ
then take a firm stand (against them)	a force	when you meet	who believe	O (you)
وَأَطِيعُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ	وَأَذْكُرُوا اللَّهَ كَثِيرًا		
and obey Allah	so that you may be successful	and remember (the Name of) Allah much		
وَتَذَهَّبَ رِيحُكُمْ	فَقُفْشُلُوا	وَلَا تَنْزَعُوا		وَرَسُولَهُ
and your strength departs	lest you lose courage	and dispute not		and His Messenger
وَلَا تَكُونُوا	الصَّابِرِينَ	مَعَ	إِنَّ اللَّهَ	وَاصْبِرُوا
and be not	those who are patient	(is) with	surely Allah	and be patient
النَّاسِ	وَرِثَاءَ	بَطَرًا	مِنْ دِيْرِهِمْ	كَالَّذِينَ خَرَجُوا
(of) men	and to be seen	boastfully	of their homes	like those who come out
بِمَا يَعْمَلُونَ مُحِيطٌ	وَاللَّهُ	عَنْ سَبِيلِ اللَّهِ	وَيَصْدُونَ	
(is) All-Encompassing of what they do	and Allah	from (the) path (of) Allah	and hinder (men)	

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَنُ أَعْمَلَهُمْ وَقَالَ لَأَغَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا ترَاءَتِ الْفِتَنَ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ إِذَا كَوَلُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّهُمْ لَهُ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

48. And (remember) when *Shaitān* (Satan) made their (evil) deeds seem fair to

them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your *Jār* [protector, helper, neighbour (for every help)]." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is Severe in punishment." 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.

وَقَالَ	أَعْمَلَهُمْ	الشَّيْطَنُ	لَهُمْ	وَإِذْ زَيْنَ
and said	their deeds	Satan	to them	and (remember) when made seem fair
جَارٌ	وَإِنِّي	مِنَ النَّاسِ	لَكُمْ أَلْيَومَ	لَا غَالِبَ
neighbour	and verily I (am)	of mankind	this day	[to] you no (one can) overcome
نَكَصَ عَلَى عَقْبَيْهِ	تَرَاهُتِ الْفِتَنَ		فَلَمَّا	لَكُمْ
he ran away on his heels	the two forces came in sight of each other		but when	for you
مَا لَاتَرَوْنَ	إِنِّي أَرَى	مَنْ كُمْ	بَرِيءٌ	وَقَالَ
what you see not	verily I see	with you	have nothing to do	verily I and said
يَكُوْنُ الْمُنَفِّقُونَ	إِذْ	الْعِقَابُ	شَدِيدٌ	إِنِّي أَخَافُ اللَّهَ
said the hypocrites	when	(in) punishment	(is) Severe	verily I fear Allah
غَرَّهُوْلَةً	مَرْضٌ	فِي قُلُوبِهِمْ		وَالَّذِينَ
these people are deceived	(was) a disease	in whose hearts		and those
فَإِنَّ اللَّهَ	عَلَى اللَّهِ	وَمَنْ يَتَوَكَّلْ	دِينُهُمْ	
then surely Allah	in Allah	but whoever puts (his) trust	(by) their religion	
حَكِيمٌ		عَزِيزٌ		
All-Wise		(is) All-Mighty		

وَلَوْتَرَى إِذَا تَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرُهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ٤٩ ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيهِمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَيْدِ كَذَابُ إِلَيْ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِعِيَادَتِ اللَّهِ فَأَخْذَهُمُ اللَّهُ بِذُنُوبِهِمْ

إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): ``Taste the punishment of the blazing Fire.'' 51. ``This is because of that which your hands have forwarded. And verily, Allāh is not unjust to His slaves.'' 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them – they rejected the *Ayāt* (proofs, verses, etc.) of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, Severe in punishment.

الْمَلَائِكَةُ	الَّذِينَ كَفَرُوا	إِذْ يَتَوَفَّ	وَلَوْتَرَى
the angels	(of) those who disbelieve	when take away the souls	and if you (could) see
عَذَابٌ	وَذُوقُوا	وَأَدْبَرَهُمْ	يَضْرِبُونَ وُجُوهَهُمْ
(the) punishment	(saying) [and] taste	and their backs	they smite their faces
وَأَنَّ اللَّهَ	قَدَّمَتْ أَيْدِيْكُمْ	بِمَا	ذَلِكَ الْحَرِيقُ
and verily Allah	your hands forwarded	(is because) of what	this (of) the blazing Fire
فِرْعَوْنٌ	ءَالٌ	كَدَّأِبٌ	لِلْعَيْدِ لَيْسَ بِظَلَمٍ
(of) Pharaoh	(of the) people	similar (to the) behaviour	to His slaves is not unjust
فَأَخْذَهُمُ اللَّهُ	كَفَرُوا بِإِشَائِيْتِ اللَّهِ	مِنْ قَبْلِهِمْ	وَالَّذِينَ
so Allah punished them	they rejected (the) Signs (of) Allah	before them	and (of) those
الْعِقَابُ	شَدِيدٌ	قَوِيٌّ	يَذُوبُهُمْ
(in) punishment	Severe	(is) All-Strong	verily Allah for their sins

ذَلِكَ يَأْتِ اللَّهَ لَمْ يَكُنْ مُغَيْرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ كَدَّأِبٌ ءَالٌ فِرْعَوْنٌ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِإِشَائِيْتِ رَبِّهِمْ فَأَهْلَكَنَهُمْ يَذُوبُهُمْ وَأَغْرَقَنَا ءَالٌ فِرْعَوْنٌ وَكُلُّ كَانُوا أَظَلَمِينَ

53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir'aun

(Pharaoh), and those before them. They denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zālimūn* (polytheists and wrongdoers).

أَنْعَمَهَا		نَعْمَةٌ	لَمْ يَكُنْ مُغَيِّرًا	ذَلِكَ بِأَنَّ اللَّهَ	
which He has bestowed		a grace	will never change	that (is so) because Allah	
وَأَنَّ اللَّهَ	يَأْنُفُسُهُمْ	مَا	حَتَّىٰ يَغُرِّوْا	عَلَىٰ قَوْمٍ	
and verily Allah	in their own selves	what (is)	until they change	on a people	
فِرْعَوْنَ	عَالَ	كَذَّابٌ	عَلِيمٌ	سَمِيعٌ	
(of) Pharaoh	(of the) people	similar (to the) behaviour	All-Knower	(is) All-Hearer	
فَاهْلَكْتُهُمْ	رَبِّهِمْ	كَذَّبُوا بِآيَاتِنَا	مِنْ قَبْلِهِمْ	وَالَّذِينَ	
so We destroyed them	(of) their Lord	they denied (the) Signs	before them	and those	
كَانُوا أَظَلَّمِينَ	وَكُلُّ	فِرْعَوْنَ	عَالَ	وَأَغْرَقْنَا	بِذُنُوبِهِمْ
were wrongdoers	and (they) all	(of) Pharaoh	(the) people	and We drowned	for their sins

إِنَّ شَرَّ الَّذِوَّاْبِ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ۝ الَّذِينَ عَاهَدْتَ مِنْهُمْ
ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَنْقُضُونَ ۝ فَإِمَّا تَشَفَّعُنَّهُمْ فِي الْحَرَبِ
فَشَرِّدُهُمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ۝

55. Verily, the worst of moving (living) creatures before Allāh are those who disbelieve, – so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

الَّذِينَ كَفَرُوا	عِنْدَ اللَّهِ	الَّذِوَّاْبِ	إِنَّ شَرَّ
(are) those who disbelieve	near Allah	(of) the moving (living) creatures	verily (the) worst
عَاهَدْتَ مِنْهُمْ	الَّذِينَ	لَا يُؤْمِنُونَ	فَهُمْ
with whom you made a covenant	(they are) those	shall not believe	so they

لَا يَنْقُضُونَ	وَهُمْ	مَرَّةٍ	فِي كُلِّ	عَهْدَهُمْ يَنْقُضُونَ
(do) not fear (Allah)	and they	time	[in] every	then they break their covenant
فَشَرِّدُ			فِي الْحَرَبِ	فَإِمَّا تُشْفِهُمْ
then punish severely in order to disperse			in the war	so if you gain the mastery over them
لَعَلَّهُمْ يَدَّكُرُونَ			خَلْفَهُمْ	مَنْ بِهِمْ
so that they may learn a lesson			(are) behind them	(those) who them

وَإِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَأَنِّذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَابِيْنَ ﴿٤٨﴾ وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوا سَبَقُوْا إِنَّهُمْ لَا يُعْجِزُوْنَ ﴿٤٩﴾ وَأَعِدُّوا لَهُمْ مَا أَسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِيْنَ مِنْ دُوْنِهِمْ لَا نَعْلَمُوْنَهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوْفَ إِلَيْكُمْ وَأَنْتُمْ لَا نُظْلِمُوْنَ ﴿٥٠﴾

58. If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allāh likes not the treacherous. 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment). 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allāh and your enemy, and others besides them, whom you may not know, (but) whom Allāh does know. And whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.

فَأَنِّذْ	خِيَانَةً	مِنْ قَوْمٍ	وَإِمَّا تَخَافُ
throw back (their covenant)	treachery	from any people	and if you fear
لَا يُحِبُّ الْخَابِيْنَ ﴿٤٨﴾	إِنَّ اللَّهَ	عَلَى سَوَاءٍ	إِلَيْهِمْ
likes not the treacherous	certainly Allah	on equal (terms)	to them
إِنَّهُمْ	سَبَقُوْا	الَّذِيْنَ كَفَرُوا	وَلَا يَحْسَبَنَّ
verily they	(that) they can outstrip	those who disbelieve	and let not think

مَا	لَهُمْ	وَأَعِدُّوا	لَا يُعِزِّزُونَ
whatever	against them	and make ready	will never be able to save themselves
تُرْهِبُونَ	وَمِنْ رِبَاطِ الْحَيْلِ	وَمِنْ قُوَّةِ	أَسْتَطَعْتُمْ مِنْ قُوَّةِ
to threaten [with them]	and of steeds of war	you can of power	
مِنْ دُونِهِمْ	وَأَخْرِينَ	وَعَدُوكُمْ	عَدُوَّ اللَّهِ
besides them	and others	and your enemy	(the) enemy (of) Allah
مِنْ شَيْءٍ	وَمَا تُنْفِقُوا	اللَّهُ يَعْلَمُهُمْ	لَا تَعْلَمُونَهُمْ
from (any) thing	and whatever you shall spend	Allah knows them	whom you know not
لَا نُظْلِمُونَ	وَأَنْتُمْ	يُوفَ إِلَيْكُمْ	فِي سَبِيلِ اللَّهِ
shall not be treated unjustly	and you	shall be repaid to you	in (the) Way (of) Allah

وَإِنْ جَنَحُوا لِلصَّلِيمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٦١ وَإِنْ يُرِيدُوا أَنْ يَخْدُعُوكَ فَإِنَّكَ حَسِبَكَ اللَّهُ هُوَ الْمَذِي أَيْدِكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ٦٢ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْأَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَفْلَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ٦٣ يَا أَيُّهَا الَّذِي حَسِبَكَ اللَّهُ وَمَنْ أَتَبَعَكَ مِنَ الْمُؤْمِنِينَ

61. But if they incline to peace, you (also) incline to it, and (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower. 62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. 63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise. 64. O Prophet (Muhammad ﷺ)! Allāh is Sufficient for you and for the believers who follow you.

وَتَوَكَّلْ	لَهَا	فَاجْنَحْ	لِلصَّلِيمِ	وَإِنْ جَنَحُوا
and put (your) trust	to it	then you (also) incline	to peace	and if they incline
وَإِنْ يُرِيدُوا	الْعَلِيمُ	هُوَ السَّمِيعُ	إِنَّهُ	عَلَى اللَّهِ
and if they intend	the All-Knower	[He] (is) the All-Hearer	verily He	in Allah

الَّذِي	هُوَ	فَإِنْ حَسِبَكُمْ اللَّهُ	أَنْ يَخْدُوَكُمْ
Who	He (it is)	then verily Allah (is) All-Sufficient for you	to deceive you
بَيْنَ	وَالْفَ	وَبِالْمُؤْمِنِينَ	أَيْدِكُمْ
[between]	and He has united	and with the believers	with His Help has supported you
مَا أَلْفَتَ	جَمِيعًا	فِي الْأَرْضِ	لَوْأَنْفَقْتَ مَا
you could not have united	all	(is) in the earth	قُلُوبِهِمْ
وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ	قُلُوبُهُمْ		بَيْنَ
[and] but Allah has united [between] them	their hearts		[between]
حَسِبْكُمُ اللَّهُ	الَّتِي	يَأْتِيَهَا	إِنَّهُ عَزِيزٌ
Allah (is) Sufficient for you	Prophet	O	certainly He (is) All-Mighty
مِنَ الْمُؤْمِنِينَ	أَتَبْعَكَ	وَمَنْ	
from the believers	follows you	and (for) whoever	

يَأْتِيَهَا النَّى حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوَا
مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوَا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِإِنَّهُمْ قَوْمٌ
لَا يَفْقَهُونَ ۝ أَكَنْ خَفَفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنْ فِيْكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ
مِائَةٌ صَابِرَةٌ يَغْلِبُوَا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوَا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ ۝

65. O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand. 66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allāh. And Allāh is with As-Sābirūn (the patient).

يَكُنْ مِنْكُمْ	إِنْ	عَلَى الْقِتَالِ	حَرِّضَ الْمُؤْمِنِينَ	الَّذِي يَأْتِيهَا	يَكُنْ مِنْكُمْ
(there) are amongst you	if	to [the] fight	urge the believers	Prophet	0
يَكُنْ مِنْكُمْ	وَإِنْ	يَغْلِبُوا مِائَتَيْنِ	صَدِرُونَ عِشْرُونَ	يَأْتِيهَا	يَأْتِيهَا
(there) be of you	and if	they will overcome two hundred	steadfast	twenty	يَأْتِيهَا
مِنَ الَّذِينَ كَفَرُوا		يَغْلِبُوا أَلْفَانِ	مِائَةٌ		
of those who disbelieve		they will overcome a thousand	a hundred (steadfast)		
أَكْنَ	لَا يَفْقَهُونَ		قَوْمٌ	يَأْتِهِمْ	
now	who (do) not understand		(are) a people	because they	
ضَعْفًا	فِيْكُمْ	أَتْ	وَعْلَمَ	خَفَّ اللَّهُ عَنْكُمْ	
weakness	(there is) in you	that	for He knows	Allah has lightened from you	
يَغْلِبُوا مِائَتَيْنِ	صَابِرَةٌ	مِائَةٌ	يَكُنْ مِنْكُمْ	فَإِنْ	
they shall overcome two hundred	steadfast	a hundred	(there) are of you	so if	
يَغْلِبُوا أَلْفَانِ	أَلْفٌ	يَكُنْ مِنْكُمْ	وَإِنْ		
they shall overcome two thousand	a thousand	(there) are of you	and if		
الصَّابِرِينَ	مَعَ	وَاللَّهُ	يَأْذِنُ اللَّهُ		
the steadfast	(is) with	and Allah	with (the) Leave (of) Allah		

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشَحِّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الْدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٦٧ لَوْلَا كَتَبَ مِنَ اللَّهِ سَبَقَ لِمَسَكُمْ فِيمَا أَخْذَتُمْ عَذَابٌ عَظِيمٌ ٦٨ فَكُلُّوْ مَمَّا غَنَمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ٦٩

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise. 68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allāh. Certainly,

Allāh is Oft-Forgiving, Most Merciful.

أَسْرَى	يَكُونَ لَهُ	أَنْ	لِنَبِيٍّ	مَا كَانَ
prisoners of war	he should have [for him]	that	for a Prophet	it is not
الَّذِينَ	عَرَضَ	تُرِيدُونَ	فِي الْأَرْضِ	حَتَّىٰ يُشْرِحَ
(of) this world	(the) good	you desire	in the land	until he had made a great slaughter
لَوْلَا	حَكِيمٌ	عَزِيزٌ	وَاللَّهُ	وَاللَّهُ يُرِيدُ الْآخِرَةَ
were (it) not	All-Wise	(is) All-Mighty	and Allah	but Allah desires the Hereafter
فِيمَا أَخْذَتُمْ	لَمْسَكْمُ			كِتَابٌ مِّنَ اللَّهِ سَبَقَ
for what you took	surely would have touched you			an ordainment preceded from Allah
حَلَالًا	مِمَّا أَغْنَيْتُمْ		فَكُلُوا	عَذَابٌ
lawful	of what you have gotten of booty in war		so eat (enjoy)	great
رَحِيمٌ	غَفُورٌ	إِنَّ اللَّهَ	وَاتَّقُوا اللَّهَ	طَيِّبًا
Most Merciful	(is) Oft-Forgiving	certainly Allah	and be afraid of Allah	(and) good

يَأَيُّهَا الَّتِي قَلَّ لِمَنِ فِي أَيْدِيهِكُمْ مِّنْ أَلَّا سَرَىٰ إِنْ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخْدَمْتُمْ وَيَغْفِرُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ وَإِنْ يُرِيدُوا أَخْيَانَكُمْ فَقَدْ خَانُوا اللَّهُ مِنْ قَبْلٍ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

70. O Prophet (Muhammad ﷺ)! Say to the captives that are in your hands: ``If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful.'' 71. But if they intend to betray you (O Muhammad ﷺ), they indeed betrayed Allāh before. So, He gave (you) power over them. And Allāh is All-Knower, All-Wise.

إِنْ يَعْلَمَ اللَّهُ	مِنْ أَلَّا سَرَىٰ	فِي أَيْدِيهِكُمْ	قُلْ لِمَنِ	يَأَيُّهَا النَّبِيُّ
if Allah knows	from the captives	(are) in your hands	say to (those) who	Prophet
مِمَّا	خَيْرًا	يُؤْتِكُمْ	خَيْرًا	فِي قُلُوبِكُمْ
than what	(something) better	He will give you	any good	in your hearts

عَفُورٌ	وَاللَّهُ	لَكُمْ	وَيَغْفِرُ	أَخْدَمْتُكُمْ
(is) Oft-Forgiving	and Allah	you	and He will forgive	has been taken from you
فَقَدْ خَانُوا اللَّهَ		وَإِنْ يُرِيدُوا خِيَانَكَ		رَحِيمٌ
so they indeed have betrayed Allah			but if they intend (to) betray you	
حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	مِنْهُمْ	فَأَمْكَنَ
All-Wise	(is) All-Knower	and Allah	over them	so He gave (you) power
				مِنْ قَبْلٍ

إِنَّ الَّذِينَ إِمَانُوا وَهَا جَرُوا وَجَنَحَدُوا يَأْمُولُهُمْ وَأَنفُسِهِمْ فِي سَيِّلِ اللَّهِ وَالَّذِينَ إِمَانُوا
وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلَيَاءِ بَعْضٍ وَالَّذِينَ إِمَانُوا لَمْ يَهْجُرُوا مَا لَكُمْ مِنْ وَلَيْتَهُمْ مِنْ شَيْءٍ
حَتَّىٰ يَهْجُرُوا وَإِنْ أُسْتَنْصِرُوكُمْ فِي الْدِينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِمْشِقٌ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ بَصِيرٌ

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.

بِأَمْوَالِهِمْ	وَجَهَدُوا	وَهَا جَرُوا	إِنَّ الَّذِينَ إِمَانُوا
with their property	and strove hard (and fought)	and emigrated	verily those who believed
وَنَصَرُوا	وَالَّذِينَ إِمَانُوا	فِي سَيِّلِ اللَّهِ	وَأَنفُسِهِمْ
and helped	and those who gave (them) asylum	in (the) Way (of) Allah	and their lives
وَالَّذِينَ إِمَانُوا	بَعْضٌ	أَوْلَيَاءٌ	بَعْضُهُمْ
and (as to) those who believed	(to) others	(are) allies	some of them
وَلَيْتَهُمْ	مِنْ	لَكُمْ	أُولَئِكَ
(duty of) protection to them	[from]	upon you	those (all)
وَلَمْ يَهْجُرُوا			

فَعَلَيْكُمْ	فِي الدِّينِ	وَإِنْ أَسْتَأْنَصُوكُمْ	حَتَّىٰ يَهَاجِرُوا	مِنْ شَيْءٍ
then upon you	in religion	but if they seek your help	until they emigrate	(in) anything
وَبَيْنَهُمْ	بَيْنَكُمْ	عَلَىٰ قَوْمٍ	إِلَّا	النَّصْرُ
and between them	between you	against a people	except	(is to) help (them)
بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ	مِيشَقٌ		
(is) All-Seeing of what you do	and Allah	(is) a treaty (of mutual alliance)		

وَالَّذِينَ كَفَرُوا بِعِصْمِهِمْ أُولَئِكَ بَعْضٌ لَا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَثِيرٌ ٧٣ وَالَّذِينَ إِمَانُوا وَهَاجَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ إِمَانُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقَّا هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٧٤ وَالَّذِينَ إِمَانُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَهَدُوا مَعَكُمْ فَأُولَئِكَ مِنَكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ يَعْلَمُ كُلَّ شَيْءٍ عَلَيْمٌ

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalīfah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allāh's religion of Islāmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism). 74. And those who believed, and emigrated and strove hard in the Cause of Allāh (*Al-Jihād*), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and *Rizqun Karīm* (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allāh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.

بَعْضٌ	أُولَئِكَ	بَعْضُهُمْ	وَالَّذِينَ كَفَرُوا
(to) others	(are) allies	some of them	and those who disbelieve
وَفَسَادٌ	فِي الْأَرْضِ	تَكُنْ فِتْنَةٌ	إِلَّا تَفْعَلُوهُ
and a mischief	on the earth	(there) will be oppression	(and) if you (do) not do so

وَجَهَدُوا	وَهَاجَرُوا	وَالَّذِينَ آمَنُوا	كَيْرٌ
and strove hard	and emigrated	and those who believed	great
أُولَئِكَ	وَنَصَرُوا	وَالَّذِينَ أَوْرَادُوا	فِي سَيِّلِ اللَّهِ
these (are)	and aid	and those who gave (them) asylum	in (the) Way (of) Allah
كَرِيمٌ	وَرِزْقٌ	مَغْفِرَةٌ	الْمُؤْمِنُونَ
generous	and a provision	(is) forgiveness	هُمُّ
لَهُمْ		حَقًا	the believers
وَالَّذِينَ آمَنُوا		مِنْ بَعْدٍ	
وَجَهَدُوا مَعَكُمْ	وَهَاجَرُوا	وَالَّذِينَ آمَنُوا	
and strove hard (along) with you	and emigrated	afterwards	and those who believed
بَعْضٌ	أَوْلَى	بَعْضُهُمْ	فَأُولَئِكَ
to others	(are) nearer	some of them	مِنْكُمْ
عَلِيمٌ	شَيْءٌ	إِنَّ اللَّهَ	فِي كِتَابِ اللَّهِ
(is) All-Knower	thing	of every	in (the) decree (ordained by) Allah



بِرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ فَسِيَحُونَ فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكُفَّارِينَ وَأَذَانَ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحِجَّةِ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولِهِ، فَإِنْ تَبْتَعُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

Surah At-Taubah (The Repentance) 9

- Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* (polytheists, pagans, idolaters,

disbelievers in the Oneness of Allāh), with whom you made a treaty. 2. So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers. 3. And a declaration from Allāh and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah – the 12th month of Islamic calendar) that Allāh is free from (all) obligations to the *Mushrikūn* and so is His Messenger (ﷺ). So if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allāh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

وَرَسُولِهِ		بَرَاءَةٌ مِّنَ اللَّهِ			
and His Messenger		freedom from (all) obligations from Allah			
فَسِيَحُوا		إِلَى الَّذِينَ عَاهَدْتُمْ			
so travel freely	of the polytheists	to those (with) whom you made a treaty			
غَيْرُ	أَنْكُمْ	وَاعْلَمُوا	أَشْهُرٌ	أَرْبَعَةٌ	فِي الْأَرْضِ
(can) not	that you	but know	months	(for) four	throughout the land
وَأَنَّ اللَّهَ مُحْرِمٌ			مُعْجِزِي اللَّهِ		
and that Allah (is) the one who will disgrace			escape (from the punishment of) Allah		
إِلَى النَّاسِ	وَرَسُولِهِ	مِنَ اللَّهِ	وَأَذْنُ	الْكُفَّارِ	
to mankind	and His Messenger	from Allah	and a declaration	the disbelievers	
أَنَّ اللَّهَ بَرِيءٌ			الْأَكْبَرُ	الْحَجَّ	يَوْمٌ
that Allah (is) free from (all) obligations			the greatest	(of) pilgrimage	(on the) day
فَإِنْ تَبْتَمِ		وَرَسُولِهِ		مِنَ الْمُشْرِكِينَ	
so if you (polytheists) repent		and (so is) His Messenger		to the polytheists	
غَيْرُ	أَنْكُمْ	فَاعْلَمُوا	وَإِنْ تَوَلَّتُمْ	لَكُمْ	خَيْرٌ فَهُوَ
(can) not	that you	then know	but if you turn away	for you	(is) better then it
أَلَيْمٌ	يَعْذَابٌ	الَّذِينَ كَفَرُوا	وَبَشَّرَ	مُعْجِزِي اللَّهِ	
painful	of a torment	(to) those who disbelieve	and give tidings	escape (from) Allah	

إِلَّا الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظْهِرُوْا عَلَيْكُمْ أَحَدًا فَاتِّمُوا إِلَيْهِمْ عَاهَدَهُمْ إِلَى مُدَّتِّهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٦١ فَإِذَا أَنْسَلَخَ الْأَشْهُرُ الْحُرُومُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكَوَةَ فَخُلُّوا سَيِّلَاهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

4. Except those of the *Mushrikūn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-Muttaqūn* (the pious). 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikūn* wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.

ثُمَّ		مِنَ الْمُشْرِكِينَ	إِلَّا الَّذِينَ عَاهَدْتُمْ		
then (subsequently)		of the polytheists	except those (with) whom you have a treaty		
أَحَدًا	عَلَيْكُمْ	وَلَمْ يُظْهِرُوْا	شَيْئًا	لَمْ يَنْقُصُوكُمْ	
anyone	against you	nor they have supported	in aught	they have not failed you	
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ	إِلَى مُدَّتِّهِمْ	عَاهَدَهُمْ	إِلَيْهِمْ	فَاتِّمُوا	
surely Allah loves the pious	to (the end of) their term	their treaty	to them	so fulfil	
حَيْثُ	فَاقْتُلُوا الْمُشْرِكِينَ	الْحُرُومُ	الْأَشْهُرُ	فَإِذَا أَنْسَلَخَ	
wherever	then kill the polytheists	Sacred	the Months	then when have passed	
لَهُمْ	وَأَفْعُدُوا	وَاحْصُرُوهُمْ	وَخُذُوهُمْ	وَجَدْتُمُوهُمْ	
for them	and lie in wait	and besiege them	and capture them	you find them	
وَأَقَامُوا الصَّلَاةَ	فَإِنْ تَابُوا		مَرْصَدٍ	كُلَّ	
and offer the prayers (perfectly)	but if they repent		ambush	(in) every	

رَحِيمٌ	غَفُورٌ	إِنَّ اللَّهَ	فَخَلُواْ سَيِّلَاهُمْ	وَإِنَّمَا الْزَكَوَةُ
Most Merciful	(is) Oft-Forgiving	verily Allah	then leave their way (free)	and give Zakat

وَإِنَّمَا الْمُشْرِكُونَ أَسْتَجَارَكُ فَاجْرِهِ حَتَّى يَسْمَعَ كَلْمَ اللَّهِ ثُمَّ أَبْلَغْهُ مَا مَنَهُ، ذَلِكَ
يَأْتُهُمْ قَوْمٌ لَا يَعْلَمُونَ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا أَسْتَقْنُمُ الْكُمْ فَأَسْتَقِيمُواْ
لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

6. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allāh and with His Messenger (ﷺ) for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid Al-Harām* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious).

فَاجْرِهِ	أَسْتَجَارَكُ	مِنَ الْمُشْرِكِينَ	وَإِنَّمَا
then grant him protection	seeks your protection	of the polytheists	and if anyone
مَمَنْهُ	ثُمَّ أَبْلَغْهُ	حَتَّى يَسْمَعَ كَلْمَ اللَّهِ	
(to) his place of safety	then escort him	until he may hear (the) Word (of) Allah	
كَيْفَ يَكُونُ	لَا يَعْلَمُونَ	قَوْمٌ	ذَلِكَ
how can (there) be	who know not	(are) a people	because they
رَسُولِهِ	وَعِنْدَ	عَهْدٌ	لِلْمُشْرِكِينَ
His Messenger	and with	with Allah	for the polytheists
الْحَرَامِ	الْمَسْجِدِ	عِنْدَ	إِلَّا الَّذِينَ عَاهَدْتُمْ
the Sacred	[the] Mosque	near	except those (with) whom you made a covenant
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ	لَهُمْ	فَأَسْتَقِيمُواْ	فَمَا
verily Allah loves the pious	to them	then stand you true	they are true to you

كَيْفَ وَإِنْ يَظْهِرُوا عَلَيْكُمْ لَا يَرْقِبُوْ فِيْكُمْ إِلَّا وَلَا ذَمَّةٌ يَرْضُوْنَكُمْ بِأَفْوَاهِهِمْ وَتَابَ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِقُوْنَ ٨ أَشْتَرُوا بِعِيَادَتِ اللَّهِ ثَمَّنًا قَلِيلًا فَصَدَّوْا عَنْ سَيِّلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُوْنَ ٩ لَا يَرْقِبُوْنَ فِي مُؤْمِنٍ إِلَّا وَلَا ذَمَّةٌ وَأُولَئِكَ هُمُ الْمُعْتَدُوْنَ ١٠

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 9. They have purchased with the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

فِيْكُمْ	لَا يَرْقِبُوْ	عَلَيْكُمْ	كَيْفَ وَإِنْ يَظْهِرُوا
with you	they regard not the ties	you	and how (that) if they overpower
بِأَفْوَاهِهِمْ	يُرْضُوْنَكُمْ	وَلَا ذَمَّةٌ	إِلَّا
with their mouths	they please you	nor (of) covenant	(either of) kinship
فَسِقُوْنَ ٨	وَأَكْثَرُهُمْ	وَتَابَ قُلُوبُهُمْ	
(are) disobedient	and most of them	but their hearts are averse (to you)	
فَصَدَّوْا	ثَمَّنًا قَلِيلًا	أَشْتَرُوا بِعِيَادَتِ اللَّهِ	
and they hindered (men)	little	a gain	they have purchased with (the) Verses (of) Allah
يَعْمَلُوْنَ ٩	مَا كَانُوا	إِنَّهُمْ سَاءَ	عَنْ سَيِّلِهِ
do	that which they used to	evil indeed is	from His way
إِلَّا	فِي مُؤْمِنٍ	لَا يَرْقِبُوْ	
(either of) kinship	with (regard to) a believer	they respect not the ties	
الْمُعْتَدُوْنَ ١٠	هُمْ	وَأُولَئِكَ	وَلَا ذَمَّةٌ
(are) the transgressors	[they]	and those	nor (of) covenant

إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكُوْةَ فَإِخْوَنَكُمْ فِي الَّذِينَ وَنَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ١١ وَإِن تُكْثُرُ أَيْمَنَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَتَلُوا أَئِمَّةَ الْكُفَّارِ إِنَّهُمْ لَا يَأْمَنُ لَهُمْ لِعَلَّهُمْ يَنْتَهُونَ ١٢

11. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism], perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), then they are your brethren in religion. (In this way) We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) – for surely, their oaths are nothing to them – so that they may stop (evil actions).

وَأَتَوْا الزَّكُوْةَ	وَأَقَامُوا الصَّلَاةَ	فَإِن تَابُوا
and give <i>Zakat</i>	and offer the prayers (perfectly)	but if they repent
وَنَفَصِّلُ الْآيَاتِ	فِي الَّذِينَ	فِإِخْوَنَكُمْ
and We explain the Verses in detail	in [the] religion	then (they are) your brothers
عَهْدِهِمْ	مِّنْ بَعْدِ	وَإِن تُكْثُرُ أَيْمَنَهُمْ ١١
their covenant	after	لِقَوْمٍ يَعْلَمُونَ
أَئِمَّةٌ	فَقَتَلُوا	وَطَعَنُوا
(the) leaders	then fight (you)	[in] your religion
١٢	فِي دِينِكُمْ	and attack with disapproval (and criticism)
لَهُمْ	لَا يَأْمَنُ	إِنَّهُمْ
لِعَلَّهُمْ يَنْتَهُونَ	أَيْمَنَهُمْ	الْكُفَّارِ
so that they may stop	to them	their oaths (are) nothing
		surely [they] (of) the disbelief

أَلَا نُقَتِّلُوْنَ قَوْمًا نَّكَثُوْا أَيْمَنَهُمْ وَهُمْ كَمُّا يَأْخُرُاجُ الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ أَوَّلَ مَرَّةً أَتَخْشُوْهُمْ فَاللَّهُ أَحَقُّ أَن تَخْشُوْهُ إِن كُنْتُمْ مُّؤْمِنِيْنَ ١٣
قَتِّلُوْهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيْكُمْ وَيُخْرِيْهُمْ وَيُنَصِّرُكُمْ عَلَيْهِمْ وَيَسِّفُ صُدُورَ قَوْمٍ

13. Will you not fight a people (pagans of Makkah) who have violated their oaths and intended to expel the Messenger (ﷺ) while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers. 14. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

بِإِخْرَاجِ	وَهُمُّا	نَكَثُواْ أَيْمَنَهُمْ	قَوْمًا لَا نَقْتِلُونَ
to expel	and intended	who have violated their oaths	(will) you not fight a people?
أَتَخْشَوْهُمْ	مَرَّةٌ	بَدَءُوكُمْ أَوْلَكَ	وَهُمْ الرَّسُولُ
(do) you fear them?	time	first	while they the Messenger
إِنْ كُنْتُمْ مُّؤْمِنِينَ	أَنْ تَخْشُوهُ	فَإِنَّ اللَّهَ أَحَقُّ	
if you are believers	that you should fear Him	but Allah has more right	
وَيُخْرِزُهُمْ	بِأَيْدِيهِمْ	يُعَذِّبُهُمُ اللَّهُ	قَتِيلُهُمْ
and disgrace them	by your hands	(so that) Allah will punish them	fight against them
مُّؤْمِنِينَ	قَوْمٌ	وَيَسِّفُ صُدُورَ	وَيَنْصُرُكُمْ
believing	(of) a people	and heal (the) breasts	over them and give you victory

وَيُذْهِبَ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَيْمٌ حَكِيمٌ ١٥ أَمْ حَسِبْتُمْ
أَنْ تُتَرَكُواْ لَمَّا يَعْلَمُ اللَّهُ الَّذِينَ جَهَدُواْ مِنْكُمْ وَلَمْ يَتَّخِذُواْ مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ
وَلَا الْمُؤْمِنِينَ وَلِيَجْهَهُ اللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ١٦ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمَرُوا
مَسَاجِدَ اللَّهِ شَهِدِينَ عَلَى أَنفُسِهِمْ بِالْكُفُرِ أَوْ لَيْكَ حَيْطَتْ أَعْمَالُهُمْ وَفِي النَّارِ
هُمْ خَالِدُونَ ١٧

15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walījah* [(*Bitānah* - helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allāh and His Messenger (ﷺ), and the believers.

Allāh is Well-Acquainted with what you do. 17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

عَلَىٰ	وَتَوَبُّ اللَّهُ		قُلُوبُهُمْ	وَيُذْهِبَ غَيْظَ
[on]	and Allah accepts the repentance		(of) their hearts	and remove (the) anger
أَمْ حَسِبْتُمْ	حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	مَنْ يَشَاءُ
or (do) you think	All-Wise	(is) All-Knowing	and Allah	(of) whom He wills
وَلَمَّا يَعْلَمَ اللَّهُ		أَنْ تَرَكُوا		
while Allah has not yet tested		that you shall be left (alone)		
وَلَمْ يَتَخْذِلُوا	مِنْكُمْ	الَّذِينَ جَاهَدُوا		
and have not taken	among you	those who have striven hard (and fought)		
وَاللَّهُ	وَلِيَحْمَةٌ	وَلَا الْمُؤْمِنِينَ	وَلَا رَسُولِهِ	مِنْ دُونِ اللَّهِ
and Allah	helpers	and not the believers	and not His Messenger	besides Allah
لِلْمُشْرِكِينَ	مَا كَانَ	خَيْرٌ بِمَا تَعْمَلُونَ		
for the polytheists	it is not	(is) Well-Acquainted with what you do		
عَلَىٰ أَنفُسِهِمْ	شَهِدُوا	أَنْ يَعْمِرُوا مَسَاجِدَ اللَّهِ		
against their own selves	(while) they witness	that they maintain (the) mosques (of) Allah		
خَلِدُونَ	هُمْ	وَفِي النَّارِ	حَكَتْ أَعْمَلُهُمْ	بِالْكُفْرِ
(shall) abide forever	they	and in the Fire	their works are in vain	[those] of disbelief

إِنَّمَا يَعْمَرُ مَسَاجِدُ اللَّهِ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَإِذَا الْزَكْوَةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهَتَّدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجَّ
وَعِمَارَةَ الْمَسَاجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوْدُنَ
عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

18. The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and fear none but Allāh. It is they who are on true guidance. 19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid Al-Harām* (at Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers).

وَالْيَوْمَ	مَنْ ءَامَنَ بِاللَّهِ	إِنَّمَا يَعْمَرُ مَسَاجِدَ اللَّهِ
and the Day	(those) who believe in Allah	only shall maintain (the) mosques (of) Allah
وَلَا يَخْشَى	وَءَاقَ الزَّكَوَةَ	وَأَقَامَ الصَّلَاةَ
and fear none	and give Zakat	and offer the prayers (perfectly)
مِنَ الْمُهَتَّدِينَ	أَنْ يَكُونُوا	فَعَسَى أُولَئِكَ
of the people of true guidance	to be	then they are expected
وَعِمَارَةً	الْحَاجَّ	أَجَعَلْتُمْ سِقَاءَيَّةً
and (the) maintenance	(to) the pilgrims	(do) you consider the providing of drinking water?
وَالْيَوْمَ	ءَامَنَ بِاللَّهِ	كَمْ
and the Day	believe in Allah	as (those) who
لَا يُسْتَوِنُ عِنْدَ اللَّهِ	فِي سَبِيلِ اللَّهِ	الْحَرَامِ
they are not equal	near Allah	وَجَهَدَ
الظَّالِمِينَ	لَا يَهِدِي الْقَوْمَ	الْمَسْجِدِ
(who are) wrongdoers	guides not those people	(of) the Mosque
هُمُ الْفَارِزُونَ	يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةِ مِنْهُ وَرَضُوَنَ وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ	وَالْآخِرَ
خَلِيلِينَ	فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ	الْأَخِرَ
ءَابَاءَكُمْ وَإِخْوَنَكُمْ أُولَيَاءَ إِنْ أَسْتَحْبُو الْكُفَّارَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ		

الَّذِينَ ءَامَنُوا وَهَا جَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ درجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَارِزُونَ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةِ مِنْهُ وَرَضُوَنَ وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ خَلِيلِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ يَأْتِيَهَا الَّذِينَ ءَامَنُوا لَا تَتَخِذُوا إِبَاءَكُمْ وَإِخْوَنَكُمْ أُولَيَاءَ إِنْ أَسْتَحْبُو الْكُفَّارَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ

٣٩ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

20. Those who believed (in the Oneness of Allāh – Islamic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allāh is a great reward. 23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zalimūn* (wrongdoers).

فِي سَبِيلِ اللهِ	وَجَهَدُوا	وَهَاجَرُوا	الَّذِينَ آمَنُوا
in (the) Way (of) Allah	and strove hard (and fought)	and emigrated	those who believed
وَأُولَئِكَ	عِنْدَ اللهِ	دَرَجَةٌ	أَعْظَمُ
and those	with Allah	(in) degree	(are) far greater
بِرَحْمَةِ	رَبِّهِمْ	يُبَشِّرُهُمْ	الْفَارِزُونَ
of a mercy	their Lord	gives them glad tidings	(are) the successful
نَعِيمٌ	فِيهَا	هُمْ	مِنْهُ
(are) delights	wherein	for them	and (of) Gardens
أَجْرٌ	عِنْدَهُ	إِنَّ اللهَ	خَلِيلِينَ
(is) a reward	with him	verily Allah	مُقِيمُونَ
وَإِخْوَنَكُمْ	لَا تَتَخَذُوا أَبَاءَكُمْ	الَّذِينَ آمَنُوا	عَظِيمٌ
and your brothers	take not your fathers	who believe	يَا يَاهَا
وَمَنْ	عَلَى الْإِيمَانِ	إِنْ أَسْتَحْبُوا الْكُفَّارَ	أَوْلِيَاءَ
and whoever	to Belief	if they prefer disbelief	(as) protectors
الظَّالِمُونَ	هُمْ	فَأُولَئِكَ	يَتَوَلَّهُمْ
(are) the wrongdoers	[they]	then those	of you
كُلُّ إِنْ كَانَ إِلَّا أَبَا وَكُمْ وَأَبْنَا وَكُمْ وَإِخْوَنَكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ أَقْرَفْتُمُوهَا			

قُلْ إِنْ كَانَ إِلَّا أَبَا وَكُمْ وَأَبْنَا وَكُمْ وَإِخْوَنَكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ أَقْرَفْتُمُوهَا

وَتَجَرَّةٌ تَخْشُونَ كَسَادَهَا وَمَسْكُنٌ تَرْضُونَهَا أَحَبَّ إِلَيْكُم مِّنْ أَنَّ اللَّهَ وَرَسُولَهُ
وَجَهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الفَسِيقِينَ

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).

وَأَزْوَاجُكُمْ	وَإِخْرَانُكُمْ	وَأَبْنَاؤُكُمْ	ءَابَاؤُكُمْ	إِنْ كَانَ قُلْ
and your wives	and your brothers	and your sons	your fathers	if are say
وَتَجَرَّةٌ	أَقْتَرَفْتُمُوهَا	وَأَمْوَالٌ	وَعَشِيرَتُكُمْ	وَتَجَرَّةٌ
and (the) commerce	that you have gained	and (the) wealth	and your kindred	and (the) commerce
أَحَبَّ	تَرْضُونَهَا	وَمَسْكُنٌ	تَخْشُونَ كَسَادَهَا	أَحَبَّ
dearer	(in) which you delight	and (the) dwellings	(in) which you fear a decline	(in) which you delight
وَجَهَادٍ	وَرَسُولِهِ	مِنْ أَنَّ اللَّهَ	إِلَيْكُمْ	وَجَهَادٍ
and striving hard (and fighting)	and His Messenger	than Allah	to you	and fighting
وَاللَّهُ	بِأَمْرِهِ	هُنَّ يَأْتِيَ اللَّهُ	فَتَرَبَّصُوا	وَاللَّهُ
and Allah	His Decision	until Allah brings about	then wait	in His Way
الْفَسِيقِينَ		لَا يَهْدِي الْقَوْمَ		
(who are) disobedient		guides not the people		

لَقَدْ نَصَرَكُمْ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذَا عَجَّبْتُمْ كُثُرُكُمْ
فَلَمْ تُفْنِ عَنْكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحِبَتْ شَمَّ وَلَيَّتُمْ
مُّدَبِّرِينَ شَمَّ أَنْزَلَ اللَّهُ سِكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا
لَهُ تَرُوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكُفَّارِينَ

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. 26. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

وَيَوْمٍ	كَثِيرَةً	فِي مَوَاطِنَ	لَقَدْ نَصَرَكُمْ اللَّهُ
and (on the) day	many	on battlefields	truly Allah has given you victory
فَلَمْ	كَثُرْتُمْ	أَعْجَبْتُمْ	إِذْ
but not	your great number	pleased you	when
بِمَا رَحِبَتْ	عَلَيْكُمُ الْأَرْضُ	وَضَاقَتْ	شَيْئًا
as it is vast	the earth	for you	anything
عَلَى رَسُولِهِ	سَكِينَتُهُ	ثُمَّ أَنْزَلَ اللَّهُ	تُفِينُ عَنْكُمْ
on His Messenger	His peace	then Allah did send down	then you turned back fleeing
وَعَذَبَ	لَهُ تَرَوْهَا	وَأَنْزَلَ جُنُودًا	وَعَلَى الْمُؤْمِنِينَ
and punished	which you saw not	and sent down forces (angels)	and on the believers
الْكَفَرِينَ	جَزَاءً	وَذَلِكَ	الَّذِينَ كَفَرُوا
(of) the disbelievers	(is the) recompense	and such	those who disbelieved

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٧﴾ يَأَيُّهَا الَّذِينَ
أَمْنُوا إِنَّمَا الْمُشْرِكُونَ بَخْسٌ فَلَا يَقْرَبُو أَلْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا
وَإِنْ خِفْتُمْ عِيلَةً فَسَوْفَ يُغْنِيَكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلَيْهِ حَكْمٌ

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allāh's Oneness and in His Messenger Muhammad ﷺ)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the

Message of Muhammad ﷺ are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harām* (at Makkah) after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.

وَاللَّهُ	عَلَىٰ مَن يَشَاءُ	مِنْ بَعْدِ ذَلِكَ		ثُمَّ يَتُوبُ اللَّهُ
and Allah	of whom He wills	that	after	then Allah will accept the repentance
إِنَّمَا الْمُشْرِكُونَ	الَّذِينَ آمَنُوا	يَتَأْتِيهَا	رَحِيمٌ	غَفُورٌ
verily the polytheists	who believe	O (you)	Most merciful	(is) Oft-Forgiving
الْحَرَامَ	الْمَسْجِدَ	فَلَا يَقْرَبُوا		بَحْسُ
Sacred	the Mosque	so let them not come near		(are) impure
فَسَوْفَ يُغْنِيَكُمُ اللَّهُ	وَإِنْ خَفْتُمْ عَيْلَةً	هَذَا	عَامِهِمْ	
then soon Allah will enrich you	and if you fear poverty	this	their year	
حَكِيمٌ	عَلِيهِ	إِنْ شَاءَ	مِنْ فَضْلِهِ	
All-Wise	(is) All-Knowing	surely Allah	if He wills	out of His bounty

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يَحْرِمُونَ مَا حَرَمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوُا الْحِزْبَةَ عَنْ يَدِهِمْ صَغِرُوهُنَّ ٢٩ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَىٰ الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلِ قَاتَلُوهُمُ اللَّهُ أَنَّ يُؤْفَكُونَ ٣٠

29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be

on them, how they are deluded away from the truth!

الآخر	يَالْيَوْمِ	وَلَا	يَأْلَمَهُ	الَّذِينَ لَا يُؤْمِنُونَ	قَاتِلُوا
the Last	in the Day	nor	in Allah	those who believe not	fight against
وَلَا يَأْدِينُونَ	وَرَسُولَهُ			مَا حَرَمَ اللَّهُ	وَلَا يُحِرِّمُونَ
nor acknowledge	and His Messenger			that which Allah has forbidden	nor forbid
مِنَ الَّذِينَ				الْحَقُّ	دِينَ
among (the people) those who				(of) truth (Islam)	(the) religion
عَنِ يَدِ	حَتَّىٰ يُعْطُوا الْجِزِيَّةَ			أُوتُوا الْكِتَابَ	
willingly	until they pay the security tax			were given the Scripture (Jews and Christians)	
وَقَالَتِ الْيَهُودُ	صَنَعُوْنَ			وَهُمْ	
and the Jews said	subdued			and they (feel themselves)	
الْمَسِيحُ	وَقَالَتِ النَّصَارَىٰ			أَبْنُ اللَّهِ	عُزِيزٌ
Messiah	and the Christians said			(is the) son (of) Allah	Ezra
بِأَفْوَاهِهِمْ	قَوْلُهُمْ			ذَلِكَ	أَبْنُ اللَّهِ
with their mouths	(is) their saying			that	(is the) son (of) Allah
مِنْ قَبْلِ	الَّذِينَ كَفَرُوا			يُضَاهِئُونَ قَوْلَ	
before	(of) those who disbelieved (disbelievers)			they imitate (the) saying	
	أَنَّ يُؤْفَكُوْنَ			قَاتَلَهُمُ اللَّهُ	
	how they are deluded away (from the truth)			may Allah destroy them	

أَتَخَذُوا أَحْبَارَهُمْ وَرَهْبَنَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ أَبْنَ
مَرْيَمَ وَمَا أَمْرُوا إِلَّا يَعْبُدُوْا إِلَهًا وَاحِدًا إِلَّا هُوَ سُبْحَانَهُ
عَمَّا يُشَرِّكُوْنَ يُرِيدُوْنَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا
أَنْ يُتَمَّ نُورَهُ وَلَوْكَرَهُ الْكَفِرُوْنَ

31. They (Jews and Christians) took their rabbis and their monks to be their

lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injīl (Gospel)] to worship none but One *Ilāh* (God – Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him). 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad ﷺ has been sent – Islāmic Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

أَرْبَابًا		وَرَهْبَنَّهُمْ	أَنْخَذُوا أَحْبَارَهُمْ	
(to be their) lords		and their monks	they (Jews & Christians) took their rabbis	
مَرْيَمَ	ابْنَ		وَالْمَسِيحَ	مِنْ دُونِ اللَّهِ
(of) Mary	son	and (they also took as their lord)	Messiah	besides Allah
لَا إِلَهَ	إِلَّا	إِلَهًا وَحْدًا	إِلَّا يَعْبُدُوا	وَمَا أَمْرُوا
(there is) no god	One	Ilah (God)	to worship	but and they were not commanded
وَيَأْبَى اللَّهُ		عَمَّا يُشْرِكُونَ	سُبْحَانَهُ	إِلَّا هُوَ
but Allah refuses	with their mouths	from that (having the partners) they associate (with Him)	Glory be to Him	but He
وَلَوْ كَرِهَ الْكَفَرُونَ	يَأْفُو هُمْ	أَنْ يُطْفَئُوا نُورَ اللَّهِ		يُرِيدُونَ
even though the disbelievers hate (it)		to extinguish (the) Light (of) Allah		they want
		أَنْ يَتَمَكَّنُ نُورُهُ		إِلَّا
		أَنْ يَتَمَكَّنَ هُنَّا		

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ, بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَهِّرَهُ, عَلَى الَّذِينَ كُفِّرُوا
وَلَوْ كَرِهَ الْمُشْرِكُونَ ٣٢ يَأْتِيهَا الَّذِينَ إِمَانُوا إِنَّ كَثِيرًا مِّنَ الْأَجْبَارِ
وَالرُّهَابَانِ لَيَا كُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْرِزُونَ كَذَّابٌ وَفَاسِدٌ وَلَا يُفْقِهُنَا فِي سَبِيلِ اللَّهِ فَبَشِّرُهُمْ بِعَذَابٍ

آلیم

33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh (i.e. Allāh's religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the *Zakāt* (obligatory charity) of which has not been paid] and spend them not in the way of Allāh, announce to them a painful torment.

وَدِينِ	بِالْهُدَىٰ	رَسُولَهُ	الَّذِي أَرْسَلَ	هُوَ
and (the) religion	with guidance	His Messenger	Who has sent	(it is) He
كُلِّهِ	عَلَى الْدِينِ	لِيُظْهِرَهُ	الْحَقُّ	
all	over religions	to make it superior		(of) truth (Islam)
إِنَّ كَثِيرًا	الَّذِينَ أَمْنَوْا	يَكْتَبُهَا	وَلَوْكَرَهُ الْمُشْرِكُونَ	
verily (there are) many	who believe	وَ (you)		even though the polytheists hate (it)
لَيَّا كُلُونَ أَمْوَالَ	وَالرُّهْبَانِ	مِنَ الْأَجْبَارِ		
who surely devour (the) wealth	and the (Christian) monks			of the (Jewish) rabbis
وَالَّذِينَ	عَنْ سَبِيلِ اللَّهِ	وَيَصُدُّونَ	النَّاسِ	بِالْبَطْلِ
and those who	from (the) way (of) Allah	and hinder (them)	in falsehood	(of) mankind
فِي سَبِيلِ اللَّهِ	وَلَا يُنْفِقُوهَا	وَالْفِحْشَةَ	يَكْنِزُونَ	الْذَّهَبَ
in (the) way (of) Allah	and spend them not	and the silver		hoard up the gold
أَلِيمٌ	بِعَذَابٍ	فَبَشِّرْهُمْ		
painful	a torment	[so] announce to them		

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكُوْنُ بِهَا جَاهَهُهُمْ وَجَنُوْبُهُمْ وَظَهُورُهُمْ هَذَا
مَا كَنْزَتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ
أَثْنَا عَشَرَ شَهْرًا فِي كِتَبِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ

حَرَمَ ذَلِكَ الَّذِينَ الْقِيمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتَلُوا الْمُشْرِكِينَ
كَافَّةً كَمَا يَقْتَلُونَكُمْ كَافَّةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ٧٥

35. On the Day when that [Al-Kanz: money, gold and silver, the Zakāt (obligatory charity) of which has not been paid] will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." 36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively as they fight against you collectively. But know that Allāh is with those who are *Al-Muttaqūn* (the pious).

فَتُكَوَّنُ		جَهَنَّمَ	فِي نَارٍ	عَلَيْهَا	يَوْمَ يُحْمَى	
and will be branded		(of) Hell	in (the) Fire	[on it]	(on the) Day (when)	it will be heated
ما	هَذَا	وَظُهُورُهُمْ	وَجْهُوْهُمْ	جَبَاهُهُمْ	بِهَا	
(is) what	this	and their backs	and their flanks	their foreheads	with it	
مَا كُنْتُمْ		فَذُوقُوا		كَنْزَتُمْ لِأَنفُسِكُمْ		
(of) what you used to		so (now) taste		you hoarded for yourselves		
شَهْرًا	أَثْنَا عَشَرَ	عِنْدَ اللَّهِ	الْشُّهُورُ	إِنَّ عِدَّةَ	تَكْرِزُونَ ٧٦	
months	(is) twelve	with Allah	(of) months	verily (the) number	hoard	
وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ		يَوْمَ	فِي كِتَابِ اللَّهِ		
and the earth	He created	the heavens	(on the) Day (when)	in (the) Book (of) Allah		
فَلَا تَظْلِمُوا	الْقِيمُ	الَّذِينَ	ذَلِكَ	حَرَمٌ	أَرْبَعَةً	مِنْهَا
so wrong not	right	(is) the religion	that	(are) Sacred	four	of them
كَافَّةً	وَقَاتَلُوا الْمُشْرِكِينَ		أَنفُسَكُمْ		فِيهِنَّ	
collectively	and fight against	the polytheists	yourselves			therein

الْمُتَّقِينَ	مَعَ	أَنَّ اللَّهَ	وَأَعْلَمُوا	كَافَّةً	كَمَا يَقْتَلُونَكُمْ
(those who are) pious	(is) with	that Allah	but know	collectively	as they fight against you

إِنَّمَا أَنْسَىٰ زِيَادَةً فِي الْكُفَّارِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِوْنَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لَّيُوَاطِّئُوا عِدَّةً مَا حَرَمَ اللَّهُ فِي حِلَّوْا مَا حَرَمَ اللَّهُ زِيَادَةً لَّهُمْ سُوءٌ أَعْمَلُهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ٣٧ يَتَأَيَّهَا الَّذِينَ لَا مُؤْمِنُوا مَا الْكُفُّرُ إِذَا قِيلَ لَهُمْ أَنْفِرُوا فِي سَيِّلِ اللَّهِ أَثَاقْتُمْ إِلَى الْأَرْضِ أَرَضِيْتُمْ بِالْحَيَاةِ الْدُّنْيَا مِنْ أُلَّا خِرَّةٌ فَمَا مَاتَنَعُ الْحَيَاةُ الْدُّنْيَا فِي الْآخِرَةِ إِلَّا قِيلَ ٣٨

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and they make lawful what Allāh has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve. 38. O you who believe! What is the matter with you that when you are asked to march forth in the Cause of Allāh (i.e. Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

يُضَلُّ	فِي الْكُفَّارِ	زِيَادَةً	إِنَّمَا أَنْسَىٰ
are led astray	to disbelief	(is) an addition	indeed the postponing (of a Sacred Month)
وَيُحَرِّمُونَهُ	عَامًا	يُحْلِوْنَهُ	الَّذِينَ كَفَرُوا
and forbid it	one year	(for) they make it lawful	those who disbelieve thereby
مَا حَرَمَ اللَّهُ		لِيُوَاطِّئُوا عِدَّةً	عَامًا
which Allah has forbidden		(in order) to adjust (the) number (of months)	another year
زِيَادَةً		مَا حَرَمَ اللَّهُ	
is made fair-seeming to them		فِي حِلَّوْا	
الْكَافِرِينَ			
who disbelieve		لَا يَهْدِي الْقَوْمَ	
		وَاللَّهُ	
		أَعْمَلُهُمْ	
		سُوءُ	
		(of) their deeds	
		(the) evil	

إِذَا	لَكُمْ	مَا	الَّذِينَ آمَنُوا	يَأْتِيهَا
(that) when	(is the matter) with you	what	who believe	O (you)
أَثَقَتُمْ إِلَى الْأَرْضِ	أَنْفَرُوا فِي سَبِيلِ اللَّهِ			قِيلَ لَكُمْ
you cling heavily to the earth	to march forth in (the) Way (of) Allah			you are asked
مِنْ الْآخِرَةِ	الَّذِنَا	بِالْحَيَاةِ	أَرَضِيَتُمْ	
(rather) than the Hereafter	(of) this world	with the life		(are) you pleased?
إِلَّا قَلِيلٌ	فِي الْآخِرَةِ	الَّذِنَا	الْحَيَاةِ	فَمَا مَتَّعْ
but little	in the Hereafter	(of) this world	(of) the life	but nothing (is the) enjoyment

إِلَّا أَنْفَرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَدِلُّ فَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ
 شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا خَرَجَهُ
 الَّذِينَ كَفَرُوا ثَانِيَ أَثْنَيْنِ إِذْ هُمَا فِي الْفَكَارِ إِذْ يَقُولُ لِصَاحِبِهِ
 لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودِ
 لَمْ تَرُوهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا أَسْفَلَ كَلِمَةَ اللَّهِ
 هِيَ الْعُلِيَّا وَاللَّهُ عَزِيزٌ حَكِيمٌ

Part - 10

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things. 40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): ``Be not sad (or afraid), surely, Allāh is with us.'' Then Allāh sent down His *Sakīnah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

أَلِيمًا	عَذَابًا	يُعَذِّبُكُمْ	إِلَّا نَفَرُوا
painful	(with) a torment	He will punish you	if you march not forth

شَيْئًا	وَلَا تَنْصُرُوهُ	غَيْرَكُمْ	وَيَسْتَبِدُّ قَوْمًا
at all	and you can not harm Him	besides you	and will replace (you by) a people
إِلَّا نَصْرُوهُ		قَدِيرٌ	عَلَى كُلِّ شَيْءٍ
if you help him (Muhammad) not	(is) Able	things	over all and Allah
ثَانِي	الَّذِينَ كَفَرُوا	أَخْرَجَهُ	فَقَدْ نَصَرَ اللَّهُ
the second	those who disbelieve	drove him out	when for indeed Allah did help him
يَقُولُ لِصَاحِبِهِ	إِذْ	فِي الْغَارِ	إِذْ
he said to his companion	when	(were) in the cave	they both when (of) the two
عَلَيْهِ	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ	إِنَّ اللَّهَ مَعَنَا	لَا تَحْزَنْ
upon him	then Allah sent down His peace	surely Allah (is) with us	be not sad
كَلِمَةً	وَجَعَلَ	لَمْ تَرَوْهَا	وَأَيَّدَهُ
(the) word	and made	which you saw not	with forces (angels) and strengthened him
هِيَ	وَكَلِمَةُ اللَّهِ	الْسُّفْلَى	الَّذِينَ كَفَرُوا
it	and (the) Word (of) Allah	the lowermost	(of) those who disbelieve
حَكِيمٌ	عَزِيزٌ	وَاللَّهُ	الْعُلِيُّكَ
All-Wise	(is) All-Mighty	and Allah	(is) the uppermost

أَنْفِرُوا خَفَافًا وَثِقَالًا وَجَهْدُوا بِأَمْوَالِكُمْ وَأَنفَسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٤٦ لَوْكَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَا تَبْعُوكَ وَلَا تَكُنْ بَعْدَتْ عَلَيْهِمُ الْشَّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوْأَسْتَطَعْنَا لَخْرَجْنَا مَعَكُمْ يَهْلِكُونَ أَنفُسُهُمْ وَاللَّهُ يَعْلَمُ إِلَيْهِمْ لَكَذِبُونَ ٤٧ عَفَا اللَّهُ عَنْكَ لَمْ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكُمُ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبُونَ ٤٨

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but know. 42. Had it been a

near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allāh: ``If we only could, we would certainly have come forth with you.'' They destroy their own selves, and Allāh knows that they are surely liars. 43. May Allāh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihād*), until those who told the truth were seen by you in a clear light, and you had known the liars?

بِأَمْوَالِكُمْ	وَجَهْدُوا	وَثِقَالًا	أَنْفَرُوا خَفَافًا	
with your wealth	and strive hard	or heavy	march forth (whether you are) light	
إِنْ كُنْتُمْ	لَكُمْ	خَيْرٌ	ذَلِكُمْ	فِي سَبِيلِ اللَّهِ
if you (but)	for you	(is) better	this	وَأَنْفُسِكُمْ
قَاصِدًا	وَسَفَرًا	قَرِيبًا	لَوْ كَانَ عَرَضًا	تَعْلَمُونَ
easy	and a journey	near	if it had been a gain	know
الشَّفَةُ	بَعْدَتْ عَلَيْهِمْ	وَلَنْكِنْ	لَا تَبْغُوا	
the distance	was long for them	[and] but	surely they would have followed you	
لَخَرَجْنَا		لَوْ أَسْتَطَعْنَا	بِاللَّهِ	وَسَيَحْلِفُونَ
we would certainly have come forth		if we (only) could	by Allah	and they would swear
لَكَذِبُونَ	إِنْ هُمْ	وَاللَّهُ يَعْلَمُ	يُهْلِكُونَ أَنفُسَهُمْ	مَعَكُمْ
(are) surely liars	that they	and Allah knows	they destroy their own selves	with you
يَتَبَيَّنَ لَكُمْ	حَتَّىٰ	لَهُمْ	لَمْ أَذِنْتَ	عَفَا اللَّهُ عَنْكُمْ
becomes clear to you	until	to them	why (did) you grant leave	may Allah forgive you
وَتَعْلَمَ الْكَذِبِينَ		أَلَّذِينَ صَدَقُوا		
and you had known the liars?		those who told the truth		

لَا يَسْتَدِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجْهِدُوا بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُنَّقِنِينَ إِنَّمَا يَسْتَدِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَرَتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبٍ يَرَدَّدُونَ وَلَوْ أَرَادُوا الْخُرُوجَ

لَا عَدُوا لَهُ عُدَّةٌ وَلَنْكَنْ كَرَهَ اللَّهُ أَنْ يَعَاشُهُمْ فَتَبَطَّهُمْ وَقِيلَ أَقْعُدُوا مَعَ الْقَعَدِينَ

44. Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious). 45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): ``Sit you among those who sit (at home).''

وَالْيَوْمَ	الَّذِينَ يُؤْمِنُونَ بِاللَّهِ	لَا يَسْتَعْذِنُكَ
and the Day	those who believe in Allah	would not ask your leave (to be exempted)
وَأَنفُسِهِمْ	يُجَاهِدُوا بِأَمْوَالِهِمْ	أَنْ
and their lives	they fight with their wealth	(from) that
إِنَّمَا يَسْتَعْذِنُكَ	عَلَيْمٌ بِالْمُنْقَبِينَ	وَاللَّهُ
only ask your leave	(is) All-Knower of (those who are) pious	and Allah
وَأَرْتَابَتْ قُلُوبُهُمْ	الْآخِرِ	وَالَّذِينَ لَا يُؤْمِنُونَ
and their hearts are in doubt	the Last	وَالْيَوْمَ
وَلَوْ أَرَادُوا الْخُرُوجَ	وَالْآخِرِ	الَّذِينَ لَا يُؤْمِنُونَ
and if they had intended to march out	waver in their doubts	فَهُمْ
وَلَنْكَنْ	لَهُ	فِي رَيْبِهِمْ يَرْدَدُونَ
[and] but	(some) preparation	لَا عَدُوا
	for it	لَا عَدُوا
فَتَبَطَّهُمْ	كَرَهَ اللَّهُ أَنْ يَعَاشُهُمْ	لَا عَدُوا
so He made them lag behind	Allah was averse to their being sent forth	لَا عَدُوا
الْقَعَدِينَ	أَقْعُدُوا مَعَ	وَقِيلَ
those who sit (at home)	sit (along) with	and it was said (to them)

لَوْ خَرَجُوا فِيْكُمْ مَا زَادُوكُمْ إِلَّا خَبَا لَا وَضَعُوا خَلَلَكُمْ يَبْغُونَ كُمُّ الْفِتْنَةِ

وَفِيكُمْ سَمَعُونَ لَهُمْ وَاللَّهُ عَلَيْهِمْ بِالظَّالِمِينَ لَقَدِ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلِ وَقَلَّبُوا لَكُمُ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allāh (His religion, Islam) became manifest though they hated it.

إِلَّا خَبَارًا	مَا زَادُوكُمْ	فِيكُمْ	لَوْخَرَجُوا
except disorder	they would have added to you nothing	with you	if they marched out
الْفِتْنَةُ	يَبْغُونَ كُمْ	وَلَا يَضْعُوا خَلَلَكُمْ	
sedition	(and) sowing among you	and they would have hurried about in your midst	
وَاللَّهُ	لَهُمْ	سَمَعُونَ	وَفِيكُمْ
and Allah	to them	who would have listened	and (there are some) among you
لَقَدِ ابْتَغُوا الْفِتْنَةَ	عَلِيهِمْ بِالظَّالِمِينَ		
verily they had plotted sedition	(is) All-Knower of (those who are) wrongdoers		
حَتَّى جَاءَ الْحَقُّ	الْأُمُورُ	لَكُمْ	وَقَلَّبُوا
until the truth (victory) came	the matters	for you	and had upset
كَرِهُونَ	وَهُمْ	وَظَهَرَ أَمْرُ اللَّهِ	مِنْ قَبْلِ
hated (it)	though they	and (the) Decree (of) Allah became manifest	

وَمِنْهُمْ مَنْ يَكُوْلُ أَتَذَنْ لِي وَلَا نَفْتِنْ أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّكَ جَهَنَّمَ لِمُحِيطَةِ بِالْكَافِرِينَ إِنْ تُصِبَكَ حَسَنَةٌ تَسُوْهُمْ وَإِنْ تُصِبَكَ مُصِيْبَةٌ يَقُولُوا قَدْ أَخْذَنَا أَمْرَنَا مِنْ قَبْلٍ وَيَكْتُلُوا وَهُمْ فَرِحُونَ قُلْ لَنَ يُصِبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلَيَتَوَكَّلِ الْمُؤْمِنُونَ

49. And among them is he who says: "Grant me leave (to be exempted from *Jihād*) and put me not into trial." Surely they have fallen into trial. And verily, Hell is surrounding the disbelievers. 50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. 51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our *Maulā* (Lord, Helper and Protector)." And in Allāh let the believers put their trust.

أَلَا	وَلَا فَتَنَّتِي	أَئْذَنْ لِي	مَنْ يَقُولُ	وَمِنْهُمْ
surely	and put me not into trial	grant me leave	(is he) who says	and among them
لِمُحِيطَةٍ	وَإِنْ جَهَنَّمَ	فِي الْفِتْنَةِ سَقَطُوا		
(is) [indeed] surrounding	and verily Hell	they have fallen into [the] trial		
وَإِنْ تُصِبَكُ	تَسْوِهُمْ	إِنْ تُصِبَكُ حَسَنَةٌ	بِالْكَافِرِينَ	
but if overtakes you	it grieves them	good	if befalls you	the disbelievers
وَيَتَوَلَّوْا	مِنْ قَبْلٍ	قَدْ أَخَذْنَا أَمْرَنَا	يَقُولُوا	مُصِيبَةٌ
and they turn away	before	indeed we took our precaution	they say	a calamity
إِلَّا مَا كَتَبَ اللَّهُ	لَنْ يُصِبَنَا	فَرِحُونَ	وَهُمْ	
except what Allah has ordained	shall never happen to us	say	(are) rejoicing	while they
فَلَتَوَكَّلْ أَمْوَمُونَ	وَعَلَى اللَّهِ	مَوْلَانَا	لَنَا	
[so] let the believers put (their) trust	and in Allah	(is) our Protector	He	for us

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَّيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ
 يُعَذَّابٌ مِّنْ عِنْدِهِ أَوْ يَأْتِي دِنَّا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُّتَرَبَّصُونَ قُلْ
 أَنْفَقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُنَقِّبَ مِنْكُمْ إِنْ كُمْ كُنْتُمْ قَوْمًا فَسِقِينَ وَمَا مَنَعَهُمْ
 أَنْ تُقْبَلَ مِنْهُمْ نَفْقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ
 إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allāh will afflict

you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allāh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad ﷺ), and that they came not to *As-Salāt* (the prayers) except in a lazy state, and that they offer not contributions but unwillingly.

وَنَحْنُ	الْحُسْنَيْنِ	إِلَّا إِحْدَى	بِنَا	قُلْ هَلْ تَرْبَصُونَ
while we	(of) the two best things	except one	for us (anything)	(do) you wait? say
مِنْ عِنْدِهِ	يَعْذَابٌ	أَنْ يُصِيبَ كُوْلَهُ	نَرْبَصُ بِكُمْ	
from Himself	with a punishment	(either) that Allah will afflict you	await for you	
فُلْ	مَتَرْبَصُونَ	إِنَّا	فَتَرْبَصُوا	أَوْ
say	(are) waiting	with you	indeed we (too)	يَأْتِي دِنَّا
إِنَّكُمْ	مِنْكُمْ	لَنْ يُنَقِّبَ	أَوْ كَرَهَا	أَنْفَقُوا طَوْعًا
verily you	from you	it will never be accepted	or unwillingly	spend willingly
أَنْ	وَمَا مَنَعَهُمْ	فَسِيقَيْنَ	كُنْتُمْ قَوْمًا	
(from) that	and nothing prevents them	disobedient	were a people	
كَفَرُوا بِاللَّهِ	أَنْهُمْ	إِلَّا	نَفَقَتْهُمْ	تَقْبَلَ مِنْهُمْ
disbelieved in Allah	that they	except	their contributions	being accepted from them
وَهُمْ	إِلَّا	وَلَا يَأْتُونَ الصَّلَاةَ	وَرَسُولِهِ	
while they	except	and (that) they come not to the prayer	and in His Messenger	
كَرِهُونَ	وَهُمْ	إِلَّا	وَلَا يُنِفِّقُونَ	كُسَالَى
(are) unwilling	while they	but	and (that) they offer not contributions	(are) lazy

فَلَا تُعْجِبَ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ كَفِرُونَ وَيَحْلِفُونَ بِاللَّهِ إِتَّهُمْ لِمِنْكُمْ وَمَا هُمْ مِنْكُمْ

وَلَكِنَّهُمْ قَوْمٌ يُفَرِّقُونَ ٥٦ لَوْيَحْدُونَ مَلْجَأً أَوْ مَغْرَابٍ أَوْ مَدْخَلًا لَوَلَّوْا إِلَيْهِ
وَهُمْ يَجْمَحُونَ ٥٧

55. So, let not their wealth nor their children amaze you (O Muhammad ﷺ); in reality Allāh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

لِيَعْذِبَهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	وَلَا أُولَئِكُمْ	أَمْوَالُهُمْ	فَلَا تُعْجِبُكَ
to punish them	only Allah intends	nor their children	their wealth	so let not amaze you
وَتَرْهَقَ أَنفُسُهُمْ	الْدُّنْيَا	فِي الْحَيَاةِ	بِهَا	
and (that) their souls shall depart (die)	(of) this world	in the life	with these (things)	
لَمْنَكُمْ	إِنْهُمْ	بِاللَّهِ	وَيَحْلِفُونَ	وَهُمْ
(are) truly of you	that they	by Allah	and they swear	(are) disbelievers
قَوْمٌ يُفَرِّقُونَ	وَلَكِنَّهُمْ	مِنْكُمْ	وَمَا هُمْ	
(are) a people who are afraid	[and] but they	(are) of you	while not they	
أَوْ مَدْخَلًا	أَوْ مَغْرَابٍ	لَوْيَحْدُونَ مَلْجَأً		
or a place of concealment	or caves	if they should find a refuge		
وَهُمْ يَجْمَحُونَ	إِلَيْهِ	لَوَلَّا		
and they rush (with a swift rush)	to it	surely they would turn straightway		

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنَّ أَعْطُوا مِنْهَا رَضْوًا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ٥٨ وَلَوْا نَهَمُ رَضْوًا مَا أَتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسِبْنَا اللَّهَ سَيِّئَتِنَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ٥٩

58. And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased,

but if they are not given thereof, behold! They are enraged! 59. Would that they were content with what Allāh and His Messenger (ﷺ) gave them and had said: ``Allāh is Sufficient for us. Allāh will give us of His bounty, and so will His Messenger (ﷺ) (from alms). We implore Allāh (to enrich us).''

فِي الصَّدَقَاتِ	يَلْمِزُكُمْ	مَنْ	وَمِنْهُمْ
in (the matter of) the alms	accuse you (O Muhammad)	(are some) who	and of them
إِذَا مِنْهَا	لَمْ يُعْطُوا	وَإِنْ رَضُوا	أُعْطُوا مِنْهَا
then from it	they are not given	but if they are pleased	they are given from it
إِنَّمَا أَنْهَمُ اللَّهُ عَاتَدَهُمُ اللَّهُ	مَا	أَنَّهُمْ رَضُوا	وَلَوْلَهُمْ يَسْخَطُونَ
Allah gave them	(with) what	[that] they were contented	and if they are enraged
سَيُؤْتِيَنَا اللَّهُ	وَقَالُوا حَسْبُنَا اللَّهُ		وَرَسُولُهُ.
Allah will give us	and had said Allah (is) Sufficient for us	and if	and His Messenger
إِلَى اللَّهِ رَاغِبُونَ	إِنَّا	وَرَسُولُهُ	مِنْ فَضْلِهِ
implore Allah [to (enrich us)]	indeed we	and (also) His Messenger	of His bounty

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَمِيلِينَ عَلَيْهَا وَالْمُؤْلَفَةُ فُلُوْبُهُمْ وَفِي أَرْقَابِ
وَالْغَرِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنْ رَبِّ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ٦١ وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَذْنُ قُلْ أَذْنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ أَمْنَوْا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ هُمْ عَذَابٌ أَلِيمٌ

60. As-Sadaqāt (here it means Zakāt - obligatory charity) are only for the *Fuqarā'* (needy), and *Al-Masākin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for *Mujāhidūn* - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad ﷺ) and say: ``He is (lending his) ear (to every news).'' Say: ``He

listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger (Muhammad ﷺ), will have a painful torment.

لِلْفُقَرَاءِ		إِنَّمَا الصَّدَقَاتُ		
(are) for the poor (who beg)		only the alms, charities (Zakat)		
عَلَيْهَا		وَالْعَمَلِينَ		وَالْمَسَاكِينَ
them (the funds)		and those employed to collect		and the poor (who do not beg)
فُلوَّهُمْ			وَالْمُؤْلَفَةُ	
their hearts		and (for) attracting those who have been inclined (towards Islam)		
وَفِي سَبِيلِ اللهِ		وَالْغَرِمِينَ	وَفِي الْرِّقَابِ	
and in (the) Way (of) Allah		and (for) those in debt	and to (free) the captives	
عَلِيمٌ	وَاللهُ	مِنْ اللهُ	فَرِيقَةٌ	وَابْنُ السَّيْلِ
(is) All-Knower	and Allah	(imposed) by Allah	a duty	and (for) the wayfarer
وَيَقُولُونَ هُوَ	يُوذُونَ النَّبِيَّ	الَّذِينَ	وَمِنْهُمْ	حَكِيمٌ
and say he (is)	hurt the Prophet	(are) those who	and among them	All-Wise
لَكُمْ خَيْرٌ	أَذْنُنَّ	قُلْ	أَذْنُنَّ	
for you	(what is) best	an ear (he listens to)	say	(lending his) ear (to every news)
لِلَّذِينَ آمَنُوا	وَرَحْمَةٌ	لِلْمُؤْمِنِينَ	وَيُؤْمِنُ	بِاللهِ يُؤْمِنُ
to those who believe	and (is) a mercy	in the believers	and has faith	he believes in Allah
أَلَيْمُ	عَذَابٌ	هُمْ	رَسُولُ اللهِ	وَالَّذِينَ يُؤْذُونَ
painful	(is) a torment	for them	(the) Messenger (of) Allah	مِنْكُمْ
				and those who hurt of you

يَحْلِفُونَ بِاللهِ لَكُمْ لِيُرْضُوكُمْ وَاللهُ وَرَسُولُهُ أَحَقُّ أَنْ يَرْضُوهُ إِنْ كَانُوا
مُؤْمِنِينَ أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَارِبُ اللهَ وَرَسُولَهُ فَأَنَّهُ لَهُ نَارَ جَهَنَّمَ خَلِدًا
فِيهَا أَذَلَّكُ الْخِزْرُ الْعَظِيمُ ٣٢ يَحْذَرُ الْمُنَفِّقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ
تُنَذِّهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ أَسْتَهِنُ وَإِنَّ اللهَ مُخْرِجٌ مَا تَحْذَرُونَ ٣٣

62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (Muhammad ﷺ), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allāh and His Messenger (ﷺ), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a *Sūrah* (chapter of the Qur’ān) should be revealed about them, showing them what is in their hearts. Say: ``(Go ahead and) mock! But certainly Allāh will bring to light all that you fear.”

وَرَسُولِهِ	وَاللَّهِ	لِيُرْضُوكُمْ	لَكُمْ	يَحْلِفُونَ بِاللَّهِ
and His Messenger	but Allah	(in order) to please you	to you (Muslims)	they swear by Allah
إِنْ كَانُوا مُؤْمِنِينَ	أَنْ يُرْضُوْهُ		أَحَقُّ	
if they are believers	that they should please Him		has more right	
يُحَادِدُ اللَّهَ	مَنْ	أَنَّهُ	اللَّهُ يَعْلَمُوا	
opposes (and shows hostility to) Allah	whoever	that [he]	(did) they not know?	
خَلِدًا	جَهَنَّمَ	نَارًا	لَهُ	وَرَسُولِهِ
to abide	(of) Hell	(will be the) fire	for him	[then] certainly and His Messenger
يَحْذِرُ الْمُنَفِّقُونَ	الْعَظِيمُ	الْخَرْزُ	ذَلِكَ	فِيهَا
the hypocrites fear	extreme	(is) the disgrace	that	therein
بِمَا	تُنَذِّهُمْ	سُورَةٌ	عَلَيْهِمْ	أَنْ تَنْزَلَ
of what	showing them	a Surah (chapter of Quran)	about them	lest should be revealed
مَا يَحْذِرُونَ	إِنَّ اللَّهَ مُخْرِجٌ	أَسْتَهْزِئُوا	قُلْ	فِي قُلُوبِهِمْ
(all) that you fear	(but) certainly Allah will bring to light	mock	say	(is) in their hearts

وَلَئِنْ سَأَلْتَهُمْ لِيَقُولُوكُمْ إِنَّمَا كُنَّا نَخْوَضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَأَيْنَهُ وَرَسُولِهِ
 كُنُّتُمْ تَسْتَهْزِئُونَ^{٦٥} لَا تَعْنِذُرُوا قَدْ كَفَرُوكُمْ بَعْدَ إِيمَانِكُمْ إِنْ تَعْفُ عَنْ طَائِفَةٍ
 مِّنْكُمْ نَعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ^{٦٦} الْمُنَفِّقُونَ وَالْمُنَفِّقَاتُ
 بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ

١٧ أَيُّهُمْ سُوَّا اللَّهَ فَنَسِيْهِمْ إِنَّ الْمُنَافِقِيْنَ هُمُ الْفَسِيْقُوْنَ

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allāh's Cause) alms]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the *Fāsiqūn* (rebellious, disobedient to Allāh).

تَخُوْضُ	إِنَّمَا كَنَّا	لِيَقُولُوْنَ	وَلَيْسَ سَأَلَتْهُمْ
talking idly	only we were	surely they declare	and if you ask them (about this)
وَرَسُوْلِهِ	وَإِيْنِتِهِ	إِيْلَهَ	قُلْ
and His Messenger	and His Verses	(was it) at Allah?	say and joking (playing)
فَدَكْفَرْتُمْ	لَا تَعْتَذِرُوْنَ	٦٧ تَسْهِيْزُوْنَ	كُنْتُمْ
indeed you disbelieved	make no excuses	mocking	(that) you were
مِنْكُمْ	عَنْ طَائِفَةٍ	إِنْ تَعْفُ	بَعْدَ
of you	[on] a party	if We pardon	your belief
كَانُوْا مُجْرِمِيْنَ	بِأَنَّهُمْ	٦٨ نُعَذِّبُ طَائِفَةً	
were criminals (sinners)	because they	We will punish other party (amongst you)	
يَأْمُرُوْنَ بِالْمُنْكَرِ	مِنْ بَعْضِهِمْ	بَعْضُهُمْ	الْمُنَافِقُوْنَ
they enjoin evil	(are) of others	some of them	and the women the hypocrites men
نَسُوْلُهُ	وَيَقِيْضُوْنَ	عَنِ الْمَعْرُوفِ	وَيَنْهَوْنَ
they have forgotten Allah	and they close their hands	from good (Islam)	and forbid
الْفَسِيْقُوْنَ	هُمْ	إِنَّ الْمُنَافِقِيْنَ	فَنَسِيْهِمْ
(are) the disobedient	[they]	verily the hypocrites	so He has forgotten them

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَلِدِينَ فِيهَا هِيَ حَسِيبُهُمْ
 وَلَعْنُهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٩﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
 وَأَكْثَرُ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا أَسْتَمْتَعَ
 الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخَضْتُمْ كَالَّذِي خَاضُوا أَوْلَئِكَ حِيطَتْ
 أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأَوْلَئِكَ هُمُ الْخَسِرُونَ ﴿٧٠﴾

68. Allāh has promised the hypocrites – men and women – and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment. 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muhammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

فَارَ	وَالْكُفَّارُ	وَالْمُنَافِقَاتِ	وَعَدَ اللَّهُ الْمُنَافِقِينَ
(the) fire	and the disbelievers	and women	Allah has promised the hypocrites men
وَلَعْنُهُمُ اللَّهُ	حَسِيبُهُمْ	فِيهَا	جَهَنَّمَ خَلِدِينَ
and Allah has cursed them	(will) suffice them	it	therein they (shall) abide (of) Hell
كَانُوا أَشَدَّ	مِنْ قَبْلِكُمْ	كَالَّذِينَ مُّقِيمٌ	عَذَابٌ قُوَّةً وَلَهُمْ
they were mightier	before you	like those	lasting (is) a torment and for them
فَاسْتَمْتَعُوا	وَأَوْلَادًا	أَمْوَالًا	وَأَكْثَرَ مِنْكُمْ قُوَّةً
so they had enjoyed	and children	(in) wealth	and more abundant (in) power than you
كَمَا أَسْتَمْتَعَ الَّذِينَ	بِخَلْقِكُمْ	فَاسْتَمْتَعْمُ	بِخَلْقِهِمْ
as enjoyed those	your portion (awhile)	so enjoy	their portion (awhile)
وَخَضْتُمْ			مِنْ قَبْلِكُمْ
and you indulged (in play and pastime)		their portion (awhile)	before you

جَنَطٌ أَعْمَلُوهُمْ	أُولَئِكَ	كَالَّذِي خَاضُوا
their deeds are in vain	those	as they indulged (in play and pastime)
الْخَسِرُونَ	هُمْ	وَالْآخِرَةُ
(who are) the losers	they	and those (are) and (in) the Hereafter

الَّمَرْيَأَتِهِمْ بَأَلَّذِينَ مِنْ قَبْلِهِمْ قَوْمٌ نُوحٌ وَعَادٌ وَثَمُودٌ وَقَوْمٌ إِبْرَاهِيمَ وَأَصْحَابِ
مَدِينَ وَالْمُؤْتَفِكَاتِ أَنْتُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَنَهُونَ عَنِ الْمُنْكَرِ وَيُقْسِمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ وَيُطِيعُونَ
الَّهَ وَرَسُولَهُ وَأُولَئِكَ سَيِّدُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

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70. Has not the story reached them of those before them? – The people of Nūh (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūt (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform *As-Salāt* (the prayers), and give the *Zakāt* (obligatory charity), and obey Allāh and His Messenger (ﷺ). Allāh will have His Mercy on them. Surely, Allāh is All-Mighty, All-Wise.

نُوحٌ	قَوْمٌ	مِنْ قَبْلِهِمْ	الَّذِينَ	بَأَ	الْمَرْيَأَتِهِمْ
(of) Noah	(the) people	before them	(of) those	(the) story	(has) not reached them?
وَأَصْحَابِ	إِبْرَاهِيمَ	وَقَوْمَ	وَثَمُودَ	وَعَادٍ	
and (the) dwellers	(of) Abraham	and (the) people	and Thamud	and Ad	
رُسُلُهُمْ	أَنْتُمْ	وَالْمُؤْتَفِكَاتِ		مَدِينَ	
their Messengers	to them came	and the cities overthrown		(of) Midian	

وَلَنْكُنْ كَانُوا	لِيَظْلِمُهُمْ	فَمَا كَانَ اللَّهُ	يَا مُبِينَتٌ
[and] but they used to	that (Who) wronged them	so it was not Allah	with clear proofs
بعضُهُمْ	وَالْمُؤْمِنَاتُ	وَالْمُؤْمِنُونَ	أَنفُسُهُمْ يَظْلِمُونَ
some of them	and women	and the believing men	wrong themselves
عَنِ الْمُنْكَرِ	وَيَنْهَا	يَأْمُرُونَ بِالْمَعْرُوفِ	أَوْلِيَاءُ
from evil	and forbid	they enjoin good	(of) others (are) protectors
وَيَطِيعُونَ اللَّهَ	وَيُؤْتُونَ الزَّكَوَةَ	وَيَقِيمُونَ الصَّلَاةَ	
and obey Allah	and give Zakat	and they offer (their) prayers (perfectly)	
إِنَّ اللَّهَ	سَرِحُهُمْ عَوْنَوْقَ	أُولَئِكَ	وَرَسُولُهُ
surely Allah	Allah will have Mercy on them	those	and His Messenger
	حَكِيمٌ	عَزِيزٌ	
	All-Wise	(is) All-Mighty	

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْنِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا وَمَسَكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدِينَ وَرِضْوَانٌ مِنْ كُلِّ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ يَتَأْيَاهَا الَّتِي جَاهَدَ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَا وَنَهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

72. Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success. 73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.

تَجْرِي مِنْ تَحْنِهَا	جَنَّاتٍ	وَالْمُؤْمِنَاتِ	وَعَدَ اللَّهُ الْمُؤْمِنِينَ
flow under which	Gardens	and women	Allah has promised the believing men
فِي جَنَّاتٍ طَيِّبَةً	وَمَسَكِنَ	فِيهَا	خَلِدِينَ الْأَنْهَرُ
in Gardens	beautiful	and mansions	to dwell forever the rivers

أَكْبَرٌ	مِنْ اللَّهِ	وَرِضْوَانٌ	عَدْنٌ
(is) the greatest (bliss)	of Allah	and (the) Good Pleasure	(of) Adn (Eden Paradise)
جَهَدٌ	النَّبِيٌّ يَتَّبِعُهَا	الْعَظِيمُ	الْفَوْزُ ذَلِكَ هُوَ
strive hard against	Prophet	supreme	(is) the success it that
وَمَا وَنَهُمْ	عَلَيْهِمْ	وَأَغْلَظُ	وَالْمُنَافِقِينَ الْكُفَّارُ
and their abode	against them	and be harsh	and the hypocrites the disbelievers
وَبِسْسَ الْمَصِيرٍ		جَهَنَّمُ	
and worst (indeed) is the destination		(is) Hell	

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفَّارِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمُوا بِمَا لَمْ يَنْتَلِوْا وَمَا نَقْمُوْا إِلَّا أَنْ أَغْنَنَهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يُكَفَّرُوا لَهُمْ وَإِنْ يَسْتَوْلُوا يُعْذَّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا هُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger ﷺ had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper.

وَلَقَدْ قَالُوا كَلِمَةً	مَا قَالُوا	يَحْلِفُونَ
while certainly they said (the) word	(that) they said nothing	they swear by Allah
وَهُمُوا	إِسْلَامِهِمْ	وَكَفَرُوا
and they resolved	their (accepting) Islam	after
وَمَا نَقْمُوْا	لَمْ يَنْتَلِوْا	بِمَا
and they could not find any cause (to do so)	they were unable to carry out	that which

مِنْ فَضْلِهِ	وَرَسُولُهُ	أَنْ أَعْنَتْهُمْ اللَّهُ	إِلَّا
of His bounty	and His Messenger	that Allah had enriched them	except
يُعَذِّبُهُمْ اللَّهُ	وَإِنْ يَتَوَلَّوْا	يَكُ خَيْرًا لَهُمْ	فَإِنْ يَتُوبُوا
Allah will punish them	but if they turn away	for them	it will be better
لَهُمْ	وَمَا	وَالْآخِرَةُ	عَذَابًا
for them	and (there is) none	and the Hereafter	in this world
وَلَا نَصِيرٍ	مِنْ وَلِيٍّ	فِي الْأَرْضِ	أَلِيمًا
nor a helper	(as) a protector	on the earth	painful (with) a torment

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَيْتَ أَتَنَا مِنْ فَضْلِهِ لَنَصَدَقَنَّ وَلَنَكُونَنَّ مِنَ الظَّالِمِينَ
 فَلَمَّا أَتَاهُم مِنْ فَضْلِهِ بَخِلُوَّاهُ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ
 قُلُوبُهُمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ
 أَلْمَعِيَّمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَانِهِمْ وَأَنَّ اللَّهَ عَلَمَ الْغُيُوبِ

Part - 10

75. And of them are some who made a covenant with Allāh (saying): ``If He bestowed on us of His bounty, we will verily, give *Sadaqah* (*Zakāt* - obligatory charity and voluntary charity in Allāh's Cause) and will be certainly among those who are righteous.'' 76. Then when He gave them of His bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakāt* - obligatory charity or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allāh knows their secret ideas, and their *Najwā* (secret counsels), and that Allāh is the All-Knower of things unseen.

لَيْتَ أَتَنَا	مَنْ عَاهَدَ اللَّهَ	وَمِنْهُمْ
(saying) if He bestowed on us	(are some) who made a covenant with Allah	and of them
وَلَنَكُونَنَّ	لَنَصَدَقَنَّ	مِنْ فَضْلِهِ
and will be certainly	We will verily give charity	of His bounty

مِنْ فَضْلِهِ	عَاتَّهُمْ	فَلَمَّا	مِنَ الصَّالِحِينَ
of His bounty	He gave them	then when	among (those who are) righteous
مُعْرِضُونَ	وَهُمْ	وَتَوَلُّوْا	بَخِلُوا
(are) averse	while they	and turned away	[with it] they became stingy
إِلَى يَوْمٍ	فِي قُلُوبِهِمْ	نِفَاقًا	فَاعْتَدُوهُمْ
till (the) Day (when)	into their hearts	(by putting) hypocrisy	so He punished them
مَا	أَخْلَفُوا اللَّهَ	بِمَا	يَلْقَوْنَهُ
which	they broke (the covenant with) Allah	(because) of that	they shall meet Him
يَكْذِبُونَ	وَبِمَا كَانُوا	وَعَدُوهُ	
tell lies	and (because) of what they used to	they had promised Him	
وَنَجْوَنَهُمْ	أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ	أَلَّمْ يَعْلَمُوا	
and their secret talk	that Allah knows their secret (ideas)	(do) they not know?	
الْغُيُوبُ	عَلَّمْ	وَأَنَّ اللَّهَ	
(of) the unseen	(is the) All-Knower	and that Allah	

الَّذِينَ يَلْمِزُونَ الْمُطَوَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَحِدُّونَ إِلَّا جُهْدَهُمْ فَيَسْخِرُونَ مِنْهُمْ سَخْرَيَةَ اللَّهِ مِنْهُمْ وَهُمْ عَذَابُ أَلِيمٍ أَسْتَغْفِرُهُمْ أَوْ لَا أَسْتَغْفِرُهُمْ إِنْ تَسْتَغْفِرُهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهِدِي الْقَوْمَ الْفَاسِقِينَ

79. Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and such who could not find to give charity (in Allāh's Cause) except what is available to them – so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muhammad ﷺ). And Allāh guides not those people

who are *Fāsiqūn* (rebellious, disobedient to Allāh).

فِي الصَّدَقَاتِ	مِنَ الْمُؤْمِنِينَ	يَلْمِزُونَ الْمُطَوَّعِينَ	الَّذِينَ
in the charity	of the believers	defame such who give voluntarily	those who
إِلَّا جُهْدُهُمْ		لَا يَجِدُونَ	وَالَّذِينَ
except what is available to them		could not find (to give charity)	and those who
وَهُمْ	سَخِرُوا اللَّهُ مِنْهُمْ	مِنْهُمْ	فَسَخَرُونَ
and they (shall) have	Allah will throw back their mockery on them	at them	so they mock
لَا تَسْتَغْفِرُ	أَوْ	أَسْتَغْفِرُهُمْ	عَذَابٌ
ask not forgiveness	or	(whether) you ask forgiveness for them	painful
فَلَنْ	سَبْعِينَ	تَسْتَغْفِرُهُمْ	لَهُمْ
then never	times	you ask forgiveness for them	if
كَفَرُوا بِاللَّهِ	بِأَنَّهُمْ	ذَلِكَ	يَغْفِرَ اللَّهُ لَهُمْ
have disbelieved in Allah	(is) because they	that	Allah will forgive them
الْفَسِيقِينَ	لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	وَرَسُولُهُ
(who are) the disobedient	guides not those people	and Allah	and His Messenger

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلَفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجْهَدُوا بِأَمْوَالِهِمْ وَأَنْفَسُهُمْ
فِي سَيِّلِ اللَّهِ وَقَالُوا لَا نَتَفَرَّوْا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُ حَرَّ الْوَكَلِّ كَلُوأَيْقَقُهُونَ ﴿٨١﴾ فَلَيَضْحَكُوا
قَلِيلًا وَلَيَبْكُوا كَثِيرًا جَزَاءٌ بِمَا كَانُوا يَكْسِبُونَ

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh (ﷺ); they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: ``March not forth in the heat.'' Say: ``The fire of Hell is more intense in heat;'' if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

رَسُولُ اللَّهِ	خَلَفَ	بِمَقْعَدِهِمْ	فَرِحَ الْمُخَلَّفُونَ
(the) Messenger (of) Allah	behind	in their places	those who stayed behind rejoiced

وَأَنفُسُهُمْ	بِأَمْوَالِهِمْ	أَن يُجَاهِدُوا	وَكَرِهُوا
and their lives	with their wealth	to strive hard (and fight)	and they hated
جَهَنَّمَ	فِي الْحَرِّ	لَا نَفِرُوا	وَقَالُوا
(of) Hell	say (the) fire	in the heat	and they said
فَلَيَضْحَكُوكُمْ أَقْلِيلًا	يَفْقَهُونَ	لَوْكَانُوا	حَرًّا
so let them laugh a little	understand	if (only) they could	(in) heat
يَكْسِبُونَ	بِمَا كَانُوا	جَزَاءً	أَشَدُ
earn	of what they used to	(as) a recompense	وَلَيَبْكُوكُمْ أَكْثِيرًا
			and (they will) cry much

فَإِن رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعْذُنُوكَ لِلْخُرُوجِ فَقُلْ لَن تَخْرُجُوا مَعِي أَبْدًا وَلَن تُقْتَلُوا مَعِي عَدُوا إِنَّكُمْ رَضِيْتُمْ بِالْقَعْدَةِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَلِيفَينَ وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبْدًا وَلَا نَقْمَ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا تُوْا وَهُمْ فَسِقُونَ

83. If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." 84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger (ﷺ), and died while they were *Fāsiqūn* (rebellious, – disobedient to Allāh and His Messenger ﷺ).

مِنْهُمْ	إِلَى طَائِفَةٍ	فَإِنْ رَجَعَكَ اللَّهُ
of them (the hypocrites)	to a party	then if Allah brings you back
فَقُلْ	لِلْخُرُوجِ	فَاسْتَعْذُنُوكَ
then say	to go out (to fight)	and they ask your permission
إِنَّكُمْ	عَدُوا	لَن تَخْرُجُوا مَعِي
indeed you	an enemy	وَلَن تُقْتَلُوا مَعِي
		أَبْدًا
		لَن تَخْرُجُوا مَعِي
فَاقْعُدُوا	مَرَّةٍ	رَضِيْتُمْ بِالْقَعْدَةِ
then you sit (now)	occasion	(on the) first
		were pleased to sit (inactive)

عَلَىٰ أَحَدٍ	وَلَا تُقْسِلْ	الْخَلِفِينَ	مَعَ
for any	and (O Mohammad) pray not	those who lag behind	with
إِنَّهُمْ كَفَرُوا	عَلَىٰ قَبْرِهِ	وَلَا نَقْمُ	أَبْدَا
certainly they disbelieved	at his grave	nor stand	ever
فَسِقُوتُ	وَهُمْ	وَمَاتُوا	مِنْهُمْ مَاتَ
(were) disobedient	while they	and died	of them (hypocrites) who dies
			وَرَسُولِهِ
			بِاللَّهِ
			in Allah

وَلَا تَعِجِّبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرَهُقَ أَنفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلْتَ سُورَةً أَنَّ إِيمَانُهُمْ بِاللَّهِ وَجَهَدُوا مَعَ رَسُولِهِ أَسْتَعِذُنَّكَ
أُولُو الْأَطْوَلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُونُ مَعَ الْقَعْدِينَ ﴿٨٦﴾

85. And let not their wealth or their children amaze you. Allāh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a *Sūrah* (chapter from the Qur'ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger (ﷺ), the wealthy among them ask your leave to exempt them (from *Jihād*) and say, "Leave us (behind), we would be with those who sit (at home)."

أَنْ يَعِذِّبْ	إِنَّمَا يُرِيدُ اللَّهُ	وَأَوْلَادُهُمْ	أَمْوَالُهُمْ	وَلَا تَعِجِّبْكَ
to punish them	only Allah intends	or their children	their wealth	and let not amaze you
وَهُمْ	وَتَرَهُقَ أَنفُسُهُمْ	فِي الدُّنْيَا	بِهَا	
while they	and (that) their souls shall depart (die)	in this world	with these (things)	
بِاللَّهِ	أَنَّ إِيمَانُهُمْ	سُورَةً	وَإِذَا أَنْزَلْتَ	كَافِرُونَ ﴿٨٥﴾
in Allah	(enjoining) that believe	a Surah	and when is revealed	(are) disbelievers
أَسْتَعِذُنَّكَ	رَسُولِهِ	مَعَ	وَجَهَدُوا	
ask your leave (to exempt them)	His Messenger	(along) with	and strive hard (and fight)	
ذَرْنَا	وَقَالُوا	مِنْهُمْ	أُولُو الْأَطْوَلِ	
leave us (behind)	and say	among them	men of wealth	

الْقَعِدِينَ	نَكُنْ مَّعَ
(those) who sit (at home)	we would be with

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَقْعُدُونَ لَكِنْ الْرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ . جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَأَوْلَئِكَ لَهُمُ الْخَيْرَاتُ وَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ أَعْدَ اللَّهُ هُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad ﷺ) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allāh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allāh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

عَلَى	وَطْبَعَ	الْخَوَالِفِ	مَعَ	رَضُوا
[on]	and are sealed up	those who sit behind	with	to be
وَالَّذِينَ آمَنُوا	لَكِنْ الْرَّسُولُ	لَا يَقْعُدُونَ	فَهُمْ	قُلُوبُهُمْ
and those who believed	but the Messenger	understand not	so they	their hearts
وَأَوْلَئِكَ	وَأَنفُسِهِمْ	جَاهَدُوا بِأَمْوَالِهِمْ		مَعَهُ .
and those	and their lives	stroved hard (and fought) with	their wealth	with him
الْمُفْلِحُونَ	هُمْ	وَأَوْلَئِكَ	الْخَيْرَاتُ	لَهُمْ
(will be) successful	who	and (it is) they	(are) the good things	for whom
الْأَنْهَرُ	تَجْرِي مِنْ تَحْتِهَا	جَنَّتٍ	أَعْدَ اللَّهُ هُمْ	
the rivers	flowing under them	Gardens	Allah has prepared for them	
الْعَظِيمُ	الْفَوْزُ	ذَلِكَ	فِيهَا	خَلِدِينَ
supreme	(is) the success	that	therein	to dwell forever

وَجَاءَ الْمُعَذْرُونَ مِنْ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيِّصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ لَّيْسَ عَلَى الْضُّعْفَكَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَحْدُوْنَ مَا يُنْفِقُونَ حَرْجٌ إِذَا نَصَحُوا اللَّهَ وَرَسُولَهُ مَاعَلَ الْمُحْسِنِينَ مِنْ سَيِّلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger (ﷺ) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihād*)], if they are sincere and true (in duty) to Allāh and His Messenger. No ground (of complaint) can there be against the *Muhsinūn* (good-doers). And Allāh is Oft-Forgiving, Most Merciful.

لِيُؤْذَنَ	مِنْ الْأَعْرَابِ	وَجَاءَ الْمُعَذْرُونَ
to ask (your) permission (to exempt)	from the bedouins	and came those who made excuses
وَرَسُولَهُ	الَّذِينَ كَذَبُوا اللَّهَ	وَقَعَدَ
and His Messenger	those who had lied to Allah	لَهُمْ
أَلِيمٌ	عَذَابٌ	سَيِّصِيبُ الَّذِينَ
painful	a torment	كَفَرُوا مِنْهُمْ
عَلَى الَّذِينَ	وَلَا	لَيْسَ عَلَى الْضُّعْفَكَاءِ
[on] those who	[on] ill	(there) is not on those who are weak
إِذَا نَصَحُوا اللَّهَ	حَرْجٌ	مَا يُنْفِقُونَ
if they are sincere (in duty) to Allah	(any) blame	لَا يَحْدُوْنَ
مِنْ سَيِّلٍ	عَلَى الْمُحْسِنِينَ	مَا
any ground (of complaint)	against the good-doers	وَرَسُولَهُ
رَّحِيمٌ		وَاللَّهُ
Most Merciful		and Allah

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحِمُّكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا لَا يَحْدُو أَمَانًا فَقُولْكَ ٩٣ إِنَّمَا أَسَيْلُ عَلَى
الَّذِينَ يَسْتَعْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ٩٣

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

لِتَحْمِلَهُمْ	أَتَوْكَ	إِذَا مَا	عَلَى الَّذِينَ	وَلَا
that you provide them with mounts	came to you	[when]	on those who	nor (is there blame)
أَحِمُّكُمْ	لَا أَجِدُ مَا	قُلْتَ		
bear you (mounts for you)	I can not find what		(and when) you said	
حَزَنًا	مِنَ الدَّمْعِ	وَأَعْيُنُهُمْ تَفِيضُ	عَلَيْهِ تَوَلَّوْا	
(of) grief	with tears	while their eyes overflowing	[on it] they turned back	
إِنَّمَا أَسَيْلُ	مَا يُنْفِقُونَ	٩٣	أَلَا يَحْدُوْا	
only the ground (of complaint)	anything to spend		that they could not find	
رَضُوا	أَغْنِيَاءُ	وَهُمْ	يَسْتَعْذِنُونَكَ	عَلَى الَّذِينَ
they are content	(are) rich	yet they	ask exemption	(is) against those who
عَلَى قُلُوبِهِمْ	وَطَبَعَ اللَّهُ	الْخَوَالِفِ	يَكُونُوا مَعَ	يَأْنَ يَكُونُوا مَعَ
up their hearts	and Allah has sealed	(the women) who sit behind	to be with	
٩٣		لَا يَعْلَمُونَ	فَهُمْ	
know not			so they	