

وَالْمُحْسَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
 مَا وَرَأَءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَفِّهِينَ فَمَا أَسْتَمْتَعْنُ بِهِ
 مِنْهُنَّ فَعَلَوْهُنَّ أُجُورُهُنَّ فِرِيضَةٌ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ
 بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.

Part - 5

مَلَكَتْ أَيْمَانُكُمْ	إِلَّا مَا	مِنَ النِّسَاءِ	وَالْمُحْسَنَاتُ
your right hands possess	except (those) whom	[of] women	and married
لَكُمْ	وَأُحِلَّ	عَلَيْكُمْ	كِتَابَ اللَّهِ
for you	and have been made lawful	(binding) upon you	a decree (of) Allah
بِأَمْوَالِكُمْ	أَنْ تَبْتَغُوا	ذَلِكُمْ	مَا
by your wealth	that you seek (them)	these (limits)	(are) beyond
بِهِ	فَمَا أَسْتَمْتَعْنُ	غَيْرَ	مُحْصِنِينَ
[of it]	for what you benefit	(to be) lustful	desiring wedlock chastity
وَلَا جُنَاحَ	فِرِيضَةٌ	أُجُورُهُنَّ	مِنْهُنَّ
and (there is) no sin	(as) a duty	their bridal-due	so you give them
إِنَّ اللَّهَ	الْفَرِيضَةِ	فَعَلَوْهُنَّ	from them
indeed Allah	(its) prescription	after	عَلَيْكُمْ
حَكِيمًا		كَانَ عَلِيمًا	
All-Wise		is All-Knowing	

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَّتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَإِنَّكُمْ حُوْهُنَّ بِإِذْنِ أَهْلِهِنَّ وَإِنَّهُنَّ بِأَجْوَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَنْتَ فَإِنْ أَتَيْتَ بِفَحْشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنْ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنْتَ مِنْكُمْ وَأَنْ تَصِرُّوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

٢٥

25. And whoever of you has not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allāh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit adultery, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful.

الْمُحْصَنَاتِ	أَنْ يَنْكِحَ	طَوْلًا	مِنْكُمْ	لَمْ يَسْتَطِعْ	وَمَنْ
free chaste	that he marries	to afford	of you	is not able	and who
مِنْ فَتَيَّتِكُمُ	مَلَكَتْ أَيْمَانُكُمْ		فَمِنْ مَا		الْمُؤْمِنَاتِ
of your girls	your right hands possess		then from (those) whom		believing women
مِنْ بَعْضٍ	بَعْضُكُمْ	بِإِيمَانِكُمْ	وَاللَّهُ أَعْلَمُ	الْمُؤْمِنَاتِ	
from another	you (are) one	about your Faith	and Allah knows all		believing
وَإِنَّهُنَّ	أَهْلِهِنَّ	بِإِذْنِ	فَإِنَّكُمْ حُوْهُنَّ		
and give them	(of) their guardians	with (the) permission	then marry them		
غَيْرَ مُسَفِّحَاتٍ	مُحْصَنَاتٍ	بِالْمَعْرُوفِ	أَجْوَهُنَّ		
adulterous	not	(they should be) chaste (in wedlock)	in a fair manner		their bridal-due

فَإِنْ أَتَيْنَكُمْ	فَإِذَا أَحْصَنَنَّ	أَخْدَانِ	وَلَا مُتَّخِذَاتٍ
and if they commit	and when they are married	secret love affairs	nor those who take
عَلَى الْمُحْصَنَاتِ	مَا نِصْفُ	فَعَلَيْهِنَّ	يُفَحَّشَةٌ
(is) upon the free unmarried women	(of) what (is) half	then upon them	lewdness
مِنْكُمْ	لِمَنْ خَشِيَ	ذَلِكَ	مِنْ الْعَذَابِ
of you	(falling into) sin	this (is)	of the punishment
رَحِيمٌ	عَفُورٌ	وَاللَّهُ لَكُمْ	وَأَنْ تَصْبِرُوا
Most Merciful	(is) All-Forgiving	and Allah for you	(is) better but that you persevere

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَّةَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٢٦ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّسِعُونَ أَلْشَهَوَاتِ أَنْ تَقْبِلُوا مِيَالًا عَظِيمًا ٢٧ يُرِيدُ اللَّهُ أَنْ يُخْفِقَ عَنْكُمْ وَخُلِقَ الْإِنْسَنُ ضَعِيفًا ٢٨

Part - 5

26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise. 27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allāh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).

الَّذِينَ	سُنَّةَ	وَيَهْدِيَكُمْ	لَكُمْ	لِيُبَيِّنَ	يُرِيدُ اللَّهُ
(of) those who	(to the) ways	and (to) guide you	to you	to make clear	Allah wishes
عَلِيمٌ	وَاللَّهُ	عَلَيْكُمْ	وَيَتُوبَ		مِنْ قَبْلِكُمْ
(is) All-Knowing	and Allah	of you	and (to) accept repentance		(were) before you
عَلَيْكُمْ	أَنْ يَتُوبَ		وَاللَّهُ يُرِيدُ		حَكِيمٌ
of you	that He accepts repentance		and Allah wishes		All-Wise

٢٧	عَظِيمًا	مَيْلًا	أَنْ تَمْيِلُوا	يَتَّبِعُونَ الشَّهَوَاتِ	وَيُرِيدُ الَّذِينَ
tremendous	(into) deviation	that you deviate	follow (their) lusts	and wish those who	
٢٨	وَخُلُقَ الْإِنْسَنُ	ضَعِيفًا	عَنْكُمْ	أَنْ يُخْفِفَ	وَيُرِيدُ اللَّهُ
weak	and man was created	for you	that He lightens (the burden)	Allah wishes	

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تِجْرَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مَدْخَلًا كَرِيمًا

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

٢٩	بَيْنَكُمْ	أَمْوَالَكُمْ	لَا تَأْكُلُوا	الَّذِينَ آمَنُوا	يَأَيُّهَا
between you	your wealth	you eat not up	who believe	O (you)	
٣٠	مِنْكُمْ	عَنْ تَرَاضٍ	أَنْ تَكُونَ تِجْرَةً	إِلَّا	بِالْبَطْلِ
among you	by mutual consent	that it be a trade	except	unjustly	
٣١	وَمَنْ يَفْعَلْ	كَانَ بِكُمْ رَحِيمًا	إِنَّ اللَّهَ	وَلَا تَقْتُلُوا أَنفُسَكُمْ	
and whoever does	is Most Merciful to you	indeed Allah	and you kill not yourselves		
٣٢	نُصْلِيهِ	فَسَوْفَ	وَظُلْمًا	عُدُوًّا	ذَلِكَ
We shall cast him	then soon	and injustice	(through) aggression	that	
٣٣	إِنْ تَجْتَنِبُوا كَبَائِرَ	عَلَى اللَّهِ يَسِيرًا	وَكَانَ ذَلِكَ	نَارًا	
if you avoid major sins	easy for Allah	and that is	(into) Fire		

سَيِّئَاتِكُمْ	نُكَفِّرُ عَنْكُمْ	عَنْهُ	مَا ظَهَرَ
your (minor) offences	We shall remit from you	from it	that you have been forbidden
كَوْرِيْمَا	مَدْخَلًا	وَنُدْخِلُكُمْ	
Noble	(to) an Entrance	and We would admit you	

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا أَكَتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا أَكَسَبَنَّ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۚ وَلِكُلِّ جَعْلٍ كَا مَوَالٍ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۗ وَالَّذِينَ عَقدْتَ أَيْمَانَكُمْ فَعَلَوْهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۚ

32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - will). Truly, Allāh is Ever a Witness over all things.

بَعْضَكُمْ	بِهِ	مَا فَضَّلَ اللَّهُ	وَلَا تَتَمَنَّوْا
(on) some of you	[of it]	what Allah conferred abundantly	and you covet not
وَلِلنِّسَاءِ	مِمَّا أَكَتَسَبُوا	نَصِيبٌ	عَلَىٰ بَعْضٍ
and for women	from what they earned	(is) a share	for men
إِنَّ اللَّهَ كَانَ	مِنْ فَضْلِهِ	مِمَّا أَكَسَبَنَّ	نَصِيبٌ
indeed Allah is	and ask Allah	from what they earned	(is) a share
مَوَالٍ	وَلِكُلِّ جَعْلٍ	عَلِيمًا	بِكُلِّ
heirs	We have appointed	All-Knowing	thing
وَالَّذِينَ	وَالْأَقْرَبُونَ	تَرَكَ الْوَالِدَانِ	مِمَّا
and (to) those whom	and relatives	left by parents	of that

إِنَّ اللَّهَ كَانَ	نَصِيبَهُمْ	فَعَانُوهُمْ	عَدَّتْ أَيْمَنُكُمْ
indeed Allah is	their share	then give them	your right hands made covenant

شَهِيدًا	شَيْءٍ	كُلًّا	عَلَى
a Witness	thing	over every	

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِيتُ حَفِظَتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِي تَخَافُونَ نُشُوزُهُنَّ فَعَظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلَيْهَا كَيْرًا

34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.

فَضَّلَ اللَّهُ	بِمَا	عَلَى النِّسَاءِ	قَوَّامُونَ	الرِّجَالُ
Allah conferred abundantly	(because) of what	of women	(are) protectors	[the] men
وَبِمَا أَنْفَقُوا		عَلَى بَعْضٍ	بَعْضَهُمْ	
and (because) of what they spend		over others	(on) some of them	
قَنِيتُ	فَالصَّالِحَاتُ		مِنْ أَمْوَالِهِمْ	
(are) devoutly obedient	then the righteous women		(out) of their wealth	
بِمَا حَفِظَ اللَّهُ		لِلْغَيْبِ		حَفِظَتُ
that which Allah (orders them to) guard		in (husband's) absence		(who) guard
وَاهْجُرُوهُنَّ	فَعَظُوهُنَّ	نُشُوزُهُنَّ		وَالَّذِي
and leave them (alone)	then admonish them	you fear their rebellion		but those whom

فَلَا تَبْغُوا	فَإِنْ أَطَعْتُمْ	وَأَضْرِبُوهُنَّ	فِي الْمَضَاجِعِ
then (do) not seek	then if they obey you	and beat them	in the beds
كَبِيرًا	عَلَيْا	إِنَّ اللَّهَ كَانَ	عَلَيْهِنَّ
Most Great	Most High	indeed Allah is	a way against them

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنَهُمَا فَابْعَثُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوْفِقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيًّا حَبِيرًا ^{٣٥} وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى وَالْيَتَمَّى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّيِّلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ^{٣٦}

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masakin* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.

مِنْ أَهْلِهِ	فَابْعَثُوا حَكْمًا	بَيْنَهُمَا	وَإِنْ خِفْتُمْ شِقَاقَ
from his family	then appoint an arbitrator	between the two	and if you fear a breach
إِنْ يُرِيدَا إِصْلَاحًا	إِنَّهُمْ مِنْ أَهْلِهَا		وَحَكْمًا
if they both wish to set things right	from her family		and an arbitrator
عَلِيًّا	إِنَّ اللَّهَ كَانَ		يُوْفِقُ اللَّهُ بَيْنَهُمَا
All-Knower	indeed Allah is	Allah will bring reconciliation	between them
وَلَا تُشْرِكُوا	وَأَعْبُدُوا اللَّهَ		حَبِيرًا
and (do) not associate	and you serve (worship) Allah		All-Aware (of every thing)

وَالْيَتَامَىٰ	وَبِنِى الْقُرْبَىٰ	إِحْسَنَا	وَبِالْوَالِدَيْنَ	شَيْئًا	بِهِ
and orphans	and relatives	(do) good	and to parents	anything	with Him
وَالْجَارِ	ذِي الْقُرْبَىٰ	وَالْجَارِ	وَالْمَسْكِينُونَ		
and the neighbour	(who is) relative	and the neighbour	and the needy		
وَأَبْنَى السَّيْلِ	بِالْجَنْبِ	وَالصَّاحِبِ	الْجُنُبِ		
and the wayfarer	by (your) side	and (to) the companion	(who is) a stranger		
لَا يُحِبُّ	إِنَّ اللَّهَ	مَلَكَتْ أَيْمَنَكُمْ	وَمَا		
(dose) not love	indeed Allah	your right hands possessed	and those		
	فَخُورًا	مُخْتَالًا	مَنْ كَانَ		
	(and) boastful	proud	(one) who is		

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا أَتَاهُمُ اللَّهُ³⁷ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ^{٣٧} وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنْ شَيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ^{٣٨} وَمَاذَا عَلَيْهِمْ لَوْءًا أَمْنَوْا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ^{٣٩}

37. Those who are miserly and enjoin miserliness on other men and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of *Shaitān* (Satan)], and whoever takes *Shaitān* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has provided them? And Allah is Ever All-Knower of them.

وَيَكْتُمُونَ	بِالْبُخْلِ	وَيَأْمُرُونَ النَّاسَ	الَّذِينَ يَبْخَلُونَ
and (who) hide	with stinginess	and command the people	those who are stingy
لِلْكَافِرِينَ	وَأَعْتَدْنَا	مِنْ فَضْلِهِ	أَتَاهُمُ اللَّهُ مَا
for the disbelievers	and We have prepared	of His bounty	Allah gave them what

النَّاسُ	رِئَةٌ	يُنْفِقُونَ أَمْوَالَهُمْ	وَالَّذِينَ	مُهِينًا	عَذَابًا
(of) men	to be seen	spend their wealth	and those who	humiliating	a torment
يَكُنْ الشَّيْطَانُ	وَمَنْ	الْآخِرُ	بِالْيَوْمِ	بِاللَّهِ	وَلَا يُؤْمِنُونَ
has Satan	and whoever	the Last	in the Day	nor in Allah	and neither they believe
وَمَاذَا	فَسَاءَ قَرِينًا			قَرِينًا	لَهُ
and what (harm)	then what a bad	companion (he is)	(as) a companion	for him	
وَأَنْفَقُوا	الْآخِرُ	وَالْيَوْمِ	بِاللَّهِ	لَوْلَاءَمْنَوْا	عَلَيْهِمْ
and spent	the Last	and the Day	in Allah	if they had believed	they (would) have
بِهِمْ عَلِيمًا	وَكَانَ اللَّهُ	رَزَقَهُمُ اللَّهُ		مِمَّا	
All-Knower of them	and Allah is	Allah gave them for sustenance			out of what

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةٌ يُضَعِّفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا فَكَيْفَ إِذَا جَعَنَا مِنْ كُلِّ أُمَّةٍ شَهِيدٌ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا يَوْمَئِذٍ يَوْدُ الَّذِينَ كَفَرُوا وَعَصَوْا الرَّسُولَ لَوْتُسُوَى بِهِمُ الْأَرْضُ وَلَا يَكُنُونَ اللَّهَ حَدِيثًا

40. Surely, Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.

وَإِنْ تَكُ حَسَنَةٌ	ذَرَّةٌ	لَا يَظْلِمُ مِثْقَالَ	إِنَّ اللَّهَ
and if (there) is a good	(of) an atom	wrongs not (even of the) weight	indeed Allah
فَكَيْفَ	عَظِيمًا	أَجْرًا	مِنْ لَدُنْهُ
how then	great	a reward	from Himself

يُلَقَّ	وَجَهْنَا	يُشَهِّدِ	أُمَّةٌ	مِنْ كُلِّ	إِذَا جَهَنَّ
you	and We bring	a witness	community	from each	when We bring
الَّذِينَ كَفَرُوا	يَوْمَ	يَوْمَيْنِ	شَهِيدًا	عَلَى هَؤُلَاءِ	
those who disbelieved	would wish	(on) that Day	(as) a witness	against these people	
الْأَرْضُ	بِهِمْ	لَوْتَسَوَّى	وَعَصَوْا الرَّسُولَ		
the earth	with them	if was levelled	and disobeyed	the Messenger	
حَدِيثًا	اللَّهُ		وَلَا يَكُنُونَ		
(any) matter	(from) Allah		but they would not (be able to) hide		

يَأَيُّهَا الَّذِينَ إِيمَانُوا لَا تَقْرَبُوا الْصَّلَاةَ وَأَنْتُمْ سُكَّرَى حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ
وَلَا جُنْبًا إِلَّا عَابِرٍ سَيِّلٌ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ
أَحَدٌ مِّنْكُمْ مِّنَ الْغَابِطِ أَوْ لَمْسَنِمُ الْمُنْسَأَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طِيبًا
فَأَمْسَحُوا بِوُجُوهِهِمْ وَأَيْدِيهِمْ إِنَّ اللَّهَ كَانَ عَفُوًا غَفُورًا

43. O you who believe! Approach not As-Salāt (the prayers) when you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of Janāba (i.e. in a state of sexual impurity and have not yet taken a bath), except while travelling on the road (without enough water, or just passing through a mosque), until you wash your whole body (Ghusl). And if you are ill, or on a journey, or one of you comes from the Ghā'it (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

سُكَّرَى	وَأَنْتُمْ	لَا تَقْرَبُوا الْصَّلَاةَ	الَّذِينَ إِيمَانُوا	يَأَيُّهَا
(are) intoxicated	while you	(do) not draw near (to) the prayer	who believe	O (you)
وَلَا جُنْبًا			مَا تَقُولُونَ	حَتَّىٰ تَعْلَمُوا
nor (while you are) in a state of sexual impurity			what you utter	until you know
وَإِنْ كُنْتُمْ مَرْضَىٰ	حَتَّىٰ تَغْتَسِلُوا	سَيِّلٌ	إِلَّا عَابِرٍ	
and if you are ill	until you wash yourselves	(on) a way	except (when) passing	

مِنْ الْغَابِطِ	مِنْكُمْ	أَوْجَاهٌ أَحَدٌ	عَلَى سَفَرٍ	أَوْ
from the toilet	of you	or came one	on a journey	or
فَلَمْ يَجِدُوا مَاءً		أَوْلَمْسُنُمُ الْنِسَاءَ		
but you (did) not find water		or you had a sexual contact (with) women		
بِوُجُوهِكُمْ	فَأَمْسَحُوا	طَبَّبُوا	فَتَيَمِّمُوا صَعِيدًا	
your faces	and rub (therewith)	clean	then do Tayammum (with) earth	
غَفُورًا	عَفْوًا	إِنَّ اللَّهَ كَانَ	وَأَيْدِيكُمْ	
All-Forgiving	Oft-Pardoning	indeed Allah is	and your hands	

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبَهُ مِنَ الْكِتَابِ يَشْرُونَ الْضَّلَالَةَ وَيَرِيدُونَ أَنْ تَضْلُلُوا
 السَّيِّلَ ٤٤ وَاللَّهُ أَعْلَمُ بِأَعْدَاءِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ٤٥ مِنَ الَّذِينَ
 هَادُوا يُحِرِّفُونَ الْكِلَمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعَ
 مُسْمَعَ وَرَأَيْنَا لَيْلًا بِالسَّنَمِ وَطَعَنَاهُ فِي الْدِينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعَ
 وَأَنْظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعْنَهُمُ اللَّهُ يُكَفِّرُهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ٤٦

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 45. Allāh has full knowledge of your enemies, and Allāh is Sufficient as a *Wali* (Protector), and Allāh is Sufficient as a Helper. 46. Among those who are Jews, there are some who displace words from (their) right places and say: ``We hear your word (O Muhammad ﷺ) and disobey'', and ``Hear and let you (O Muhammad ﷺ) hear nothing.'' And *Rā'ina* with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: ``We hear and obey'', and ``Do make us understand'', it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.

مِنَ الْكِتَابِ	أُوتُوا نَصِيبَهُ	إِلَى الَّذِينَ	أَلَمْ تَرَ
of the Book	were given a portion	[to] those who	(have) you not seen?
وَاللَّهُ أَعْلَمُ	أَنْ تَضْلُلُوا أَلْسِيَلَ	وَيَرِيدُونَ	يَشْرُونَ الْضَّلَالَةَ
but Allah knows well	that you lose the (Right) Path	and they wish	they purchase error

نَصِيرًا	بِاللَّهِ	وَكَفَى	وَلِيًّا	بِاللَّهِ	وَكَفَى	بِأَعْدَادِكُمْ
(as) a Helper	Allah	and suffices	(as) a Protector	Allah	and suffices	your enemies
وَيَقُولُونَ	عَنْ مَوَاضِعِهِ	يُحَرِّفُونَ الْكَلْمَ	مِنَ الَّذِينَ هَادُوا			
and they say	from their places	they change the words	of those who are Jews			
مُسْمَعٌ	غَيْرَ	وَأَسْمَعَ	وَعَصَيْنَا	سَمِعْنَا		
hearkening	without	and hear (us)	and we disobeyed	we heard		
وَطَعَنَا	بِالسِّنَّتِهِمْ	لَيًّا		وَرَدَعْنَا		
and slandering	their tongues	(by) twisting	and (Râ'ina) hearken to us			
وَأَطَعْنَا	سَمِعْنَا	أَنَّهُمْ قَالُوا	وَلَوْ	فِي الْدِينِ		
and we obeyed	we heard	[that] they had said	and if	[in] the (true) religion		
لَهُمْ	لَكَانَ خَيْرًا		وَأَنْظُرْنَا	وَأَسْمَعَ		
for them	surely it would have been better		and look at us	and hear (us)		
يُكْفِرُهُمْ		وَلَنَكِنْ لَعْنَهُمْ أَمْرُ اللَّهِ		وَأَقْوَمَ		
due to their disbelief	[and] but Allah cursed them		and more proper			
إِلَّا قَلِيلًا		فَلَا يُؤْمِنُونَ				
except a few	so they believe not					

يَأَيُّهَا الَّذِينَ أَوْتُوا الْكِتَابَ إِذَا مِنْهُمْ مُّصَدِّقُوا لِمَا مَعَكُمْ مِّنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهَهَا فَنَرُدَّهَا عَلَى أَدَبَارِهَا أَوْ نَلْعَنُهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبَّتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا إِنَّ اللَّهَ لَا يَعْفُرُ أَنْ يُشَرِّكَ بِهِ وَيَعْفُرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشَرِّكُ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allāh is always executed. 48.

Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.

نَزَّلْنَا	إِمْنَوْا إِمَّا	أُوتُوا الْكِتَابَ	الَّذِينَ	يَكْتُمُونَهَا
We have sent down	believe in what	have been given the Scripture	who	O (you)
فَنَزَّلْنَا	أَنْ تَطْمِسَ وُجُوهًا	مَنْ قَبْلَ	مَعَكُمْ	مُصَدِّقًا
and turn them	that We efface faces	before	with you	what (is) confirming
الْسَّبْتَ	كَمَا لَعَنَّا أَصْحَابَ		أَوْ نَلْعَنُهُمْ	عَلَى أَذْبَارِهَا
(of) Sabbath	as We cursed (the) People		or We curse them	to their backs
أَنْ	لَا يَغْفِرُ	إِنَّ اللَّهَ	مَفْعُولًا	وَكَانَ أَمْرُ اللَّهِ
that	forgives not	indeed Allah	executed	and (the) Commandment (of) Allah is
لِمَنْ يَشَاءُ	ذَلِكَ	وَيَغْفِرُ مَا دُونَ		يُشَرِّكُ بِهِ
to whom He wills	that	and He forgives other than		a partner is ascribed to Him
عَظِيمًا	فَقَدِ افْتَرَى إِثْمًا	بِاللَّهِ		وَمَنْ يُشَرِّكُ
tremendous	then indeed he has devised a sin	with Allah		and whoever associates (anyone)

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكِّونَ أَنفُسَهُمْ بِأَنَّ اللَّهَ يُرِيَّكَيْ مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتَبَرَّأُوا ٤٩ أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ٥٠ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْرِ وَالظَّغْوَتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتَّوْلَاءَ أَهْدَى مِنَ الَّذِينَ إِمَّا مُنُوا سَيِّلًا ٥١

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatīlā* (a scalish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *At-Tāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

يُرِكُونَ أَنفُسَهُمْ	إِلَى الَّذِينَ	أَلَّمْ تَرَ
claim purity (for) themselves	[to] those who	(have) you not seen?
وَلَا يُظْلَمُونَ	مَن يَشَاءُ	بِلِ اللَّهِ يُرِكُونَ
and they will not be wronged	whom He wills	nay (it is) Allah Who purifies
وَكَفَى	عَلَى اللَّهِ الْكَذِبُ	كَيْفَ يَقْرُونَ
and suffices	a lie against Allah	أَنْظُرْ
إِلَى الَّذِينَ	أَلَّمْ تَرَ	فِتِيلًا
[to] those who	(have) you not seen?	مُبِينًا
يُؤْمِنُونَ بِالْجُبْرِ	مِنَ الْكِتَابِ	إِثْمًا
they believe in baseless superstitions	of the Book	وَلِهِ
هَوْلَاءُ	لِلَّذِينَ كَفَرُوا	أُوتُوا نَصِيبًا
(that) they	and they say	وَالظُّلْفُوتِ
سَيِّلًا	مِنَ الَّذِينَ أَمْنَوْا	أَهَدَى
(to the Right) Path	than those who believed	(are) better guided

أُولَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ وَمَن يَلْعَنَ اللَّهُ فَلَنْ يَحْدَدَهُ، نَصِيرًا ٥٣ أَمْ هُمْ نَصِيبُ مِنَ الْمُلَكَ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ٥٤ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ أَتَيْنَا أَهْلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَأَتَيْنَاهُمْ مُلْكًا عَظِيمًا

52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqīra* (speck on the back of a date stone). 54. Or do they envy men (Muhammad ﷺ and his followers) for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah*– Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَلَنْ	وَمَن يَلْعَنَ اللَّهُ	لَعْنُهُمُ اللَّهُ	الَّذِينَ	أُولَئِكَ
then never	and (he) whom Allah curses	whom Allah cursed	(are) those	they

مِنْ الْمُلْكِ	نَصِيبٌ	لَهُمْ	أَمْ	نَصِيرًا	تَحْدَلَهُ
in the dominion(?)	a share	have they	or	(any) helper	you will find for him
	نَقِيرًا			لَا يُؤْتُونَ النَّاسَ	فَإِذَا
(even) a speck on the back of a date-stone				they would not give people	[so] then
مِنْ فَضْلِهِ	إِنَّهُمْ أَلَّهُ		عَلَى مَا	أَمْ يَحْسُدُونَ النَّاسَ	
of His bounty	Allah gave them		on what	or (do) they envy people	
وَالْحِكْمَةُ	الْكِتَابُ	إِبْرَاهِيمَ	إِلَّا	فَقَدْ إَتَيْنَا	
and the Wisdom	the Book	(of) Abraham	(the) family	then indeed We gave	
	عَظِيمًا	مُلْكًا		وَإِنَّا نَعْلَمُ	
	great	a kingdom		and We gave them	

فِئُنْهُمْ مَنْ إِمَانَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا ٤٠ إِنَّ الَّذِينَ كَفَرُوا
بِإِيمَانِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضَجَتْ جُلُودُهُمْ بَذَلَنَاهُمْ جُلُودًا عَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ٤١ وَالَّذِينَ إِمَانُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّتِ تَجْرِي مِنْ تَحْنَاهَا الْأَنْهَرُ خَلِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ
ظِلَّاً ظَلِيلًا ٤٢

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwājūn Mutahharatūn* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

وَمِنْهُمْ	بِهِ	مَنْ إِمَانَ	فِيهِمْ
and of them	in him	(were some) who believed	then of them (the Jews)

سَعِيرًا ﴿٦﴾	جَهَنَّمَ	وَكَفَىٰ	عَنْهُ	مَنْ صَدَّ
(as) a blazing Fire	Hell	and suffices	from him	(were some) who turned away
نَارًا	سَوْفَ نُصْلِيهِمْ	يَا يَتَّبِعُونَ	إِنَّ الَّذِينَ كَفَرُوا	
(in) Fire	soon We shall cast them	Our Signs	indeed those who rejected	
جُلُودًا	بَدَّلْنَاهُمْ	نَضَجَتْ جُلُودُهُمْ	كُلَّمَا	
skins	We shall change them	their skins are burnt out		as often as
عَزِيزًا	إِنَّ اللَّهَ كَانَ	لِيَدِ وَفْوَالْعَذَابَ	غَيْرَهَا	
All-Mighty	indeed Allah is	that they may taste the punishment		other (than) that
سَنُدْخِلُهُمْ	وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ آمَنُوا	حَكِيمًا ﴿٧﴾	
We shall admit them	and did good deeds	and those who believed		All-Wise
فِيهَا	هُمْ أَبْدًا	فِيهَا الْآتَهُرُ خَلِدِينَ	بَحْرٍ مِّنْ تَحْتِهَا	جَنَّتِ
in it	for them	forever	therein	abiding rivers under which flow (to) Gardens
ظَلِيلًا ﴿٨﴾	ظَلَّا	وَنَدْخُلُهُمْ	مُّظَهَّرَةٍ	أَزْوَاجٍ
with plenteous shade	(to) a shelter	and We shall admit them	pure	(are) spouses

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤْدُوا الْأَمْرَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يُعِظُّكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَيِّعًا بَصِيرًا ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولُو الْأَمْرِ مِنْكُمْ فَإِن تَنَزَّعُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُثُرْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿١٠﴾

58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer. 59. O you who believe! Obey Allāh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

أَنْ تُؤْتُوا الْأَمْمَاتِ			إِنَّ اللَّهَ يَأْمُرُكُمْ		
that you deliver the trusts			verily Allah commands you		
بَيْنَ	وَإِذَا حَكَمْتُمْ		إِلَى أَهْلِهَا		
between	and when you judge		to (those who are) worthy of them (their owners)		
إِنَّ اللَّهَ يَغْفِلُ		تَحْكُمُوا بِالْعَدْلِ		أَنْ	النَّاسِ
indeed Allah excellently		you should judge with justice		that	[the] people
الَّذِينَ آمَنُوا	يَا إِيَّاهَا	بَصِيرًا	سَمِيعًا	إِنَّ اللَّهَ كَانَ	يُعَظِّمُكُمْ
who believe	O (you)	All-Seeing	All-Hearing	verily Allah is	of it admonishes you
مِنْكُمْ	وَأُفْلِي الْأَمْرُ		وَأَطِيعُوا الرَّسُولَ		أَطِيعُوا اللَّهَ
among you	and those having authority		and obey the Messenger		obey Allah
إِلَى اللَّهِ	فَرِدُوهُ	فِي شَيْءٍ	فَإِنْ تَنَزَّعُمْ		
to Allah	so refer it	in anything	then if you dispute (among yourselves)		
خَيْرٌ	ذَلِكَ	الْآخِرُ	وَالْيَوْمِ	تُؤْمِنُونَ بِاللَّهِ	وَالرَّسُولِ
(is) better	that	the Last	and the Day	believe in Allah	if you
تَأْوِيلًا			وَأَحْسَنُ		
(for final) interpretation			and more suitable		

أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعُمُونَ أَنَّهُمْ أَمْنَوْا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الظَّاغُوتِ وَقَدْ أَمْرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضْلِلَهُمْ ضَلَالًا بَعِيدًا ٦١ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَفِّقِينَ يَصْدُرُونَ عَنْكَ صُدُودًا ٦٢

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tāghūt* (false judges) while they have been ordered to reject them. But *Shaitān* (Satan) wishes to lead them far astray. 61. And when it is said to them: ``Come to what Allāh has sent down and to the Messenger (Muhammad ﷺ),'' you

(Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

بِمَا أَنْزَلَ	أَنَّهُمْ أَمَنُوا	إِلَى الَّذِينَ يَرْعَمُونَ	أَلَمْ تَرَ
in what has been sent down	that they believe	[to] those who claim	(have) you not seen?
أَنْ يَتَحَكَّمُوا	يُرِيدُونَ	مِنْ قَبْلِكَ	وَمَا أَنْزَلَ إِلَيْكَ
that they go for judgement	they wish	before you	and what was sent down to you
يَهُوَ	أَنْ يَكْفُرُوا	وَقَدْ أُمِرُوا	إِلَى الظَّلَمَوْتِ
it	that they should reject	while surely they had been ordered	to Taghut (fake judges)
وَإِذَا قِيلَ	بَعِيدًا	ضَلَالًا	أَنْ يُضِلُّهُمْ وَيُرِيدُ الشَّيْطَانُ
and when it is said	far away	misleading	to mislead them but Satan wishes
وَإِلَى الرَّسُولِ	إِلَى مَا أَنْزَلَ اللَّهُ	تَعَالَوْا	هُمْ
and to the Messenger	to what Allah has sent down	come	to them
صُدُودًا	يَصُدُّونَ عَنْكَ	رَأَيْتَ الْمُنَفِّقِينَ	
(with) aversion	turn away from you	you see the hypocrites	

فَكَيْفَ إِذَا أَصَبَّتْهُمْ مُّصِيبَةً بِمَا قَدَّمْتُ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنَّا أَرْدَنَا إِلَّا إِحْسَنَنَا وَتَوْفِيقًا ٦١ أَوْ لَتَكَ أَلَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظَّهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ٦٢ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطْكَأَعْ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ لَوَجَدُوا أَنَّ اللَّهَ تَوَابًا رَّحِيمًا ٦٣

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!" 63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner selves. 64.

We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allāh's forgiveness, and the Messenger (ﷺ) had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

قدَّمتَ أَيْدِيهِمْ	بِمَا	مُصِيَّةٌ	أَصَبَّهُمْ	إِذَا	فَكَيْفَ
their hands sent forth	for what	a calamity	befalls them	when	how then
إِلَّا إِحْسَنَنَا	إِنْ أَرَدْنَا	يَحْلِفُونَ بِاللَّهِ	ثُمَّ جَاءَوْكَ		
only goodwill	verily We wanted	swearing by Allah	then they came to you		
فِي قُلُوبِهِمْ	مَا	الَّذِينَ يَعْلَمُ اللَّهُ	أُولَئِكَ	وَتَوْفِيقًا	
(is) in their hearts	what	those (of) whom Allah knows	they (are)	and reconciliation	
فِي أَنفُسِهِمْ	لَهُمْ	وَقُلْ	وَعَظُّهُمْ	عَنْهُمْ	فَأَعْرِضْ
about themselves	to them	and say	and admonish them	from them	so turn away
لِيُطْكَأَعْ	إِلَّا	مِنْ رَسُولٍ	وَمَا أَرْسَلْنَا	بَلِّيغًا	قَوْلًا
that he is obeyed	but	a Messenger	and never We sent	penetrating	words
أَنفُسَهُمْ	إِذْ ظَلَمُوا	أَنَّهُمْ	وَلَوْ	بِإِذْنِ اللَّهِ	
themselves	when [they] wronged	[that] they	and if	by (the) Leave (of) Allah	
لَهُمْ	وَاسْتَغْفِرَ	فَاسْتَغْفِرُوا اللَّهَ		جَاءَوْكَ	
for them	and asked forgiveness	and asked forgiveness (of) Allah		had come to you	
رَحِيمًا	تَوَبَّا	لَوْجَدُوا اللَّهَ		رَسُولٌ	
Most Merciful	All-Forgiving	surely they would have found Allah		the Messenger	

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ٦٥٠ وَلَوْ أَنَّا كَنَّبْنَا عَلَيْهِمْ أَنْ
أَقْتُلُوا أَنفُسَكُمْ أَوْ أُخْرُجُوهُم مِنْ دِيْرِكُمْ إِلَّا فَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا
مَا يُوْعَذُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنْتِيَةً ٦٦٠

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. 66. And if We had ordered them (saying), ``Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

فِيمَا	حَتَّىٰ يَحْكُمُوكُمْ	لَا يُؤْمِنُونَ	وَرَبِّكَ	فَلَا
in what	until they make you judge	they believe not	by your Lord	but no
حَرَجًا	فِي أَنفُسِهِمْ	لَا يَجِدُوا	ثُمَّ	شَجَرَ بَيْنَهُمْ
anguish	in themselves	they find not	then	rose (disputes) between them
وَلَوْ	وَيُسِّلِّمُوا تَسْلِيمًا			مِمَّا قَضَيْتَ
and if	and submit (accept with full)	submission	on what you have decided	
أَوْ أَخْرُجُوا	أَنْ أَقْتُلُوا أَنفُسَكُمْ	عَلَيْهِمْ	أَنَا كَبِبَنَا	
or leave	that kill yourselves	upon them	[that] We had enjoined	
مِنْهُمْ	إِلَّا قَلِيلٌ	مَا فَعَلُوهُ	مِنْ دِيَرِكُمْ	
of them	except very few	they would not have done it	[from] your homes	
يَوْمَ	مَا يُوَعَظُونَ		أَنَّهُمْ فَعَلُوا	وَلَوْ
of it	what they were admonished	[that] they had done		and if
تَثْبِيتًا	وَأَسَدَّ	لَهُمْ	لَكَانَ خَيْرًا	
(to their) firmness	and (would have) added	for them	surely it would have been	better

وَإِذَا لَآتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ٦٧ وَلَهُدَىٰ نَهْمَمْ صِرَاطًا مُسْتَقِيمًا ٦٨ وَمَنْ يُطِعُ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّلِحِينَ وَحَسْنَ أُولَئِكَ رَفِيقًا ٦٩ ذَلِكَ أَفْضَلُ مِنْ أَنْ أَنْ

وَكَفَىٰ بِاللَّهِ عَلِيَّمَا ٧٠

67. And indeed We should then have bestowed upon them a great reward

from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the bounty from Allāh, and Allāh is Sufficient as All-Knower.

عَظِيمًا	أَجْرًا	مِنْ لَدُنَا	لَا تَبَرُّهُمْ	وَإِذَا
great	a reward	from Ourselves	surely We would have given them	and then
مُسْتَقِيمًا	صِرَاطًا		وَلَهُدَىٰ لَهُمْ	
Straight	(to the) Way		and surely We would have guided them	
أُلَّذِينَ	مَعَ	فَأُولَئِكَ	وَالرَّسُولَ	وَمَنْ يُطِعِ اللَّهَ
those	(will be) with	then they	and the Messenger	and whoso obeys Allah
وَالصَّدِيقِينَ	مِنَ الْمُرْسَلِينَ		أَنْعَمَ اللَّهُ عَلَيْهِمْ	
and the truthful	of the Prophets		Allah has bestowed (His) Blessings upon them	
رَفِيقًا	وَحَسَنَ أُولَئِكَ		وَالصَّالِحِينَ	وَالشَّهِيدَاءِ
companions	and how excellent (are) those		and the righteous	and the martyrs
عَلِيمًا	بِاللَّهِ	وَكَفَىٰ	الْفَضْلُ مِنْ اللَّهِ	ذَلِكَ
(as) All-Knower	Allah	and suffices	(is) the bounty from Allah	that

يَأَيُّهَا أُلَّذِينَ إِذَا مَأْمُنُوا خُذُوا حِذْرَكُمْ فَإِنْفِرُوا أُثْبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا ٧١
 مِنْكُمْ لَمَنْ لَيْبَطِئَنَّ فَإِنْ أَصْبَتُكُمْ مُصِيبَةً قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذَا لَمْ أَكُنْ مَعَهُمْ
 شَهِيدًا ٧٢ وَلَئِنْ أَصْبَكْمُ فَضْلٌ مِنْ اللَّهِ لَيَقُولَنَّ كَانَ لَمَّا تَكُنْ بَيْنَكُمْ وَبَيْنِهِ
 مَوْدَةٌ يَنْلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفْوَزَ فَوْزًا عَظِيمًا

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allāh's Cause). If a misfortune befalls you, he says, "Indeed Allāh has favoured me in that I was not present

among them." 73. But if a bounty (victory and booty) comes to you from Allāh, he would surely say – as if there had never been ties of affection between you and him – ``Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

فَانْفِرُوا بُشَّارٍ	خُذُوا حِذْرَكُمْ	الَّذِينَ آمَنُوا	يَأْمُرُهَا
and advance in groups	take your precautions	who believe	0 (you)
لَمَنْ لَيْبَطِئَنَّ	مِنْكُمْ	وَإِنَّ	أَوْ أَنْفِرُوا جَمِيعًا
surely (he) who lags behind	among you (is)	and indeed	or advance all together
أَنْعَمَ اللَّهُ عَلَىَّ	قَالَ قَدْ	مُصِيبَةٌ	فَإِنْ أَصَبَتْكُمْ
Allah bestowed (His) Blessings upon me	he said indeed	a calamity	then if befall you
وَلَمْنَ أَصَبَكُمْ	شَهِيدًا	مَعَهُمْ	إِذْ لَفَكُنْ
and if befall you	present	with them	when I was not
لَمْ تَكُنْ بَيْنَكُمْ	كَانَ	لِيَقُولَنَّ	فَضْلٌ مِّنَ اللَّهِ
there had not been between you	as if	he would surely say	(the) bounty from Allah
مَعَهُمْ	يَلَيْتَنِي كُنْتُ	مُوَدَّةٌ	وَبِيْنَهُ
with them	would that I had been	an affection	and between him
عَظِيمًا	فَأَفْوَزَ فَوْزًا		
great	then I should have achieved a success		

فَلَيُقْتَلُ فِي سَبِيلِ اللَّهِ الَّذِينَ يَسْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ فَيُقْتَلُ أَوْ يَغْلِبَ فَسَوْفَ نُؤْتِهِ أَجْرًا عَظِيمًا وَمَا لَكُمْ لَا تُقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرِيَّةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh; and whoso fights in the Cause of Allāh, and is killed or gets

victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: ``Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.''

الْدُّنْيَا	الْحَيَاةَ	الَّذِينَ يَشْرُونَ	فِي سَبِيلِ اللَّهِ	فَلَيُقْتَلُ
(of) this world	the life	those who sell	in (the) Way (of) Allah	so let fight
فَيُقْتَلَ	فِي سَبِيلِ اللَّهِ	وَمَنْ يُقْتَلَ	بِالْآخِرَةِ	
and is killed	in (the) Way (of) Allah	and whoever fights	in exchange of the Hereafter	
عَظِيمًا	أَجْرًا	فَسَوْفَ نُؤْتِيهِ	أَوْ يَغْلِبُ	
great	a reward	then soon We shall grant him	or gets victory	
فِي سَبِيلِ اللَّهِ	لَا تُقْتَلُونَ	لَكُمْ	وَمَا	
in (the) Way (of) Allah	(that) you fight not	(is wrong) with you	and what	
وَالَّذِينَ يَقُولُونَ	وَالْأُولَادُ	مِنَ الرِّجَالِ	وَالْمُسْتَضْعَفِينَ	
who say	and children	and women	among men	and (for) weak (and oppressed)
وَاجْعَلْ	أَهْلَهَا	الظَّالِمُونَ	مِنْ هَذِهِ الْقَرِيَةِ	أَخْرِجْنَا
and appoint	whose people	(are) oppressors	town of this	bring us out
نَصِيرًا	مِنْ لَدُنْكَ	لَنَا	وَلِيَا	رَبَّنَا
a helper	from Yourself	for us	and appoint	our Lord
لَنَا	مِنْ لَدُنْكَ	وَاجْعَلْ	وَلِيَا	لَنَا
		لَنَا	وَلِيَا	

الَّذِينَ ءَامَنُوا يُقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقْتَلُونَ فِي سَبِيلِ الْطَّاغُوتِ فَقَتِلُوا أَوْلِيَاءُ الشَّيْطَنِ إِنَّ كَيْدَ الشَّيْطَنِ كَانَ ضَعِيفًا الْمَرْءُ تَرَى إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُوا أَيْدِيهِمْ وَأَقِيمُوا الصَّلَاةَ وَأَتَوْا الزَّكُوَةَ فَلَمَّا كُثِبَ عَلَيْهِمُ الْفِتْنَالِ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخْشَيَةَ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَاتِلُوا رَبَّنَا لَمْ كَثِبَ عَلَيْنَا الْفِتْنَالِ لَوْلَا أَخْرَنَا إِلَيْهِ قَرِيبٌ قُلْ مَنْعِ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا ظُلْمُونَ فَثِيلًا

76. Those who believe, fight in the Cause of Allāh, and those who disbelieve,

fight in the cause of *Tāghūt* (Satan). So fight you against the friends of *Shaitān* (Satan); ever feeble indeed is the plot of *Shaitān* (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the *Fatīla* (a scaly thread in the long slit of a date stone).

وَالَّذِينَ كَفَرُوا	يُقْتَلُونَ فِي سَبِيلِ اللَّهِ	الَّذِينَ آمَنُوا
and those who disbelieve	fight in (the) Way (of) Allah	those who believe
الشَّيْطَانُ	فَقَاتَلُوا أَوْلَيَاءَ	الْطَّغُوتُ
(of) Satan	so fight you (against the) friends	(of) Taghut (Satan)
إِلَى الَّذِينَ	أَلْمَرَ	كُفُوْا يَدِيْكُمْ
[to] those	(have) you not seen?	كَانَ ضَعِيفًا
فَرِيقٌ	إِذَا	فَلَمَّا
a group	then	وَأَنَّا لِزَكَوْةَ
وَقَالُوا رَبَّنَا	الْفِنَالُ	كُنْبَ عَلَيْهِمْ
and they said our Lord	fear	أَوْأَشَدَّ
وَالْآخِرَةُ	فَرِيقٌ	كَخْشِيَّةُ اللَّهِ
and the Hereafter	(is) little	مِنْهُمْ يَخْشَوْنَ النَّاسَ
فَثِيلًا	لَوْلَا أَخْرَنَنَا	لِمَنْ أَنْتَ
(in) the least	وَلَا نُظْلَمُونَ	لِمَنْ أَنْتَ
		خَيْرٌ

أَيَّمَّا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ وَإِنْ تُصْبِهِمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصْبِهِمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَمَا لَهُوَ لِأَهْلَهُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ٧٨ سَيِّئَةٌ فِيمَنْ نَفَسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ٧٩

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you (O Muhammad ﷺ)." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allāh is Sufficient as a Witness.

Part - 5

مُشَيَّدَةٌ	فِي بُرُوجٍ	وَلَوْ كُنْتُمْ	الْمَوْتُ	يُدْرِكُكُمْ	أَيَّمَّا تَكُونُوا
built up lofty	in towers	even if you are	death	will overtake you	wherever you may be
وَإِنْ تُصْبِهِمْ	مِنْ عِنْدِ اللَّهِ	يَقُولُوا هَذِهِ	حَسَنَةٌ	وَإِنْ تُصْبِهِمْ	سَيِّئَةٌ
and if befalls them	(is) from Allah	they say this	a good	and if happens to them	
فَمَا لِهُوَ لِأَهْلَهُ	مِنْ عِنْدِ اللَّهِ	قُلْ كُلُّ	مِنْ عِنْدِكَ	يَقُولُوا هَذِهِ	سَيِّئَةٌ
so what (is wrong) with these	(is) from Allah	say all	(is) from you	they say this	an evil
أَصَابَكَ	مَا	٧٨ يَفْقَهُونَ حَدِيثًا	لَا يَكَادُونَ	الْقَوْمُ	
happened to you	whatever	to understand any word	they (do) not seem	people	
فِيمَنْ نَفَسِكَ	مِنْ سَيِّئَةٍ	أَصَابَكَ	وَمَا	فِيمَنْ اللَّهُ	مِنْ حَسَنَةٍ
[so] (is) from yourself	of evil	befell you	and whatever	[so] (is) from Allah	of good
شَهِيدًا	بِاللَّهِ	وَكَفَى	رَسُولًا	لِلنَّاسِ	وَأَرْسَلْنَاكَ
(as) a Witness	Allah	and suffices	(as) a Messenger	for mankind	and We have sent you

٨٠ مَنْ يُطِعِ الْرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيْتَ طَايِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ

وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِنْدِ اللَّهِ لَوَجَدُوا فِيهِ أَخْتِلَافًا كَثِيرًا

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allāh, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spends all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ān (Allāh's Book) carefully? Had it been from other than Allāh, they would surely have found therein much contradiction.

وَمَنْ تَوَلََّ	فَقَدْ أَطَاعَ اللَّهَ	الرَّسُولَ	مَنْ يُطِيعُ
and who turned away	so indeed has obeyed Allah	the Messenger	(he) who obeys
وَيَقُولُونَ طَاعَةً	حَفِيظًا عَلَيْهِمْ	فَمَا أَرْسَلْنَاكَ	
and they say (we pledge) obedience	(as) a keeper over them	then We have not sent you	
غَيْرَ مِنْهُمْ	بَيْتَ طَايِفَةٍ	مِنْ عِنْدِكَ	فَإِذَا بَرَزَوْا
other than of them	a group plan by night	[from] you	but when they leave
عَنْهُمْ	فَأَعْرِضْ	مَا يُبَيِّنُونَ	وَاللَّهُ يَكْتُبُ
from them	so turn away	what they plan by night	الَّذِي تَقُولُ
وَكِيلًا	بِاللَّهِ وَكَفَى	عَلَى اللَّهِ	وَتَوَكَّلْ
(as) a Trustee	Allah and suffices	in Allah	and put your trust
غَيْرِ اللَّهِ	مِنْ عِنْدِ	وَلَوْ كَانَ	أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ
other than Allah	from	and had it been	(do) they not then ponder over the Quran?
كَثِيرًا	أَخْتِلَافًا	فِيهِ	لَوَجَدُوا
many	contradictions	in it	certainly they would have found

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَا عَوَّبُهُ وَلَوْ رَدَوْهُ إِلَى الرَّسُولِ وَإِلَيْهِ أُولَى الْأَمْرِ مِنْهُمْ لَعِلْمُهُ الَّذِينَ يَسْتَنْطِعُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ

لَا تَبْعَثُمُ الْشَّيْطَانَ إِلَّا قَلِيلًا ٨٣ فَقَتِلَ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحْرَضَ
الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُ بَأْسًا وَأَشَدُ تَنْكِيلًا ٨٤

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (ﷺ) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed *Shaitān* (Satan), except a few of you. 84. Then fight (O Muhammad ﷺ) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.

أَذَاعُوا بِهِ	أَوِ الْخَوْفِ	مِنَ الْأَمْنِ	أَمْرٌ	جَاءَهُمْ	وَإِذَا
they spread it	or fear	of peace	a matter	comes to them	and whenever
مِنْهُمْ	وَإِلَى أُولَئِكَ الْأَمْرِ		إِلَى الرَّسُولِ		وَلَوْرَدُوهُ
among them	and to those having authority		to the Messenger		but had they referred it
يَسْتَنْتَطُونَهُ		الَّذِينَ		لَعِلْمَهُ	
may infer it (right conclusions)	(by) those who		it would certainly have been known		
وَرَحْمَتِهِ	عَلَيْكُمْ		وَلَوْلَا فَضْلُ اللَّهِ		مِنْهُمْ
and His Mercy	on you	and had not (there) been (the) Bounty (of) Allah			from them
فِي سَبِيلِ اللَّهِ	فَقَتِلَ	إِلَّا قَلِيلًا ٨٣		لَا تَبْعَثُمُ الْشَّيْطَانَ	
in (the) Way (of) Allah	so fight	but a few		certainly you would have followed Satan	
عَسَى اللَّهُ أَنْ	وَحْرَضَ الْمُؤْمِنِينَ		إِلَّا نَفْسَكَ	لَا تُكَلِّفُ	
it may be that Allah	and rouse the believers		إِلَّا نَفْسَكَ		you are not accountable
بَأْسًا	وَاللَّهُ أَشَدُ		الَّذِينَ كَفَرُوا		يَكُفَّ بَأْسَ
(in) might	and Allah (is) Stronger		(of) those who disbelieved		restrain (the) evil
		تَنْكِيلًا ٨٤		وَأَشَدُ	
				(in) punishing	and Stronger

مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِينًا وَإِذَا حُيِّنُمْ بِشَحِيَّةٍ فَحَيُوا بِالْحَسَنَةِ أَوْ رَدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا أَلَّهُ لَا إِلَهَ إِلَّا هُوَ يَعْلَمُ عَنْكُمْ إِلَيْكُمْ الْقِيَمَةُ لَرَبِّ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا الْيَوْمِ الْقِيَمَةُ لَرَبِّ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things. 87. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?

يَكُنْ لَهُ	حَسَنَةً	شَفَاعَةً	مَن يَشْفَعْ
he shall have [for him]	(for) a good	an intercession	whosoever intercedes
سَيِّئَةً	شَفَاعَةً	وَمَن يَشْفَعْ	مِنْهَا نَصِيبٌ
(for) an evil	an intercession	and whosoever intercedes	of it a share
شَيْءٍ	عَلَى كُلِّ	وَكَانَ اللَّهُ	يَكُنْ لَهُ
thing	over every	and Allah is	of it a burden
بِالْحَسَنَةِ	فَحَيُوا	بِشَحِيَّةٍ	وَإِذَا حُيِّنُمْ
with better	then you greet	with a greeting	Reckoner مُقِينًا
حَسِيبًا	شَيْءٍ	إِنَّ اللَّهَ كَانَ	مِنْهَا
Account-Taker	thing	over every	or return it (equally)
فِيهِ	لَرَبِّ	إِلَّا هُوَ	لَا إِلَهَ إِلَّا اللَّهُ
in it (about which)	(there is) no doubt	(of) Resurrection	to (the) Day
الْيَوْمِ الْقِيَمَةُ	الْقِيَمَةُ	إِلَيْكُمْ الْقِيَمَةُ لَرَبِّ فِيهِ	
مِنَ اللَّهِ حَدِيثًا	أَصْدَقُ	وَمَنْ	
(in) statement than Allah	(is) truer	and who	

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتَرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَ اللَّهُ وَمَنْ يُضْلِلُ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٤﴾ وَدُولَا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءٌ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلُّوْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تُنْهِذُوهُمْ وَلَا نَصِيرًا ﴿٥﴾

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allāh (to Muhammad ﷺ). But if they turn back (from Islam), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

فِي الْمُنَافِقِينَ	لَكُمْ	فَمَا
regarding the hypocrites	with you	then what (is the matter)
بِمَا كَسَبُوا	وَاللَّهُ أَرْكَسَهُمْ	فِئَتَيْنِ
for what they earned	while Allah cast them back	(that you have become) two parties
مِنْ أَضَلَ اللَّهَ	أَنْ تَهْدُوا	أَتَرِيدُونَ
whom Allah has let go astray	that you guide	(do) you want?
سَبِيلًا	لَهُ	وَمَنْ يُضْلِلُ اللَّهُ
a way	for him	then you will never find
فَتَكُونُونَ سَوَاءٌ	كَمَا كَفَرُوا	لَوْ تَكْفُرُونَ
and you become alike (equal)	as they disbelieve	وَدُولَا
فِي سَبِيلِ اللَّهِ	حَتَّىٰ يُهَاجِرُوا	أَوْلِيَاءَ
in (the) Way (of) Allah	till they emigrate	مِنْهُمْ
وَجَدْتُمُوهُمْ	حَيْثُ	فَلَا تَتَّخِذُوا
you find them	wherever	وَاقْتُلُوهُمْ
	and kill them	فَخُذُوهُمْ
		فَإِنْ تَوَلُّوا
		بَلْ if they turn back

وَلَا نَصِيرًا	وَلِيَا	مِنْهُمْ	وَلَا تَنْهَا
nor a helper	a friend	from them	and you take neither

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيقَاتٌ أَوْ جَاءُوكُمْ حَسِرَاتٌ صُدُورُهُمْ
أَنْ يُقْتَلُوكُمْ أَوْ يُقْتَلُوا قَوْمٌ هُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَطَهُمْ فَلَقَنَتُلُوكُمْ فَإِنْ أَعْتَزَلُوكُمْ
فَلَمْ يُقْتَلُوكُمْ وَلَقَوْا إِلَيْكُمُ الْسَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.

مِيقَاتٌ	وَبَيْنَهُمْ	بَيْنَكُمْ	إِلَى قَوْمٍ	إِلَّا الَّذِينَ يَصِلُونَ
(is) a treaty	and between them	between you	[to] a group	except those who join
أَنْ يُقْتَلُوكُمْ	صُدُورُهُمْ	حَسِرَاتٌ	أَوْ جَاءُوكُمْ	
that they fight you	restraining their breasts		or (those who) come to you	
لَسَطَّاهُمْ		وَلَوْ شَاءَ اللَّهُ	أَوْ يُقْتَلُوا قَوْمٌ هُمْ	
indeed He would have given them power	and had Allah willed	or they fight their people		
فَإِنْ أَعْتَزَلُوكُمْ		فَلَقَنَتُلُوكُمْ	عَلَيْكُمْ	
so if they withdraw from you	and indeed they would have fought you		over you	
فَمَا جَعَلَ اللَّهُ	إِلَيْكُمْ	وَلَقَوْا	فَلَمْ يُقْتَلُوكُمْ	
then Allah has not made	peace	[to] you	and offer	and fight not against you
سَبِيلًا	عَلَيْهِمْ	لَكُمْ		
a way	against them	for you		

سَتَجِدُونَ أَخْرِينَ يُرِيدُونَ أَنْ يَأْمُنُوكُمْ وَيَأْمُنُوا قَوْمَهُمْ كُلَّ مَارِدُوا إِلَى الْفِتْنَةِ أَرْكَسُوا
فِيهَا فَإِنْ لَمْ يَعْتَزَلُوكُمْ وَيَلْقَوْا إِلَيْكُمُ الْسَّلَامَ وَيَكْفُوا أَيْدِيهِمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ

حَيْثُ شَقَقْتُمُوهُمْ وَأَوْلَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَنَةً مُّبِينًا

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

أَنْ يَأْمُنُوكُمْ	يُرِيدُونَ	سَتَجِدُونَ إِخْرَيْنَ
that they be secure from you	who wish	you will find others
رُدُوا إِلَى الْفِتْنَةِ	كُلَّ مَا	وَيَأْمُنُوا قَوْمَهُمْ
they are returned to a temptation	whenever	and they be secure from their people
السَّلَامُ إِلَيْكُمْ	وَيُلْقَوْا	لَمْ يَعْتَزِلُوكُمْ فَإِنْ أُرْكَسُوا فِيهَا
peace [to] you	and offer (not)	they withdraw not from you so if they plunge into it
حَيْثُ شَقَقْتُمُوهُمْ	وَأَقْتُلُوهُمْ	فَخُذُوهُمْ وَيَكْفُوا أَيْدِيهِمْ
you find them wherever	and kill them	then seize them and they hold (not) their hands
مُّبِينًا سُلْطَنَةً عَلَيْهِمْ جَعَلْنَا لَكُمْ		
clear a sanction against them We have made for you and those (people)		

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَا وَمَنْ فَنَلَ مُؤْمِنًا خَطَا فَتَحَرِّرُ
 رَقَبَةٌ مُّؤْمِنَةٌ وَدِيَةٌ مُّسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدِّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ
 عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحَرِّرُ رَقَبَةٌ مُّؤْمِنَةٌ وَإِنْ كَانَ مِنْ قَوْمٍ
 بَيْنَكُمْ وَبَيْنَهُمْ مِّيشَقٌ فَدِيَةٌ مُّسْلَمَةٌ إِلَى أَهْلِهِ وَتَحَرِّرُ رَقَبَةٌ
 مُّؤْمِنَةٌ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُّتَكَبِّرٌ تَوْكِيدٌ مِّنَ اللَّهِ وَكَانَ

اللَّهُ عَلَيْهِ حَكْمًا

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the

deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money – *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.

إِلَّا خَطَّأَ	أَنْ يَقْتُلَ مُؤْمِنًا	لِمُؤْمِنٍ	وَمَا كَانَ
except (by) mistake	that he kills a believer	for a believer	and it is not
فَتَحْرِيرٌ	خَطَّأَ	مُؤْمِنًا	وَمَنْ قَتَلَ
then (upon him) freedom	(by) mistake	a believer	and whosoever kills
إِلَّا	إِلَى أَهْلِهِ	مُسْلِمَةٌ	رَقْبَةٌ
except	to his family	be paid	مُؤْمِنَةٌ
وَهُوَ	لَكُمْ	عَدُوٌّ	وَدِيَةٌ
and he	to you	enemy	مُؤْمِنَةٌ
مُسْلِمَةٌ	فَدِيَةٌ	مِّيقَاتٌ	فَتَحْرِيرٌ
be paid	then blood-money	(is) a covenant	مُؤْمِنٌ
لَمْ يَجِدْ	فَمَنْ	وَبَيْنَهُمْ	فَتَحْرِيرٌ
(did) not find (it possible)	but who	believing	إِلَى أَهْلِهِ
تَوْبَةٌ	مُتَتَابِعَيْنِ	شَهْرَيْنِ	وَتَحْرِيرٌ
(seeking) repentance	consecutive	(for) two months	فَصِيَامُ
حَكِيمًا	عَلِيًّا	وَكَانَ اللَّهُ	مِنَ اللَّهِ
All-Wise	All-Knowing	and Allah is	from Allah

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَبَحْرَأُوهُ، جَهَنَّمُ خَلِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ، وَأَعْدَلَهُ، عَذَابًا عَظِيمًا ١١٣ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبُوكُمْ

فِي سَيِّلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ الْسَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنَّدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلٍ فَمَنْ إِنَّ اللَّهَ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيِّرًا

٩٤

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allāh is Ever Well-Acquainted with what you do.

Part - 5

جَهَنَّمُ	فَحَرَّاً وَهُ	مُتَعَمِّدًا	مُؤْمِنًا	وَمَنْ يَقْتُلُ
(is) Hell	then his reward	intentionally	a believer	and whosoever kills
وَلَعْنَةٌ	عَلَيْهِ	وَغَضِبَ اللَّهُ	فِيهَا	خَلِدًا
and cursed him	with him	and Allah became angry	in it (therein)	to abide forever
الَّذِينَ أَمْنَوْا	يَتَّكِيُّهَا	عَظِيمًا	لَهُ	وَأَعْدَ
who believe	O (you)	great (severe)	a punishment	for him and He has prepared
وَلَا نَقُولُوا	فَتَبَيَّنُوا	فِي سَيِّلِ اللَّهِ		إِذَا ضَرَبَتُمْ
and (do) not say	so discern	in (the) Way (of) Allah	when you go forth (to fight)	
لَسْتَ مُؤْمِنًا	الْسَّلَامُ	إِلَيْكُمْ	لِمَنْ أَلْقَى	
you are not a believer	greetings of peace	[to] you	to whoever offers	
كَثِيرَةٌ	فَعِنَّدَ اللَّهِ	الْدُّنْيَا	الْحَيَاةُ	تَبْتَغُونَ عَرَضَ
abundant	booties	(of) this world	(of) the life	seeking advantage
فَتَبَيَّنُوا	عَلَيْكُمْ	فَمَنْ	كُنْتُمْ مِنْ قَبْلُ	كَذَلِكَ
so discern	upon you	then Allah graced	you were before	thus

إِنَّ اللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَيْرًا
Well-Aware of what you do	certainly Allah is

لَا يَسْتَوِي الْقَعُدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِلَّا الْصَّرَرُ وَالْمُجَهَّدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ فَضْلَ اللَّهِ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَعِدِينَ دَرَجَةٌ وَكَلَّا وَعَدَ اللَّهُ
الْحُسْنَى وَفَضْلَ اللَّهِ الْمُجَاهِدِينَ عَلَى الْقَعِدِينَ أَجْرًا عَظِيمًا

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

أُولَئِلَّا الْصَّرَرُ	غَيْرُ	مِنَ الْمُؤْمِنِينَ	لَا يَسْتَوِي الْقَعُدُونَ
those who are (disabled) handicapped	except	of the believers	not equal are those who sit
وَأَنفُسِهِمْ	بِأَمْوَالِهِمْ	فِي سَبِيلِ اللَّهِ	وَالْمُجَاهَدُونَ
and their lives	with their wealth	in (the) Way (of) Allah	and those who strive
وَأَنفُسِهِمْ	بِأَمْوَالِهِمْ	فَضْلَ اللَّهِ الْمُجَاهِدِينَ	
and their lives	with their wealth	Allah has preferred	those who strive
وَعَدَ اللَّهُ الْحُسْنَى	وَكَلَّا	دَرَجَةٌ	عَلَى الْقَعِدِينَ
Allah has promised good	and (unto) each	(in) rank	over those who sit
عَظِيمًا	أَجْرًا	عَلَى الْقَعِدِينَ	فَضْلَ اللَّهِ الْمُجَاهِدِينَ
great	(by) a reward	over those who sit	and Allah has preferred those who strive

دَرَجَتِ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ١١ إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ
ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كَمَا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ
وَاسِعَةً فَنَهَا حِرْرُوا فِيهَا قَاتِلُتُكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ١٢ إِلَّا مُسْتَضْعَفِينَ
مِنَ الْرِّجَالِ وَالنِّسَاءِ وَالْوُلَدِنَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ١٣

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell – what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

غَفُورًا	وَكَانَ اللَّهُ	وَرَحْمَةً	وَمَغْفِرَةً	مِنْهُ	دَرَجَاتٍ
All-Forgiving	and Allah is	and mercy	and forgiveness	from Him	ranks
ظَالِمِي	الْمَلَكِيَّةُ	تَوْفِيقُهُمْ	إِنَّ الَّذِينَ	رَحِيمًا	٩٧
(while) they are wronging	the angels	whom caused death	verily those	Most Merciful	
كُنَّا مُسْتَضْعِفِينَ	قَالُوا	فِيهِمْ كُنُّنَا	قَالُوا	أَنفُسِهِمْ	
we were oppressed	they said	in what (condition) were you?	they said	themselves	
وَاسِعَةً	أَلَمْ تَكُنْ أَرْضُ اللَّهِ	قَالُوا	فِي الْأَرْضِ		
spacious (enough)	was not (the) land (of) Allah?	they said	in the land		
جَهَنَّمُ	مَأْوَاهُمْ	فَأُولَئِكَ	فِيهَا	فَنَهَا حَرُوا	
(is) Hell	their abode	so those (people)	in it	so you emigrate	
وَالنِّسَاءَ	مِنَ الرِّجَالِ	إِلَّا الْمُسْتَضْعِفِينَ	وَسَاءَتْ مَصِيرًا		٩٧
and women	from men	except the oppressed ones	and what an evil destination (it is)		
وَلَا يَهْدِونَ سَبِيلًا		حِيلَةً	لَا يَسْتَطِعُونَ	وَالْوَلَدَنِ	
and they (can) not direct (their) way		a plan	who can not devise	and children	

فَأُولَئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ١٩ وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَحْدُثُ فِي الْأَرْضِ مُرَاغِمًا كَثِيرًا وَسَعْةً وَمَن يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ٢٠ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الْصَّلَاةِ إِنْ خَفِيْتُمْ أَنْ يَقْتَنِكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكُفَّارِ كَانُوا

لَكُمْ عَدُوًا مُّبِينًا ١٠١

99. These are they whom Allāh is likely to forgive, and Allāh is Ever Oft-Pardoning, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allāh and His Messenger (ﷺ), and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salāt (the prayers) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies.

عَفْوًا	وَكَانَ اللَّهُ عَنْهُمْ	أَنْ يَعْفُو	عَسَى اللَّهُ	فَأُولَئِكَ
All-Pardoning	and Allah is them	that He pardons	may be Allah	then these (people)
يَجِدُ فِي الْأَرْضِ	فِي سَبِيلِ اللَّهِ	وَمَنْ يَهَاجِرْ	عَفْوَرَا	٩٩
will find in the land	in (the) Way (of) Allah	and (he) who emigrates	All-Forgiving	
مِنْ بَيْتِهِ	وَمَنْ يَخْرُجْ	وَسَعَةٌ	كَثِيرًا	مُرَغَّمًا
[from] his home	and who leaves	and abundant resources	many	places of refuge
الْمَوْتُ	شَمْ يَدِرِكُهُ	وَرَسُولِهِ	مَهَاجِرًا إِلَى اللَّهِ	
death	then overtakes him	and His Messenger	(as) an emigrant to Allah	
عَفْوَرَا	وَكَانَ اللَّهُ عَلَى اللَّهِ		فَقَدْ وَقَعَ أَجْرُهُ	
All-Forgiving	and Allah is	on Allah	his reward then certainly became incumbent	
جُنَاحُ عَلَيْكُمْ	فَلَيْسَ	فِي الْأَرْضِ	وَإِذَا ضَرَبْتُمْ	رَّحِيمًا
sin	on you	then (there) is not	and when you travel	Most Merciful
الَّذِينَ كَفَرُوا	أَنْ يَفْتَنَنُكُمْ	إِنْ خَفْتُمْ	مِنَ الْصَّلَاةِ	أَنْ نَقْصُرُوا
those who have disbelieved	that will harm you	if you fear	the prayer	that you shorten
مُبِينًا	عَدُوًا	كَانُوا لَكُمْ	إِنَّ الْكُفَّارَ	
open	enemy	are for you	indeed the disbelievers	

وَإِذَا كُنْتَ فِيهِمْ فَأَقْمَتَ لَهُمُ الْصَّلَاةَ فَلَنْقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلَيَأْخُذُوا

أَسْلِحْتُهُمْ فَإِذَا سَجَدُوا فَلَيَكُونُوا مِنْ وَرَائِكُمْ وَلَتَأْتِ طَآئِفَةً أُخْرَى
لَمْ يُصَلِّوْا فَلَيُصَلِّوْا مَعَكَ وَلَيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفِلُوْكُمْ عَنْ أَسْلِحَتِكُمْ وَأَمْتَعِتُكُمْ فَيَمْلُوْنَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتِكُمْ
وَخُدُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعْدَ لِلْكُفَّارِ عَذَابًا مُهِينًا



102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salāt* (the prayers), let one party of them stand up [in *Salāt* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.

وَإِذَا كُنْتَ	فِيهِمْ	فَأَقْمَتَ	لَهُمْ	أَصْلَوَةً	فَلَنْقُمْ طَآئِفَةً	so let stand a group
مِنْهُمْ	مَعَكَ	وَلَيَأْخُذُوا أَسْلِحَتَهُمْ	فَإِذَا سَجَدُوا	فَلَيَكُونُوا	مِنْ وَرَائِكُمْ	(in) prayer
of them	with you	and let them take their arms	and when they have prostrated	and let them be	and let come up a group	other
وَدَّ	لَمْ يُصَلِّوْا	فَلَيُصَلِّوْا مَعَكَ	وَلَيَأْخُذُوا حِذْرَهُمْ	وَلَتَأْتِ طَآئِفَةً	وَرَائِكُمْ	your arms
and their arms	who has not (yet) prayed	and let them pray with you	and let them take their precaution	وَأَسْلِحَتَهُمْ	وَأَمْتَعِتُكُمْ	if you neglect
وَجَاهَةً	وَاحِدَةً	الَّذِينَ كَفَرُوا	لَوْ تَغْفِلُوْكُمْ	فَيَمْلُوْنَ	فَإِذَا كُنْتَ	single
and your baggage	and your luggage	then they swoop	then they neglect	and your luggage	and your baggage	(in) a rush

مَطَرٌ مِّنْ	أَذَى	كَانَ بِكُمْ	إِنْ	عَلَيْكُمْ	وَلَا جُنَاحَ
due to rain	inconvenience	was with you	if	on you	but (there is) no blame
حَذَرَكُمْ	وَخُذُداً	أَنْ تَضَعُوا أَسْلَحَتَكُمْ	أَوْ كُنْتُمْ مَرْضَى		
precaution for yourselves	but take	that you lay aside your arms	or you are sick		
مُهِينَاً	عَذَابًا	أَعَدَ لِلْكَفِرِينَ	إِنَّ اللَّهَ		
humiliating	a torment	has prepared for the disbelievers	verily Allah		

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيمًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا أَطْمَأْنَتُمْ
 فَأَقِمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَتَبَ اللَّهُ مَوْقِتًا ١٠٣ وَلَا تَهْنُوا
 فِي أَبْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَالِمُونَ فَإِنَّهُمْ يَأْمُونَ كَمَا تَأْمُونُ ١٠٤ وَرَجُونَ مِنَ
 اللَّهِ مَا لَا يَرْجُونَ ١٠٥ وَكَانَ اللَّهُ عَلِيًّا حَكِيمًا

103. When you have finished As-Salāt (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salāt (the prayers). Verily, As-Salāt (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.

وَقُعُودًا	فَاذْكُرُوا اللَّهَ قِيمًا	الصَّلَاةَ	فَإِذَا قَضَيْتُمْ
and sitting	then remember Allah standing	the prayer	and when you have finished
فَأَقِمُوا الصَّلَاةَ	فَإِذَا أَطْمَأْنَتُمْ	وَعَلَى جُنُوبِكُمْ	
then offer the prayer	and when you are secure	and (lying) on your sides	
وَلَا تَهْنُوا	كَتَبَ اللَّهُ مَوْقِتًا ١٠٣	إِنَّ الصَّلَاةَ	
and (do) not be weak	enjoined	كَانَتْ عَلَى الْمُؤْمِنِينَ	فِي أَبْتِغَاءِ
تَالِمُونَ	is on the believers	الْمُؤْمِنِينَ	الْقَوْمِ
suffering	if you are	(of these) people (the enemy)	in pursuit

مِنْ اللَّهِ	وَرَجُونَ	كَمَا تَأْلُمُتْ	فَإِنَّهُمْ يَأْلَمُونَ
from Allah	while you hope	as you are suffering	then surely they (too) are suffering
حَكِيمًا	عَلِيمًا	وَكَانَ اللَّهُ	مَا لَا يَرْجُونَ
All-Wise	All-Knowing	and Allah is	what they hope not

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ إِمَّا أَرَيْكَ اللَّهُ وَلَا تَكُنْ لِلْخَآئِنِينَ خَصِيمًا ١٥٠ وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ١٥١ وَلَا تُجَدِّلْ عَنِ الْذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَانًا أَثِيمًا ١٥٢ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ١٥٣ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١٥٤

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth that you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.

بِالْحَقِّ	الْكِتَابَ	إِلَيْكَ	إِنَّا أَنْزَلْنَا
with the truth	the Book	to you	surely We have sent down
أَرَيْكَ اللَّهُ	إِمَّا	النَّاسِ	لِتَحْكُمَ بَيْنَ
Allah has shown you	with what	the people	so that you may judge between
وَأَسْتَغْفِرِ اللَّهَ	خَصِيمًا	لِلْخَآئِنِينَ	وَلَا تُجَدِّلْ
and seek forgiveness (of) Allah	a pleader	for the treacherous	and [you] be not
وَلَا تُجَدِّلْ	رَحِيمًا	غَفُورًا	إِنَّ اللَّهَ كَانَ
and argue not	Most Merciful	All-Forgiving	indeed Allah is

لَا يُحِبُّ مَنْ	إِنَّ اللَّهَ	أَنفُسُهُمْ	عَنِ الَّذِينَ يَخْتَانُونَ
(does) not like (anyone) who	indeed Allah	themselves	for those who deceive
وَلَا يَسْتَخْفُونَ	يَسْتَخْفُونَ مِنَ النَّاسِ	أَشِيمًا	كَانَ حَوَّانًا
but they (can) not hide	they may hide from people	(and) sinful	is treacherous
مَا لَا يُرِضِي	إِذْ يُبَيِّنُونَ	مَعَهُمْ	مِنَ اللَّهِ وَهُوَ
what He (does) not approve	when they plot by night	(is) with them	as He from Allah
بِمَا يَعْمَلُونَ مُحِيطًا	وَكَانَ اللَّهُ	مِنَ الْقَوْلِ	
Encompasser of what they do	and Allah is	of words	

هَأَنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ١١٩ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ١٢٠ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيًّا حَكِيمًا ١٢١

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.

الْدُّنْيَا	فِي الْحَيَاةِ	عَنْهُمْ	هَؤُلَاءِ جَدَلْتُمْ	هَأَنْتُمْ
(of) this world	in the life	for them	(are) those who argued	Lo! you
الْقِيَمَةِ	يَوْمَ	عَنْهُمْ	فَمَنْ يُجَدِّلُ اللَّهَ	
(of) Resurrection	(on the) Day	for them	but who shall argue (with) Allah	
سُوءًا	وَمَنْ يَعْمَلْ	وَكِيلًا	عَلَيْهِمْ	أَمْ مَنْ يَكُونُ
evil	and whoever does	(their) defender	over them	or who will be
غَفُورًا	يَجِدِ اللَّهَ	ثُمَّ يَسْتَغْفِرِ اللَّهَ		أَوْ يَظْلِمْ نَفْسَهُ
All-Forgiving	he will find Allah	then he seeks forgiveness (of) Allah		or wrongs himself

فَإِنَّمَا يَكْسِبُهُ،	إِثْمًا	وَمَنْ يَكْسِبُ	رَّحِيمًا
then only he earns it	a sin	and whoever earns (commits)	Most Merciful
حَكِيمًا	عَلِيمًا	وَكَانَ اللَّهُ	عَلَى نَفْسِهِ
All-Wise	All-Knowing	and Allah is	against himself

وَمَنْ يَكْسِبُ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بِرَيْثًا فَقَدْ أَحْتَمَلَ بُهْتَنَّا وَإِثْمًا مُّبِينًا ﴿١١﴾
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهُمْتَ طَائِفَةٌ مِّنْهُمْ أَنْ يُضْلُّوكَ وَمَا يُضْلُّونَ إِلَّا أَنفُسُهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَبَ وَالْحِكْمَةَ وَعَلَمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١٢﴾

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allah and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (the Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things, i.e. the Prophet's Sunnah – legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah to you (O Muhammad ﷺ).

بِرَيْثًا	يَرْمِ	ثُمَّ يَرْمِ	أَوْ إِثْمًا	خَطِيئَةً	وَمَنْ يَكْسِبُ
(to) an innocent (person)	it	then throws	or a sin	a fault	and whoever earns
مُّبِينًا	وَإِثْمًا			فَقَدْ أَحْتَمَلَ بُهْتَنَّا	
manifest	and a sin			فَقَدْ أَحْتَمَلَ بُهْتَنَّا	
وَرَحْمَتُهُ	عَلَيْكَ				وَلَوْلَا فَضْلُ اللَّهِ
and His Mercy	upon you				وَلَوْلَا فَضْلُ اللَّهِ
وَمَا يُضْلُّونَ	أَنْ يُضْلُّوكَ		مِنْهُمْ		لَهُمْتَ طَائِفَةٌ
but they mislead not	that they will mislead you		of them		لَهُمْتَ طَائِفَةٌ
وَأَنْزَلَ اللَّهُ	مِنْ شَيْءٍ				إِلَّا أَنفُسُهُمْ
and Allah has sent down	in the least				إِلَّا أَنفُسُهُمْ
					وَمَا يَضُرُّونَكَ
					إِلَّا أَنفُسُهُمْ
					وَمَا يَضُرُّونَكَ
					إِلَّا أَنفُسُهُمْ

تَعْلَمُ	مَا لَمْ تَكُنْ	وَعَلَمَكَ	وَالْحِكْمَةَ	الْكِتَابَ	عَلَيْكَ
knew	what you not	and taught you	and the Wisdom	the Book	to you
عَظِيمًا	عَلَيْكَ	فَكَانَ	فَضْلُ اللَّهِ		
great	upon you	and (the)	Grace (of) Allah is		

لَا خَيْرٌ فِي كَثِيرٍ مِّنْ نَجْوَتِهِمْ إِلَّا مَنْ أَمْرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ
 بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسُوفَ تُؤْتَهُ أَجْرًا عَظِيمًا
 وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبَعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُولَهُ
 مَا تَوَلَّ وَنُصْلِهُ جَهَنَّمْ وَسَاءَتْ مَصِيرًا [115] إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ
 مَادُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكَ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا [116]

114. There is no good in most of their secret talks except (in) him who orders *Sadaqah* (charity in Allāh's Cause), or *Ma'ruf* (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination! 116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.

إِلَّا مَنْ أَمْرَ	مِنْ نَجْوَتِهِمْ	فِي كَثِيرٍ	لَا خَيْرٌ
except (he) who commanded	of their secret talks	in most	(there is) no good
وَمَنْ يَفْعَلْ	بَيْنَ	أَوْ إِصْلَاحٍ	أَوْ مَعْرُوفٍ
وَمَنْ يَفْعَلْ	النَّاسُ	أَوْ إِصْلَاحٍ	أَوْ بِصَدَقَةٍ
and who does	[the] people	between	[in] charity
أَجْرًا	فَسَوْفَ تُؤْتَهُ	مَرْضَاتِ اللَّهِ	ذَلِكَ
a reward	then soon We shall give him	(the) Pleasure (of) Allah	seeking this
مِنْ بَعْدِ مَا	يُشَاقِقِ الرَّسُولَ	وَمَنْ	عَظِيمًا
after	opposes the Messenger	and whosoever	great

سَيِّلٌ	وَيَتَّبِعُ غَيْرَهُ	الْهُدَى	بَيِّنَ لَهُ
(the) way	and follows other than	the guidance	had become clear to him
وَنَصَّلُهُ	مَا تَوَلَّ	نُوَلَّهُ	الْمُؤْمِنِينَ
and We will burn him	what he has turned	We will turn him to	(of) the believers
لَا يَغْفِرُ	إِنَّ اللَّهَ	وَسَاءَتْ مَصِيرًا	جَهَنَّمُ
(does) not forgive	verily Allah	and what an evil destination (it is)	(in) Hell
دُونَ	مَا	وَيَغْفِرُ	أَن يُشْرِكَ
(is) other than	what	but He forgives	with Him
بِاللَّهِ	وَمَن يُشْرِكُ	لِمَن يَشَاءُ	ذَلِكَ
with Allah	and who associates others	to whom He wills	that
بَعِيدًا	ضَلَالًا	فَقَدْ ضَلَّ	
far away	straying	then indeed he has strayed	

إِن يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَّثَاوَ إِن يَدْعُونَ إِلَّا شَيْطَنًا مَرِيدًا ١١٧ لَعْنَهُ
اللَّهُ وَقَالَ لَأَتَخْذَنَ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ١١٨ وَلَا أُضْلِنَهُمْ وَلَا مُنِيبُهُمْ
وَلَا مُرْنَهُمْ فَلَيُبَتِّكُنَّ إِذَا نَأَمْ وَلَا مُرْهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَنْ
يَتَّخِذُ الشَّيْطَانَ وَلِيَّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُمِينًا ١١٩

117. They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but *Shaitān* (Satan), a persistent rebel! 118. Allāh cursed him. And he [*Shaitān* (Satan)] said: ``I will take an appointed portion of your slaves. 119. ``Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh.'' And whoever takes *Shaitān* (Satan) as a *Wali* (protector or helper) instead of Allāh, has surely suffered a manifest loss.

وَإِن يَدْعُونَ	إِلَّا إِنَّثَا	مِنْ دُونِهِ	إِن يَدْعُونَ
and they (do) not invoke	but female (deities)	besides Him	they (do) not invoke

لَا تَخْذَنَ مِنْ عَبَادِكَ	وَقَالَ	لَعْنَهُ اللَّهُ	مَرِيدًا	إِلَّا شَيْطَنًا
I will surely take of Your slaves	and he said	Allah cursed him	rebellious	but Satan
وَلَا أَضْلَنَهُمْ		مَفْرُوضًا		نَصِيبًا
and verily I will mislead them		appointed		a portion
وَلَا أَمْرُهُمْ		وَلَا مُنْتَهِهِمْ		
and certainly I will order them		and surely I will arouse (in) them	false desires	
وَلَا أَمْرُهُمْ	الآنَعِمْ		فَلَيَبْتَكِنْ	إِذَا
and indeed I will order them	(of) the cattle		فَلَيَغِرُّ	خَلْقَ اللَّهِ
الشَّيْطَنَ	وَمَنْ يَتَخَذِ		فَلَيَغِرُّ	خَلْقَ اللَّهِ
Satan	and whoever takes	so they will surely change (the) creation (of) Allah		
مُمِينًا	فَقَدْ خَسِرَ خُسْرَانًا	مِنْ دُونِ اللَّهِ	وَلِيًّا	
manifest	then certainly he has suffered a suffering	besides Allah		(as) a guardian

يَعِدُهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَنُ إِلَّا غُرُورًا ﴿٣٢﴾ أَوْ لَيْكَ مَا وَهْمَ جَهَنَّمْ
 وَلَا يَحْدُونَ عَنْهَا مَحِيصًا وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنَدِ خَلْهُمْ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ
 مِنْ اللَّهِ قِيلًا ﴿٣٣﴾

120. He [Shaitān (Satan)] makes promises to them, and arouses in them false desires; and Shaitān's (Satan) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth; and whose words can be truer than those of Allāh? (Of course, none.)

وَيُمْنِيهِمْ	يَعِدُهُمْ
and arouses (in) them false desires	he makes promises (to) them

مَأْوَاهُمْ	أُولَئِكَ	إِلَّا اغْرِيَوْرَا	الشَّيْطَانُ	وَمَا يَعِدُهُمْ
their abode	these (people)	but deception	Satan	and (does) not promise them
وَالَّذِينَ آمَنُوا	مَحِيصًا	عَنْهَا	وَلَا يَجِدُونَ	جَهَنَّمُ
but those who believed	an escape	from it	and they will not find	(is) Hell
تَجْرِي مِنْ تَحْتَهَا	جَنَّتٍ	سَكُنْدِخَلُّهُمْ	وَعَمِلُوا الصَّالِحَاتِ	
flowing under which	(to) Gardens	We shall admit them	and did good deeds	
حَقًا	وَعْدَ اللَّهِ	أَبْدًا	فِيهَا	خَلِيلِينَ
(is) truth	Promise (of) Allah	forever	therein	they (will) abide
قِيلَا	أَصَدَقُ مِنَ اللَّهِ	وَمَنْ		الْأَنْهَرُ
(in) utterance	(is) truer than Allah	and who		streams

لَيْسَ بِأَمَانِيْكُمْ وَلَا آمَانِيْ أَهْلِ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُجْزَى بِهِ وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيَا وَلَا نَصِيرًا ١٢٣ وَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ١٢٤ وَمَنْ أَحْسَنَ دِيَنًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهَ إِبْرَاهِيمَ خَلِيلًا ١٢٥

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh. 124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqīra* (speck on the back of a date-stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism); and he is a *Muhsin* (a good-doer). And follows the religion of Ibrāhīm (Abraham) *Hanīf* (Islamic Monotheism – to worship none but Allāh Alone). And Allāh did take Ibrāhīm (Abraham) as a *Khalil* (an intimate friend)!

الْكِتَابِ	أَهْلٍ	وَلَا آمَانِيْ	لَيْسَ بِأَمَانِيْكُمْ
(of) the Scripture	(of the) people	nor (by the) desires	neither by your desires

لَهُ مَنْ دُونِ اللَّهِ	وَلَا يَجِدُ	يُجْزَى بِهِ	مَنْ يَعْمَلُ سُوءًا
besides Allah	for him	and he will not find	shall be requited for it
مِنَ الْصَّالِحَاتِ	وَمَنْ يَعْمَلُ	وَلَا نَصِيرًا	وَلِيَّا
[of the] good deeds	and whoever does	and not any helper	any protector
فَأُولَئِكَ يَدْخُلُونَ	مُؤْمِنٌ	وَهُوَ	مِنْ ذَكَرٍ
then these (people) would enter	(is) a believer	and he	or female
نَقِيرًا	وَلَا يُظْلَمُونَ	الْجَنَّةَ	
(even) a speck on the back of a date-stone	and they would not be wronged		Paradise
وَجْهَهُ إِلَيْهِ	مِمَّنْ أَسْلَمَ	دِينًا	أَحْسَنُ
his face to Allah	than (he) who submitted	(in) religion	(can be) better
حَنِيفًا	إِبْرَاهِيمَ	وَاتَّبَعَ مِلَّةً	مُحْسِنٌ
(the) upright	(of) Abraham	and followed (the) religion	وَهُوَ
خَلِيلًا	وَاتَّخَذَ اللَّهَ إِبْرَاهِيمَ		
(as) a friend	and Allah took Abraham		

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا ١٢٦
 وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِي كُمْ فِيهنَّ وَمَا يُتَلَى عَلَيْكُمْ فِي
 الْكِتَابِ فِي يَتَمَّى النِّسَاءُ الَّتِي لَا تُؤْتَوْنَهُنَّ مَا كُنْبَ لَهُنَّ وَرَغْبُونَ أَنْ تَنْكِحُوهُنَّ
 وَالْمُسْتَضْعِفَينَ مِنَ الْوِلَادَاتِ وَأَنْ تَقُومُوا لِلِّيَتَمَّى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ
 خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ١٢٧

126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good

you do, Allāh is Ever All-Knower of it.

وَكَانَ اللَّهُ	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	وَلِلَّهِ مَا
and Allah is	(is) in the earth	and what	(is) in the heavens	and for Allah (is) what
قُلْ	فِي النِّسَاءِ	وَسْتَفْتُونَكَ	مُحِيطًا	شَتِّيٌّ
say	about women	and they ask you	Ever-Encompassing	thing of every
فِي الْكِتَابِ	عَلَيْكُمْ	وَمَا يُتْلَى	فِيهِنَّ	اللَّهُ يَعْلَمُكُمْ
in the Book	to you	and what is recited	about them	Allah instructs you
لَهُنَّ	مَا كُتِبَ	لَا تُؤْتُونَهُنَّ	النِّسَاءُ أُلَّا تِي	فِي يَتَمَّمَ
for them	what was ordained	you give [them] not	whom	girls about orphan
مِنْ الْوُلْدَانِ	وَالْمُسْتَضْعَفِينَ	أَنْ تَنْكِحُوهُنَّ	وَرَغْبُونَ	
among children	and weak (and helpless)	that you marry them		and you desire
مِنْ خَيْرٍ	وَمَا تَفْعَلُوا	بِالْقِسْطِ	لِلْيَتَمَّ	وَأَنْ تَقُومُوا
of good	and whatever you do	with justice	for orphans	and that you stand
فِي		فَإِنَّ اللَّهَ كَانَ		
يَعْلَمُ		فِي		
عَلَيْهَا		فَإِنَّ اللَّهَ كَانَ		
عِلْمًا		عِلْمًا		
فِي		فِي		
عِلْمًا		عِلْمًا		

وَإِنْ أُمَّرَأَةٌ خَافَتْ مِنْ بَعْلِهَا شُوْرًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا
صُلْحًا وَالصَّلْحُ خَيْرٌ وَأَحْسِرَتِ الْأَنْفُسُ الْسُّحْرُ وَإِنْ تُحْسِنُوا وَتَتَقَوْا فَإِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا وَلَنْ تَسْتَطِعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ
حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمَعَلَّقَةِ وَإِنْ تُصْلِحُوْا
وَتَتَقَوْا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between

wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh (by keeping away from all that is wrong), then Allāh is Ever Oft-Forgiving, Most Merciful.

فَلَا جُنَاحَ	أَوْ إِعْرَاضًا	نُشُوزًا	مِنْ بَعْلَهَا	وَإِنْ أُمْرَأَةٌ خَافَتْ
then (there is) no sin	or desertion	cruelty	of her husband	and if a woman fears
صُلْحًا	أَنْ يُصْلِحَا بَيْنَهُمَا			عَلَيْهِمَا
a reconciliation	that they reconcile	between themselves		on both of them
الشُّحُّ	وَأَحْضَرَتِ الْأَنْفُسُ	خَيْرٌ		وَالصَّلْحُ
(by) greed	and the souls are swayed	(is) better		and the reconciliation
فَإِنَّ اللَّهَ كَانَ	وَتَّقُوا			وَإِنْ تُحْسِنُوا
then verily Allah is	and fear (Allah)			but if you do good
أَنْ تَعْدِلُوا	وَلَنْ تَسْتَطِعُوا			بِمَا تَعْمَلُونَ حَيْرًا
to do justice	and you will never be able			Well-Acquainted with what you do
كُلَّ	فَلَا تَمِيلُوا	وَلَوْ حَرَصْتُمْ		أُنْسَاءٍ بَيْنَ
the whole	so you incline not	even if you ardently desire	wives	between
وَتَّقُوا	وَإِنْ تُصْلِحُوا	كَالْمُعَلَّقَةِ		الْمَيْلٍ
and fear (Allah)	but if you act rightly	as hanging	and leave her	inclination
	رَحِيمًا	غَفُورًا	فَإِنَّ اللَّهَ كَانَ	
	Most Merciful	All-Forgiving	then indeed Allah is	

وَإِنْ يَثْفَرَّقَا يُغْنِي اللَّهُ كُلَّا مِنْ سَعْتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا وَلَلَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّلَّيْنَا اللَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّا كُمْ أَنْ أَتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise. 131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him. But if you disbelieve, then to Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.

وَكَانَ اللَّهُ مِنْ سَعَتِهِ	يُغْنِي اللَّهُ كُلَّا	وَإِنْ يَنْفَرِقا
and Allah is from His bounty	Allah will make independent all	and if they (two) separate
فِي السَّمَاوَاتِ	وَلِلَّهِ مَا	وَاسِعًا
(is) in the heavens	and to Allah (belongs) whatever	All-Wise
وَلَقَدْ وَصَّيْنَا الَّذِينَ	فِي الْأَرْضِ	وَمَا
and verily We had advised those who	(is) in the earth	and whatever
أَنْ أَتَّقُوا اللَّهَ	وَإِيَّاكُمْ	أُوتُوا الْكِتَابَ
that you fear Allah	and (to) you	were given the Scripture
فِي السَّمَاوَاتِ	لِلَّهِ مَا	وَإِنْ تَكْفُرُوا
(is) in the heavens	to Allah (belongs) what	then verily
حَمِيدًا	فَإِنَّ	and if you disbelieve
Most Praise-Worthy	Ever Rich	وَمَا
وَكَانَ اللَّهُ	فِي الْأَرْضِ	وَلِلَّهِ مَا
and Allah is	(is) in the earth	وَمَا

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا إِنْ يَسَّأَ يُذْهِبَ كُمْ
 أَهْمَّهَا النَّاسُ وَيَأْتِ بِثَالِثِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا مَنْ كَانَ يُرِيدُ ثُوابَ
 الْدُّنْيَا فَعِنْدَ اللَّهِ ثُوابُ الْدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا يَأْتِهَا
 الَّذِينَ ءَامَنُوا كُوئُنُوا قَوْمِينَ بِالْقِسْطِ شَهَادَةَ اللَّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوْ الْوَالَدَيْنِ
 وَالْأَقْرَبَيْنَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلَا تَتَبَعِّدُوا أَهْلَهُوَيْ أَنْ تَعْدِلُوْا
 وَإِنْ تَلُوْهُ أَوْ تُعْرِضُوْهُ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا

132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allāh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allāh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do.

وَكَفَنَ	فِي الْأَرْضِ	وَمَا	فِي السَّمَاوَاتِ	وَلِلَّهِ مَا
and suffices	(is) in the earth	and what	(is) in the heavens	and to Allah (belongs) what
أَيْمَانُهَا	يُذْهِبْكُمْ	إِنْ يَشَاءُ	وَكِيلًا	بِاللَّهِ
O	He can take you away	if He wills	(as) Disposer of affairs	Allah
مَنْ كَانَ يُرِيدُ	عَلَى ذَلِكَ قَدِيرًا	وَكَانَ اللَّهُ	وَيَأْتِ	النَّاسُ
whoever desires	All-Potent over that	and Allah is	others	and bring people
أَلَّذِينَا	ثَوَابُ	فَعِنْدَ اللَّهِ	أَلَّذِينَا	ثَوَابُ
(of) this world	(is the) reward	then with Allah	(of) this world	(the) reward
أَلَّذِينَ إِذَا مَأْتُوا	يَأْتِيُهَا	بَصِيرًا	وَكَانَ اللَّهُ	وَالْآخِرَةُ
who believe	O (you)	All-Seeing	All-Hearing	and (of) the Hereafter
عَلَى أَنفُسِكُمْ	وَلَوْ	شَهَدَاءَ اللَّهِ	بِالْقِسْطِ	كُونُوا قَوَّامِينَ
against yourselves	though (it be)	(as) witnesses to Allah	of justice	be upholder
فَاللَّهُ أَوْلَى	أَوْ فَقِيرًا	إِنْ يَكُنْ غَنِيًّا	وَالْأَقْرَبُينَ	أَوْ أَوْلَادِينَ
then Allah (has) more right	or poor	if he be rich	and relatives	or parents
أَنْ تَعْدِلُوا	فَلَا تَتَبَعُوا الْهُوَى		بِهِمَا	
that you do justice	so you follow not (your) desires		than both of them	
بِمَا تَعْمَلُونَ حَيْرًا	فَإِنَّ اللَّهَ كَانَ	أَوْ تُرْعِضُوا	وَإِنْ تَلُوْا	
Well-Aware of what you do	then indeed Allah is	or refrain	and if you distort	

يَأَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَبِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَبِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرُ بِاللَّهِ وَمَلَكِتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آزَدَوْا كُفْرًا لَمْ يَكُنْ اللَّهُ لِيغْفِرُ لَهُمْ وَلَا لِيَهُدِّيْهُمْ سَبِيلًا ۝

136. O you who believe! Believe in Allāh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.

Part - 5

وَالْكِتَبِ	وَرَسُولِهِ	آمِنُوا بِاللَّهِ	الَّذِينَ آمَنُوا	يَأَيُّهَا
and the Book	and His Messenger	believe in Allah	who believe	O (you)
الَّذِي أَنْزَلَ	وَالْكِتَبِ	عَلَى رَسُولِهِ	الَّذِي نَزَّلَ	
which He sent down	and the Scripture	to His Messenger	which He has sent down	
وَكُتُبِهِ	وَمَلَكِتِهِ	بِاللَّهِ	وَمَنْ يَكْفُرُ	مِنْ قَبْلُ
and His Books	and His Angels	in Allah	and whosoever disbelieves	before (him)
ضَلَالًا	فَقَدْ ضَلَّ	الْآخِرِ	وَالْيَوْمِ	وَرُسُلِهِ
straying	then indeed he has strayed	the Last	and the Day	and His Messengers
ثُمَّ كَفَرُوا	ثُمَّ آمَنُوا	ثُمَّ كَفَرُوا	إِنَّ الَّذِينَ آمَنُوا	بَعِيدًا ۝
then disbelieve	then believe	then disbelieve	verily those who believe	far away
وَلَا	لَهُمْ	لِيغْفِرَ	لَمْ يَكُنْ اللَّهُ	ثُمَّ آزَدَوْا كُفْرًا
nor	them	forgive	Allah will neither	then increase (in their) disbelief
سَبِيلًا ۝		لِيَهُدِّيْهُمْ ۝		
(on the right) way		will guide them		

بَشِّرُ الْمُنَّفِّقِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا ۝ الَّذِينَ يَتَّخِذُونَ الْكُفَّارِ إِلَيْهِمْ أَوْلِيَاءَ مِنْ دُونِ

الْمُؤْمِنِينَ أَيَّابَنْغُوتْ عِنْدَهُمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ١٣٩ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَبِ أَنْ إِذَا سَمِعْتُمْ مَا أَيَّتِ اللَّهُ يَكْفُرُ بِهَا وَيُسْتَهْزِئُ بِهَا فَلَا تَقْدُرُوا مَعْهُمْ حَتَّىٰ يَخْوُضُوا ١٤٠ فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُتَّفِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

138. Give to the hypocrites the tidings that there is for them a painful torment. 139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allāh belongs all honour, power and glory. 140. And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.

بِسْرَ الْمُنَفِّقِينَ	لَهُمْ يَأْنَ	عَذَابًا	أَلِيمًا	الَّذِينَ يَتَّخِذُونَ
give to the hypocrites tidings	that	for them	(is) a torment	those who take
الْكَفَّارِينَ	أُولَيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيْنَغُونَ عِنْدَهُمْ
the disbelievers	(as) allies	instead of	the believers	(do) they seek with them?
الْعِزَّةَ	فَإِنَّ الْعِزَّةَ	لِلَّهِ	جَمِيعًا	all (together)
the honour	but verily the honour	(is) for Allah	لِلَّهِ	all (together)
وَقَدْ نَزَّلَ	عَلَيْكُمْ	فِي الْكِتَابِ	أَنِ إِذَا سَمِعْتُمْ	that when you hear
He has sent down	to you	in the Scripture	فِي الْكِتَابِ	أَنِ إِذَا سَمِعْتُمْ
إِيَّاتِ اللَّهِ	يُكَفِّرُهَا	وَيُسْتَهْزِئُ	وَيُسْتَهْزِئُ	that when you hear
(the) Verses (of) Allah	and indeed	and being mocked at	and being mocked at	[these]
فَلَا نَقْعُدُهُمْ مَعَهُمْ	حَتَّىٰ يَخُوضُوا	فِي حَدِيثٍ	غَيْرِهِ	إِنَّ اللَّهَ جَامِعٌ
with them	then (do) not you sit	until they engage	in a talk	other than that
إِذَا	مُشْهُدُهُمْ	فِي جَهَنَّمَ	جَمِيعًا	إِنَّ اللَّهَ جَامِعٌ
then	(would be) like them	in Hell	all together	certainly Allah (would) collect
الْمُنَفِّقِينَ	وَالْكَفَّارِينَ	فِي جَهَنَّمَ	جَمِيعًا	إِنَّ اللَّهَ جَامِعٌ
the hypocrites	and the disbelievers	in Hell	all together	certainly Allah (would) collect

الَّذِينَ يَرَبِّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ تَكُنْ مَّعَكُمْ وَإِنْ كَانَ لِلْكَفَّارِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِدْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَفَّارِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ١٤١ إِنَّ الْمُنَفِّقِينَ يُخَذِّلُونَ اللَّهَ وَهُوَ خَذِيلُهُمْ وَإِذَا قَامُوا إِلَى الْصَّلَاةِ قَامُوا كُسَالَى يُرَاةُونَ النَّاسَ وَلَا يَذَكُرُونَ اللَّهَ إِلَّا قَلِيلًا ١٤٢

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for *As-Salāt* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.

لَكُمْ	فَإِنْ كَانَ	بِكُمْ	الَّذِينَ يَرَبِّصُونَ
for you	then if (there) was	to you	those who watch closely
لِلْكَفَّارِينَ	وَإِنْ كَانَ	أَلَمْ تَكُنْ مَّعَكُمْ	فَتْحٌ مِّنَ اللَّهِ
for disbelievers	and if (there) was	were we not with you?	they said a victory from Allah
وَنَمْنَعْكُمْ	عَلَيْكُمْ	أَلَمْ نَسْتَحِدْ	نَصِيبٌ
and (did not) we protect you	over you	(did) not we have mastery?	they said a chance
الْقِيَمَةُ	يَوْمٌ	فَاللَّهُ يَحْكُمُ بَيْنَكُمْ	مِّنَ الْمُؤْمِنِينَ
(of) Resurrection	(on the) Day	and Allah will judge between you	from the believers
سَبِيلًا	عَلَى الْمُؤْمِنِينَ	لِلْكَفَّارِينَ	وَلَنْ يَجْعَلَ اللَّهُ
a way	over the believers	for the disbelievers	and Allah will never make
خَذِيلُهُمْ	وَهُوَ	يُخَذِّلُونَ اللَّهَ	إِنَّ الْمُنَفِّقِينَ
(Who) deceives them	but (it is) He	seek to deceive Allah	indeed the hypocrites
يُرَاةُونَ النَّاسَ	قَامُوا كُسَالَى	إِلَى الْصَّلَاةِ	وَإِذَا قَامُوا
to be seen (of) men	they stand (with) laziness	for [the] prayer	and when they stand up

١٤٣	إِلَّا قَبِيلًا	وَلَا يَدْكُرُونَ اللَّهَ
	but little	and they (do) not remember Allah

مُذَبَّدٌ بَيْنَ بَيْنَ ذَلِكَ لَا إِلَى هَوْلَاءِ وَلَا إِلَى هَوْلَاءِ وَمَن يُضْلِلِ اللَّهُ فَلَن يَجِدَهُ سَيِّلًا
يَكَاهُهَا الَّذِينَ ءَامَنُوا لَا تَشَخُّذُوا الْكَفَرِينَ أَوْ لِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتَرِيدُونَ أَنْ
تَجْعَلُوا اللَّهَ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ١٤٤ إِنَّ الْمُنَفِّقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَن يَجِدَ لَهُمْ نَصِيرًا ١٤٥

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way (to the truth- Islam). 144. O you who believe! Take not for *Auliyā'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves? 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلَى هَوْلَاءِ	وَلَا	إِلَى هَوْلَاءِ	لَا	ذَلِكَ	بَيْنَ	مُذَبَّدٌ بَيْنَ
to those	nor	to these	neither	(this and) that	between	swaying
يَكَاهُهَا	سَيِّلًا	لَهُ	فَلَن يَجِدَ	وَمَن يُضْلِلِ اللَّهَ		
O (you)	a way	for him	then you will never find	and whom Allah sends astray		
الْمُؤْمِنِينَ	مِنْ دُونِ	أَوْ لِيَاءَ	لَا تَشَخُّذُوا الْكَفَرِينَ	الَّذِينَ ءَامَنُوا		
the believers	instead of	(as) allies	take not the disbelievers	who believe		
سُلْطَانًا	عَلَيْكُمْ	لِلَّهِ	أَن تَجْعَلُوا	أَتَرِيدُونَ		
a proof	against yourselves	to Allah	that you give	(do) you wish?		
مِنَ النَّارِ	الْأَسْفَلِ	فِي الدَّرَكِ	إِنَّ الْمُنَفِّقِينَ	مُّبِينًا		
of the Fire	the lowest	(will be) in depth	verily the hypocrites	clear		
	نَصِيرًا	لَهُمْ	وَلَن يَجِدَ			
	any helper	for them	and you will never find			

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَأَعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ

مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتَ إِلَهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝ مَا يَفْعَلُ اللَّهُ
يَعْذَابُكُمْ إِن شَكَرْتُمْ وَأَمْنَتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلَيْمًا ۝

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward. 147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.

بِاللَّهِ	وَاعْتَصَمُوا	وَاصْلَحُوا	إِلَّا الَّذِينَ تَابُوا
to Allah	and held fast	and mended (their ways)	except those who repented
الْمُؤْمِنِينَ	مَعَ	فَأُولَئِكَ	وَالْخَاصُوصُ دِينَهُمْ
the believers	(will be) with	then they	for Allah and purified their religion
عَظِيمًا	أَجْرًا	الْمُؤْمِنِينَ	وَسَوْفَ يُؤْتَ إِلَهُ
great	a reward	the believers	and soon Allah shall grant
وَأَمْنَتُمْ	إِن شَكَرْتُمْ	يَعْذَابُكُمْ	مَا يَفْعَلُ اللَّهُ
and have believed	if you have thanked	by your punishment	what would Allah do
عَلَيْمًا	شَاكِرًا	وَكَانَ اللَّهُ	
All-Knowing	All-Appreciative	and Allah is	