

Study the **Noble Qur'ân** Word-for-Word

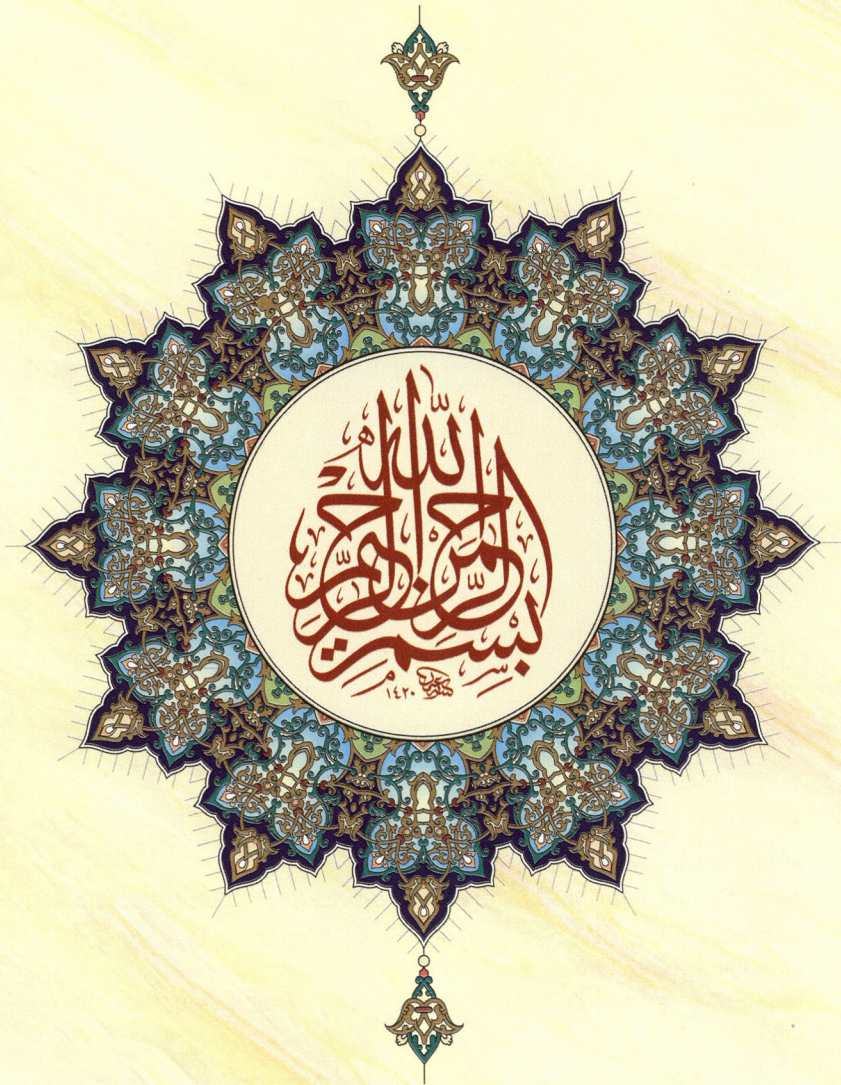
Volume 1

(Part 1 of 5)
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The first Coloured Word-for-Word English translation to
understand the meanings of Arabic Verses along with
grammatical terms

Compiled by
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In the Name of Allah, the Most Gracious, the Most Merciful

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ
مِنْهُنَّ فَعَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ
بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

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.

وَالْمُحْصَنَاتُ	مِنَ النِّسَاءِ	إِلَّا مَا	مَلَكَتْ أَيْمَانُكُمْ
and married	[of] women	except (those) whom	your right hands possess
كَتَبَ اللَّهُ	عَلَيْكُمْ	وَأُحِلَّ	لَكُمْ
a decree (of) Allah	(binding) upon you	and have been made lawful	for you
مَا	وَرَاءَ	ذَلِكَ	بِأَمْوَالِكُمْ
(those) who	(are) beyond	these (limits)	by your wealth
مُحْصِنِينَ	غَيْرَ	مُسْفِحِينَ	فَمَا اسْتَمْتَعْتُمْ بِهِ
desiring wedlock chastity	not	(to be) lustful	[of it] for what you benefit
مِنْهُنَّ	فَعَاتُوهُنَّ	أَجُورَهُنَّ	فَرِيضَةً
from them	so you give them	their bridal-due	(as) a duty
عَلَيْكُمْ	فِيمَا تَرَضَيْتُمْ	مِنْ بَعْدِ	الْفَرِيضَةِ
on you	for what you agree mutually	after	(its) prescription
كَانَ عَلِيمًا	حَكِيمًا		
is All-Knowing	All-Wise		

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا
 مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَنَيْتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِّنْ
 بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
 مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
 نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ
 وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ 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.

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

وَلَا مُتَّخِذَاتِ	أَخْدَانٍ	فَإِذَا أُحْصِنَ	فَإِنْ أَتَيْنَ
nor those who take	secret love affairs	and when they are married	and if they commit
بِفَحِشَةٍ	فَعَلَيْهِنَّ	نِصْفُ	مَا
lewdness	then upon them	(is) half	(of) what
مِنْ الْعَذَابِ	ذَلِكَ	لِمَنْ خَشِيَ	الْعَنَتِ
of the punishment	this (is)	for (those) who fear	(falling into) sin
وَأَنْ تَصْبِرُوا	خَيْرٌ	لَكُمْ	وَاللَّهُ
but that you persevere	(is) better	for you	and Allah
		عَفُورٌ	رَّحِيمٌ
		(is) All-Forgiving	Most Merciful

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٦٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٦٨﴾

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).

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

وَيُرِيدُ الَّذِينَ	يَتَّبِعُونَ الشَّهَوَاتِ	أَنْ تَمِيلُوا	مِيلًا	عَظِيمًا
and wish those who	follow (their) lusts	that you deviate	(into) deviation	tremendous
يُرِيدُ اللَّهُ	أَنْ يُخَفِّفَ	عَنْكُمْ	وَخَلَقَ الْإِنْسَانَ	ضَعِيفًا
Allah wishes	that He lightens (the burden)	for you	and man was created	weak

يَتَّيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُّدْخَلًا كَرِيمًا ﴿٣١﴾

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).

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

مَا نُهَوْنَ	عَنْهُ	نُكَفِّرْ عَنْكُمْ	سَيِّئَاتِكُمْ
that you have been forbidden	from it	We shall remit from you	your (minor) offences
وَنُدْخِلْكُمْ	مُدْخَلًا	كَرِيمًا ﴿٢١﴾	
and We would admit you	(to) an Entrance	Noble	

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا أَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا أَكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٢٣﴾

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.

وَلَا تَتَمَنَّوْا	مَا فَضَّلَ اللَّهُ	بِهِ	بَعْضَكُمْ
and you covet not	what Allah conferred abundantly	[of it]	(on) some of you
عَلَى بَعْضٍ	لِلرِّجَالِ	نَصِيبٌ	مِّمَّا أَكْتَسَبُوا
over others	for men	(is) a share	and for women
نَصِيبٌ	مِّمَّا أَكْتَسَبْنَ	وَسَأَلُوا اللَّهَ	مِنْ فَضْلِهِ ۚ
(is) a share	from what they earned	and ask Allah	of His bounty
بِكُلِّ	شَيْءٍ	عَلِيمًا ﴿٢٣﴾	وَلِكُلِّ جَعَلْنَا
of every	thing	All-Knowing	and to everyone We have appointed
مِمَّا	تَرَكَ الْوَالِدَانِ	وَالَّذِينَ	
of that	left by parents	and relatives	and (to) those whom

عَقَدَتْ أَيْمَنُكُمْ	فَعَاثُوهُمْ	نَصِيبَهُمْ	إِنَّ اللَّهَ كَانَ
your right hands made covenant	then give them	their share	indeed Allah is
عَلَى كُلِّ شَيْءٍ	شَهِيدًا		
over every thing	a Witness		

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقَتْ قَيْنَاتُكَ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّي تَخَافُونَ نُشُوزَهُمْ فَعِظُوهُمْ وَاهْجُرُوهُمْ فِي الْمَضَاجِعِ وَاصْرَبُوا هُمْ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

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.

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

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

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن 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-Masakīn* (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.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا	فَابْعَثُوا حَكَمًا	مِّنْ أَهْلِهِ
and if you fear a breach between the two	then appoint an arbitrator	from his family
وَحَكَمًا	مِّنْ أَهْلِهَا	إِنْ يُرِيدَا إِصْلَاحًا
and an arbitrator	from her family	if they both wish to set things right
يُوفِّقِ اللَّهُ بَيْنَهُمَا	إِنَّ اللَّهَ كَانَ	عَلِيمًا
Allah will bring reconciliation between them	indeed Allah is	All-Knower
خَبِيرًا	وَاعْبُدُوا اللَّهَ	وَلَا تَشْرِكُوا
All-Aware (of every thing)	and you serve (worship) Allah	and (do) not associate

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَاءَ اتِّلَهُمُ اللَّهُ
مِنْ فَضْلِهِ ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ
لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ أَنَنفَقُوا 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 Allāh is Ever All-Knower of them.

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

عَذَابًا	مُهِينًا ﴿٣٧﴾	وَالَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ	رِثَاءَ	النَّاسِ
a torment	humiliating	and those who	spend their wealth	to be seen	(of) men
وَلَا يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ	وَمَنْ
and neither they believe	in Allah	nor	in the Day	the Last	and whoever
لَهُ	قَرِينًا	فَسَاءَ قَرِينًا ﴿٣٨﴾	وَمَاذَا		
for him	(as) a companion	then what a bad companion (he is)	and what (harm)		
عَلَيْهِمْ	لَوْ ءَامَنُوا	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَأَنْفَقُوا
they (would) have	if they had believed	in Allah	and the Day	the Last	and spent
مِمَّا	رَزَقَهُمُ اللَّهُ	وَكَانَ اللَّهُ	بِهِمْ عَلِيمًا ﴿٣٩﴾		
out of what	Allah gave them for sustenance	and Allah is	All-Knower of them		

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرُّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

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.

إِنَّ اللَّهَ	لَا يَظْلِمُ مِثْقَالَ	ذَرَّةٍ	وَإِنْ تَكَ حَسَنَةً		
indeed Allah	wrongs not (even of the) weight	(of) an atom	and if (there) is a good		
يُضْعِفْهَا	وَيُؤْتِ	مِنْ لَدُنْهُ	أَجْرًا	عَظِيمًا ﴿٤٠﴾	فَكَيْفَ
He doubles it	and gives	from Himself	a reward	great	how then

إِذَا جِئْنَا	مِنْ كُلِّ	أُمَّةٍ	شَهِيدٍ	وَجِئْنَا	بِكَ
when We bring	from each	community	a witness	and We bring	you
عَلَى هَؤُلَاءِ	شَهِيدًا	يَوْمَئِذٍ	يُودُّ	الَّذِينَ كَفَرُوا	
against these people	(as) a witness	(on) that Day	would wish	those who disbelieved	
وَعَصَوْا الرَّسُولَ	لَوْ سَوَّيْتُ	لَهُمُ	الْأَرْضُ		
and disobeyed the Messenger	if was levelled	with them	the earth		
وَلَا يَكْتُمُونَ	اللَّهِ	حَدِيثًا			
but they would not (be able to) hide	(from) Allah	(any) matter			

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِ سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

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.

يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا	لَا تَقْرَبُوا الصَّلَاةَ	وَأَنْتُمْ	سُكَرَى	
O (you)	who believe	(do) not draw near (to) the prayer	while you	(are) intoxicated	
حَتَّى تَعْلَمُوا	مَا تَقُولُونَ	وَلَا جُنْبًا			
until you know	what you utter	nor (while you are) in a state of sexual impurity			
إِلَّا عَابِرِ سَبِيلٍ	حَتَّى تَغْتَسِلُوا	وَأِنْ كُنْتُمْ مَرْضَىٰ			
except (when) passing	(on) a way	until you wash yourselves	and if you are ill		

أَوْ	عَلَى سَفَرٍ	أَوْ جَاءَ أَحَدٌ	مِّنْكُمْ	مِّنَ الْغَائِطِ
or	on a journey	or came one	of you	from the toilet
أَوْ لَمَسْتُمُ النِّسَاءَ		فَلَمْ تَجِدُوا مَاءً		
or you had a sexual contact (with) women		but you (did) not find water		
فَتَيَمَّمُوا صَعِيدًا	طَيِّبًا	فَأَمْسَحُوا	بِوُجُوهِكُمْ	
then do Tayammum (with) earth	clean	and rub (therewith)	your faces	
وَأَيْدِيكُمْ	إِنَّ اللَّهَ كَانَ	عَفُوًّا	غَفُورًا	
and your hands	indeed Allah is	Oft-Pardoning	All-Forgiving	

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَنَظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ 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 *Walī* (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.

أَلَمْ تَرَ	إِلَى الَّذِينَ	أُوتُوا نَصِيبًا	مِّنَ الْكِتَابِ	
(have) you not seen?	[to] those who	were given a portion	of the Book	
يَشْتَرُونَ الضَّلَالَةَ	وَيُرِيدُونَ	أَن تَضِلُّوا السَّبِيلَ	وَاللَّهُ أَعْلَمُ	
they purchase error	and they wish	that you lose the (Right) Path	but Allah knows well	

بِأَعْدَائِكُمْ	وَكَفَى	بِاللَّهِ	وَلِيًّا	وَكَفَى	بِاللَّهِ	نَصِيرًا ﴿٤٥﴾
your enemies	and suffices	Allah	(as) a Protector	Allah	and suffices	(as) a Helper
مِّنَ الَّذِينَ هَادُواْ	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَّوَاضِعِهِ	وَيَقُولُونَ			
of those who are Jews	they change the words	from their places	and they say			
سَمِعْنَا	وَعَصَيْنَا	وَأَسْمَعُ	عَيْرَ	مُسْمِعَ		
we heard	and we disobeyed	and hear (us)	without	hearkening		
وَرَاعِنَا	لِيَّا	بِأَلْسِنَتِهِمْ	وَطَعْنَا			
and (Râ'ina) hearken to us	(by) twisting	their tongues	and slandering			
فِي الدِّينِ	وَلَوْ	أَنَّهُمْ قَالُواْ	سَمِعْنَا	وَأَطَعْنَا		
[in] the (true) religion	and if	[that] they had said	we heard	and we obeyed		
وَأَسْمَعُ	وَأَنْظُرْنَا	لَكَانَ خَيْرًا	لَّهُمْ			
and hear (us)	and look at us	surely it would have been better	for them			
وَأَقْوَمَ	وَلَكِنْ لَعَنَهُمُ اللَّهُ	يَكْفُرِهِمْ				
and more proper	[and] but Allah cursed them	due to their disbelief				
		فَلَا يُؤْمِنُونَ	إِلَّا قَلِيلًا ﴿٤٦﴾			
		so they believe not	except a few			

يَتَّيِبُهَا لِّلَّذِينَ أُوتُواْ الْكِتَابَ ءَامِنُوْا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنۢ قَبْلِۢ أَن نَّطْمِسَ وُجُوْهَا فَنرُدَّهَا عَلٰٓى اٰدْبَارِهَا اَوْ نَلْعَنَهُمْۚ كَمَا لَعَنَّا اَصْحٰبَ السَّبْتِ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿٤٧﴾ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنۢ يُشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنۢ يَّشَآءُ وَمَنۢ يُشْرِكۡ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ﴿٤٨﴾

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.

يَتَّيِّهَا	الَّذِينَ	أُوتُوا الْكِتَابَ	ءَامِنُوا بِمَا	نَزَّلْنَا
0 (you)	who	have been given the Scripture	believe in what	We have sent down
مُصَدِّقًا	لِّمَا	مَعَكُمْ	مِّن قَبْلِ	أَن نَّطْمِسَ وُجُوهًا
confirming	what (is)	with you	before	that We efface faces
عَلَىٰ أَدْبَارِهِمْ	أَوْ نَلْعَنَهُمْ	كَمَا لَعَنَّا أَصْحَابَ	السَّبْتِ	
to their backs	or We curse them	as We cursed (the) People	(of) Sabbath	
وَكَانَ أَمْرُ اللَّهِ	مَفْعُولًا	إِنَّ اللَّهَ	لَا يَغْفِرُ	أَن
and (the) Commandment (of) Allah is	executed	indeed Allah	forgives not	that
يُشْرَكَ بِهِ	وَيَغْفِرُ مَا دُونَ	ذَلِكَ	لِمَن يَشَاءُ	
a partner is ascribed to Him	and He forgives other than	that	to whom He wills	
وَمَن يُشْرِكْ	بِاللَّهِ	فَقَدْ أَفْرَىٰ إِثْمًا	عَظِيمًا	
and whoever associates (anyone)	with Allah	then indeed he has devised a sin	tremendous	

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ أَنْظُرْ
 كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
 نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا
 هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿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).

يُزَكُّونَ أَنْفُسَهُمْ		إِلَى الَّذِينَ		أَلَمْ تَرَ	
claim purity (for) themselves		[to] those who		(have) you not seen?	
وَلَا يُظْلَمُونَ		مَنْ يَشَاءُ		بَلِ اللَّهُ يُزَكِّي	
and they will not be wronged		whom He wills		nay (it is) Allah Who purifies	
وَكَفَى		عَلَى اللَّهِ الْكَذِبُ		كَيْفَ يَقْتَرُونَ	
and suffices		a lie against Allah		how they invent	
فَتِيلًا		أَنْظُرْ		مُبِينًا	
the least		see		manifest	
إِثْمًا		أَلَمْ تَرَ		إِلَى الَّذِينَ	
(to be) a sin		(have) you not seen?		[to] those who	
أَوْ تُؤْتَوْا نَصِيبًا		مِنْ الْكِتَابِ		يُؤْمِنُونَ بِالْجِبْتِ	
were given a portion		of the Book		they believe in baseless superstitions	
وَالطَّاغُوتِ		وَيَقُولُونَ		لِلَّذِينَ كَفَرُوا	
and false deities		and they say		to those who disbelieved	
أَهْدَى		مِنَ الَّذِينَ ءَامَنُوا		سَبِيلًا	
(are) better guided		than those who believed		(to the Right) Path	

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

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 *Naqira* (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		وَمَنْ يَلْعَنِ اللَّهُ		لَعَنَهُمُ اللَّهُ	
then never		and (he) whom Allah curses		whom Allah cursed	
أُولَئِكَ		الَّذِينَ		(are) those	
they					

تَجِدْ لَهُ	نَصِيرًا ﴿٥٢﴾	أَمْ	هَمْ	نَصِيبٌ	مِّنَ الْمَلِكِ
you will find for him	(any) helper	or	have they	a share	in the dominion(?)
فَإِذَا	لَا يُؤْتُونَ النَّاسَ	نَقِيرًا ﴿٥٣﴾			
[so] then	they would not give people	(even) a speck on the back of a date-stone			
أَمْ يَحْسُدُونَ النَّاسَ	عَلَىٰ مَا	ءَاتَاهُمُ اللَّهُ		مِنْ فَضْلِهِ	
or (do) they envy people	on what	Allah gave them		of His bounty	
فَقَدْ ءَاتَيْنَا	ءَالَ	إِبْرَاهِيمَ	الْكِتَابَ	وَالْحِكْمَةَ	
then indeed We gave	(the) family	(of) Abraham	the Book	and the Wisdom	
وَءَاتَيْنَاهُمْ			مُلْكًا	عَظِيمًا ﴿٥٤﴾	
and We gave them			a kingdom	great	

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمًا نَضِجَتْ جُلُودُهُمْ بِدَلْنِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

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 *Azwājun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

فَمِنْهُمْ	مَّنْ ءَامَنَ	بِهِ	وَمِنْهُمْ
then of them (the Jews)	(were some)who believed	in him	and of them

سَعِيرًا ﴿٥٥﴾	بِجَهَنَّمَ	وَكُفَىٰ	عَنْهُ	مَنْ صَدَّ
(as) a blazing Fire	Hell	and suffices	from him	(were some) who turned away
نَارًا	سَوْفَ نُصْلِيهِمْ	بِآيَاتِنَا	إِنَّ الَّذِينَ كَفَرُوا	
(in) Fire	soon We shall cast them	Our Signs	indeed those who rejected	
جُلُودًا	بَدَلْنَاهُمْ	نُضِجَتْ جُلُودُهُمْ	كَلَّمَآ	
skins	We shall change them	their skins are burnt out	as often as	
غَيْرَهَا	لِيَذُوقُوا الْعَذَابَ	إِنَّ اللَّهَ كَانَ	عَزِيزًا	
other (than) that	that they may taste the punishment	indeed Allah is	All-Mighty	
وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	سَنُدْخِلُهُمْ	حَكِيمًا ﴿٥٦﴾	
and those who believed	and did good deeds	We shall admit them	All-Wise	
تَجْرَىٰ مِنْ تَحْتِهَا	الْأَنْهَارُ خَالِدِينَ	فِيهَا	أَبَدًا	هُمْ فِيهَا
under which flow	abiding rivers	therein	forever	in it for them
مُطَهَّرَةٌ	وَنُدْخِلُهُمْ	ظِلًّا	ظِلِيلًا ﴿٥٧﴾	
pure	and We shall admit them	(to) a shelter	with plenteous shade	
أَزْوَاجٌ				
(are) spouses				

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

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.

إِنَّ اللَّهَ يَأْمُرُكُمْ		أَنْ تَوَدُّوا الْأَمْنَتِ	
verily Allah commands you		that you deliver the trusts	
إِلَىٰ أَهْلِهَا		وَإِذَا حَكَمْتُمْ	بَيْنَ
to (those who are) worthy of them (their owners)		and when you judge	between
النَّاسِ	أَنْ	تَحْكُمُوا بِالْعَدْلِ	إِنَّ اللَّهَ نِعِمَّا
[the] people	that	you should judge with justice	indeed Allah excellently
يَعْظُمُ	بِهِ	إِنَّ اللَّهَ كَانَ	سَمِيعًا
admonishes you	of it	verily Allah is	All-Hearing
أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ	وَأُولِي الْأَمْرِ	مِنْكُمْ
obey Allah	and obey the Messenger	and those having authority	among you
فَإِنْ نَزَعْتُمْ		فِي شَيْءٍ	فَرُدُّوهُ
then if you dispute (among yourselves)		in anything	so refer it
وَالرَّسُولِ	إِنْ كُنْتُمْ	تَوَّامُونَ بِاللَّهِ	وَالْيَوْمِ
and the Messenger	if you	believe in Allah	and the Day
وَأَحْسَنُ		تَأْوِيلًا	
and more suitable		(for final) interpretation	

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

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.

إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ	أَلَمْ تَرَ		
in what has been sent down	that they believe	[to] those who claim	(have) you not seen?
وَمَا أُنزِلَ	مِنْ قَبْلِكَ	يُرِيدُونَ	أَن يَتَحَاكَمُوا
and what was sent down	before you	they wish	that they go for judgement
إِلَى الطَّاغُوتِ	وَقَدْ أُمِرُوا	أَن يَكْفُرُوا بِهِ	
to Taghut (fake judges)	while surely they had been ordered	that they should reject	it
وَيُرِيدُ الشَّيْطَانُ	أَن يُضِلَّهُمْ	ضَلَالًا	بَعِيدًا
but Satan wishes	to mislead them	misleading	far away
لَهُمْ	تَعَالَوْا	إِلَى مَا أُنزِلَ اللَّهُ	وَالِى الرَّسُولِ
to them	come	to what Allah has sent down	and to the Messenger
رَأَيْتَ الْمُنَافِقِينَ	يَصُدُّونَ عَنْكَ	صُدُّوًا	
you see the hypocrites	turn away from you	(with) aversion	

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنَّ أَرْدَنَّا إِلَّا إِحْسَنًا وَتَوْفِيقًا ﴿٦٣﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٥﴾

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.

فَكَيْفَ	إِذَا	أَصَابَتْهُمْ	مُصِيبَةٌ	بِمَا	قَدَّمَتْ أَيْدِيَهُمْ
how then	when	befalls them	a calamity	for what	their hands sent forth
ثُمَّ جَاءُوكَ	يَحْلِفُونَ بِاللَّهِ	إِنْ أَرَدْنَا	إِلَّا إِحْسَنًا		
then they came to you	swearing by Allah	verily We wanted	only goodwill		
وَتَوْفِيقًا ﴿٦٦﴾	أُولَئِكَ	الَّذِينَ يَعْلَمُ اللَّهُ	مَا	فِي قُلُوبِهِمْ	
and reconciliation	they (are)	those (of) whom Allah knows	what	(is) in their hearts	
فَاعْرِضْ	عَنْهُمْ	وَعِظْهُمْ	وَقُلْ	لَهُمْ	فِي أَنْفُسِهِمْ
so turn away	from them	and admonish them	and say	to them	about themselves
قَوْلًا	بَلِيغًا ﴿٦٧﴾	وَمَا أَرْسَلْنَا	مِنْ رَسُولٍ	إِلَّا	لِيُطَاعَ
words	penetrating	and never We sent	a Messenger	but	that he is obeyed
بِإِذْنِ اللَّهِ	وَلَوْ	أَنَّهُمْ	إِذْ ظَلَمُوا	أَنْفُسَهُمْ	
by (the) Leave (of) Allah	and if	[that] they	when [they] wronged	themselves	
جَاءُوكَ	فَاسْتَغْفِرُوا اللَّهَ	وَأَسْتَغْفِرْ	لَهُمْ		
had come to you	and asked forgiveness (of) Allah	and asked forgiveness	for them		
الرَّسُولُ	لَوْجَدُوا اللَّهَ	تَوَابًا	رَّحِيمًا ﴿٦٨﴾		
the Messenger	surely they would have found Allah	All-Forgiving	Most Merciful		

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٩﴾ وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٧٠﴾

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);

فَلَا	وَرَبِّكَ	لَا يُؤْمِنُونَ	حَتَّىٰ يُحَكِّمُوكَ	فِيمَا
but no	by your Lord	they believe not	until they make you judge	in what
شَجَرَ بَيْنَهُمْ	ثُمَّ	لَا يَجِدُوا	فِي أَنْفُسِهِمْ	حَرْجًا
rose (disputes) between them	then	they find not	in themselves	anguish
مِمَّا قَضَيْتَ	وَيَسْلَمُوا تَسْلِيمًا ﴿٦٥﴾			وَلَوْ
on what you have decided	and submit (accept with full) submission			and if
أَنَا كُنَبَا	عَلَيْهِمْ	أَنْ أَقْتُلُوا أَنْفُسَكُمْ	أَوْ أَخْرَجُوا	
[that] We had enjoined	upon them	that kill yourselves	or leave	
مِنْ دِيَارِهِمْ	مَا فَعَلُوهُ	إِلَّا قَلِيلٌ	مِنْهُمْ	
[from] your homes	they would not have done it	except very few	of them	
وَلَوْ	أَتَتْهُمْ فَعَلُوا	مَا يُوعَظُونَ	بِهِ	
and if	[that] they had done	what they were admonished	of it	
لَكَانَ خَيْرًا	لَهُمْ	وَأَشَدَّ	تَثْبِيثًا ﴿٦٦﴾	
surely it would have been better	for them	and (would have) added	(to their) firmness	

وَإِذَا لَا تَأْتِيَهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهْدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿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.

وَإِذَا	لَا تَنْهَهُم	مِّنْ لَّدُنَّا	أَجْرًا	عَظِيمًا
and then	surely We would have given them	from Ourselves	a reward	great
وَلَهْدَيْنَهُم	صِرَاطًا	مُسْتَقِيمًا		
and surely We would have guided them	(to the) Way	Straight		
وَمَنْ يُطِيعِ اللَّهَ	وَالرَّسُولَ	فَأُولَٰئِكَ	مَعَ	الَّذِينَ
and whoso obeys Allah	and the Messenger	then they	(will be) with	those
أَنعَمَ اللَّهُ عَلَيْهِمْ	مِّنَ النَّبِيِّينَ	وَالصَّادِقِينَ		
Allah has bestowed (His) Blessings upon them	of the Prophets	and the truthful		
وَالشُّهَدَاءَ	وَالصَّالِحِينَ	وَحَسَنَ أُولَٰئِكَ	رَفِيقًا	
and the martyrs	and the righteous	and how excellent (are) those	companions	
ذَٰلِكَ	الْفَضْلُ مِنَ اللَّهِ	وَكَفَىٰ	بِاللَّهِ	عَلِيمًا
that	(is) the bounty from Allah	and suffices	Allah	(as) All-Knower

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطِئَنَّ فَإِنْ أَصَابَكُمْ مُّصِيبَةٌ قَالْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَٰئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِغْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

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).”

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	خُذُوا حِذْرَكُمْ	فَأَنْفِرُوا ثُبَاتٍ
0 (you)	who believe	take your precautions	and advance in groups
أَوْ أَنْفِرُوا جَمِيعًا	وَإِنَّ	مِنْكُمْ	لَمَنْ لَيُبَطِّئَنَّ
or advance all together	and indeed	among you (is)	surely (he) who lags behind
فَإِنْ أَصَبَتْكُمْ	مُصِيبَةٌ	قَالَ قَدْ	أَنْعَمَ اللَّهُ عَلَيَّ
then if befell you	a calamity	he said indeed	Allah bestowed (His) Blessings upon me
إِذْ لَمْ أَكُنْ	مَعَهُمْ	شَهِيدًا	وَلَئِنْ أَصَبَكُمْ
when I was not	with them	present	and if befell you
فَضْلٌ مِنَ اللَّهِ	لَيَقُولَنَّ	كَأَنَّ	لَمْ تَكُنْ بَيْنَكُمْ
(the) bounty from Allah	he would surely say	as if	there had not been between you
وَبَيْنَهُ	مَوَدَّةٌ	يَلَيَّتَنِي كُنْتُ	مَعَهُمْ
and between him	an affection	would that I had been	with them
فَأَفُوزَ فَوْزًا		عَظِيمًا	
then I should have achieved a success		great	

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

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."

فَلْيُقَاتِلْ	فِي سَبِيلِ اللَّهِ	الَّذِينَ يَشْرُونَ	الْحَيَاةَ	الدُّنْيَا
so let fight	in (the) Way (of) Allah	those who sell	the life	(of) this world
بِالْآخِرَةِ	وَمَنْ يُقَاتِلْ	فِي سَبِيلِ اللَّهِ	فَيُقَاتِلْ	
in exchange of the Hereafter	and whoever fights	in (the) Way (of) Allah	and is killed	
أَوْ يَغْلِبْ	فَسَوْفَ نُوْتِيهِ	أَجْرًا	عَظِيمًا	
or gets victory	then soon We shall grant him	a reward	great	
وَمَا	لَكُمْ	لَا تُقَاتِلُونَ	فِي سَبِيلِ اللَّهِ	
and what	(is wrong) with you	(that) you fight not	in (the) Way (of) Allah	
وَالْمُسْتَضْعَفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	الَّذِينَ يَقُولُونَ
and (for) weak (and oppressed)	among men	and women	and children	who say
رَبَّنَا	أَخْرِجْنَا	مِنْ هَذِهِ الْقَرْيَةِ	الظَّالِمِ	أَهْلُهَا
our Lord	bring us out	of this	(are) oppressors	whose people
لَنَا	مِن لَّدُنكَ	وَلِيًّا	وَأَجْعَلْ	لَنَا
for us	from Yourself	a protector	and appoint	from Yourself
				نَصِيرًا
				a helper

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُنَبْ عَلَيْهِمُ الْفِتْنَةُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُنَبْتَ عَلَيْنَا الْفِتْنَةَ لَوْلَا أَخْرَجْنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

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 *Fatila* (a scallish thread in the long slit of a date stone).

وَالَّذِينَ كَفَرُوا		يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ		الَّذِينَ آمَنُوا	
and those who disbelieve		fight in (the) Way (of) Allah		those who believe	
الشَّيْطَانِ		فَقَاتِلُوا أَوْلِيَاءَ		يُقَاتِلُونَ فِي سَبِيلِ	
(of) Satan		so fight you (against the) friends		(of) Taghut (Satan)	
إِلَى الَّذِينَ		الْمَرَّةَ		الطَّغُوتِ	
[to] those		(have) you not seen?		(of) Taghut (Satan)	
وَأَقِيمُوا الصَّلَاةَ		كُفُّوا أَيْدِيَكُمْ		إِنَّ كَيْدَ	
and establish the prayer		hold back your hands		(of) Satan	
وَأَثَرُوا الزَّكَاةَ		كُنِبَ عَلَيْهِمْ		الْشَّيْطَانِ	
and pay the Zakat		was enjoined upon them		(indeed) (the) strategy	
فَلَمَّا		وَأَوْشَدَّ		قِيلَ لَهُمْ	
but when		or (even) greater		(when) it was said to them	
مِنْهُمْ		خَشِيَ		وَقَالُوا رَبَّنَا	
of them		fear		and they said our Lord	
لِمَ كُنِبَتْ		الْفِتَالِ		لَوْلَا أَخَّرْنَا	
why have You ordained		the fighting		why (did) not you defer (it for) us	
إِلَى أَجَلٍ		الْدُّنْيَا		قَلِيلٌ	
for (another) period		(of) this world		(is) little	
خَيْرٌ		لَمَنِ أَنْتَقَى		وَالْآخِرَةُ	
(is far) better		for whoever fears (Allah)		and the Hereafter	
وَلَا تُظْلَمُونَ		فَنِيْلًا			
and you shall not be wronged		(in) the least			

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ 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.

أَيْنَمَا تَكُونُوا	يُدْرِكَكُمُ	الْمَوْتُ	وَلَوْ كُنْتُمْ	فِي بُرُوجٍ	مُشِيدَةٍ
wherever you may be	will overtake you	death	even if you are	in towers	built up lofty
وَإِنْ تُصِبْهُمْ	حَسَنَةٌ	يَقُولُوا هَذِهِ	مِنْ عِنْدِ اللَّهِ	وَإِنْ تُصِبْهُمْ	سَيِّئَةٌ
and if happens to them	a good	they say this	(is) from Allah	and if befalls them	an evil
فَمَالِ هَؤُلَاءِ	قُلْ كُلٌّ	مِنْ عِنْدِ اللَّهِ	يَقُولُوا هَذِهِ	مِنْ عِنْدِكَ	سَيِّئَةٌ
so what (is wrong) with these	say all	(is) from Allah	they say this	(is) from you	they say this
الْقَوْمِ	لَا يَكَادُونَ	يَفْقَهُونَ حَدِيثًا	مَا	أَصَابَكَ	مِنْ حَسَنَةٍ
people	they (do) not seem	to understand any word	whatever	happened to you	of good
وَأَرْسَلْنَاكَ	لِلنَّاسِ	رَسُولًا	وَكَفَى	بِاللَّهِ	شَهِيدًا
and We have sent you	for mankind	(as) a Messenger	and suffices	Allah	(as) a Witness

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَيَقُولُوا طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

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.

مَنْ يُطِيعِ	الرَّسُولَ	فَقَدْ أَطَاعَ اللَّهَ	وَمَنْ تَوَلَّى
(he) who obeys	the Messenger	so indeed has obeyed Allah	and who turned away
فَمَا أَرْسَلْنَاكَ	عَلَيْهِمْ	حَفِيزًا	وَيَقُولُونَ طَاعَةٌ
then We have not sent you	over them	(as) a keeper	and they say (we pledge) obedience
فَإِذَا بَرَأُوا	مِنْ عِنْدِكَ	بَيَّتَ طَائِفَةٌ	مِنْهُمْ
but when they leave	[from] you	a group plan by night	of them
الَّذِي تَقُولُ	وَاللَّهُ يَكْتُبُ	مَا يُبَيِّتُونَ	فَاعْرِضْ عَنْهُمْ
what you say	and Allah records	what they plan by night	so turn away from them
وَتَوَكَّلْ	عَلَى اللَّهِ	وَكْفَى	بِاللَّهِ
and put your trust	in Allah	and suffices	Allah
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ	وَلَوْ كَانَ	مِنْ عِنْدِ	غَيْرِ اللَّهِ
(do) they not then ponder over the Quran?	and had it been	from	other than Allah
لَوَجَدُوا	فِيهِ	اخْتِلَافًا	كَثِيرًا
certainly they would have found	in it	contradictions	many

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

لَا تَبْعَتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَنِلْ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرَضَ
 الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفَ بِأَسِّ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿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.

وَإِذَا	جَاءَهُمْ	أَمْرٌ	مِّنَ الْأَمْنِ	أَوِ الْخَوْفِ	أَذَاعُوا بِهِ
and whenever	comes to them	a matter	of peace	or fear	they spread it
وَلَوْ رَدُّوهُ	إِلَى الرَّسُولِ	وَإِلَى أُولَى الْأَمْرِ	مِنْهُمْ		
but had they referred it	to the Messenger	and to those having authority	among them		
لَعَلَّمَهُ	الَّذِينَ	يَسْتَنْبِطُونَهُ			
it would certainly have been known	(by) those who	may infer it (right conclusions)			
مِنْهُمْ	وَلَوْ لَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ		
from them	and had not (there) been (the) Bounty (of) Allah	on you	and His Mercy		
لَا تَبْعَتُمُ الشَّيْطَانَ	إِلَّا قَلِيلًا ﴿٨٣﴾	فَقَنِلْ	فِي سَبِيلِ اللَّهِ		
certainly you would have followed Satan	but a few	so fight	in (the) Way (of) Allah		
لَا تَكْلَفُ	إِلَّا نَفْسَكَ	وَحَرَضَ الْمُؤْمِنِينَ	عَسَى اللَّهُ أَنْ		
you are not accountable	but (for) yourself	and rouse the believers	it may be that Allah		
يَكْفَ بِأَسِّ	الَّذِينَ كَفَرُوا	وَاللَّهُ أَشَدُّ	بَأْسًا		
restrain (the) evil	(of) those who disbelieved	and Allah (is) Stronger	(in) might		
	وَأَشَدُّ	تَنكِيلًا ﴿٨٤﴾			
	and Stronger	(in) punishing			

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِينًا ﴿٨٥﴾ وَإِذَا حُيِّنْتُمْ بِنَحِيَةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

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?

مَنْ يَشْفَعْ	شَفْعَةً	حَسَنَةً	يَكُنْ لَهُ
whosoever intercedes	an intercession	(for) a good	he shall have [for him]
نَصِيبٌ	مِّنْهَا	وَمَنْ يَشْفَعْ	شَفْعَةً
a share	of it	and whosoever intercedes	an intercession
يَكُنْ لَهُ	كِفْلٌ	مِّنْهَا	وَكَانَ اللَّهُ
he shall have [for him]	a burden	of it	and Allah is
مُقِينًا ﴿٨٥﴾	وَإِذَا حُيِّنْتُمْ	بِنَحِيَةٍ	فَحَيُّوا
Reckoner	and when you are greeted	with a greeting	then you greet
مِنْهَا	أَوْ رُدُّوهَا	إِنَّ اللَّهَ كَانَ	عَلَى كُلِّ شَيْءٍ
than that	or return it (equally)	indeed Allah is	over every thing
اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لِيَجْمَعَ بَيْنَكُمْ
Allah	(there is) no god	but He	He would certainly gather you together
إِلَى يَوْمِ	الْقِيَمَةِ	لَا رَيْبَ	فِيهِ
to (the) Day	(of) Resurrection	(there is) no doubt	in it (about which)
وَمَنْ	أَصْدَقُ	مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾	
and who	(is) truer	(in) statement than Allah	

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

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 *Auliyā'* (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 *Auliyā'* (protectors or friends) nor helpers from them.

فَمَا لَكُمْ		فِي الْمُنَافِقِينَ	
then what (is the matter)		regarding the hypocrites	
فِتْنَةٍ		وَاللَّهُ أَرَكَسَهُمْ	
(that you have become) two parties		for what they earned	
أَتُرِيدُونَ		أَنْ تَهْدُوا	
(do) you want?		whom Allah has let go astray	
وَمَنْ يُضِلِلِ اللَّهُ		فَلَنْ تَجِدَ لَهُ سَبِيلًا	
and whom Allah lets go astray		then you will never find for him a way	
وَدُّوا		لَوْ تَكْفُرُونَ	
they wish		if you disbelieve	
فَلَا تَتَّخِذُوا		مِنْهُمْ أَوْلِيَاءَ	
so you take not		from them friends	
فَإِنْ تَوَلَّوْا		فَخُذُوهُمْ	
but if they turn back		then seize them	
وَأَقْتُلُوهُمْ		حَيْثُ وَجَدْتُمُوهُمْ	
and kill them		wherever you find them	

وَلَا تَنْخِذُوا	مِنْهُمْ	وَلِيًّا	وَلَا نَصِيرًا
and you take neither	from them	a friend	nor a helper

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يَقْتُلُواكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

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.

إِلَّا الَّذِينَ يَصِلُونَ	إِلَى قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ
except those who join	[to] a group	between you	and between them	(is) a treaty
أَوْ جَاءُوكُمْ	حَصِرَتْ صُدُورُهُمْ	أَنْ يَقْتُلُوكُمْ		
or (those who) come to you	restraining their breasts	that they fight you		
أَوْ يَقْتُلُوا قَوْمَهُمْ	وَلَوْ شَاءَ اللَّهُ	لَسَلَّطَهُمْ		
or they fight their people	and had Allah willed	indeed He would have given them power		
عَلَيْكُمْ	فَلَقَاتِلُوكُمْ	فَإِنْ اعْتَزَلُوكُمْ		
over you	and indeed they would have fought you	so if they withdraw from you		
فَلَمْ يَقْتُلُوكُمْ	وَأَلْقُوا	إِلَيْكُمْ	السَّلَامَ	فَمَا جَعَلَ اللَّهُ
and fight not against you	and offer	[to] you	peace	then Allah has not made
لَكُمْ	عَلَيْهِمْ	سَبِيلًا		
for you	against them	a way		

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَارَدُوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ

حَيْثُ تَقْفَتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

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.

سَتَجِدُونَ آخَرِينَ		يُرِيدُونَ		أَنْ يَأْمَنُوكُمْ	
you will find others		who wish		that they be secure from you	
وَيَأْمَنُوا قَوْمَهُمْ		كُلَّمَا		رُدُّوْا إِلَى الْفِتْنَةِ	
and they be secure from their people		whenever		they are returned to a temptation	
أَرْكَسُوا فِيهَا فَإِنْ		لَمْ يَعْزِلُوكُمْ		وَيُلْقُوا إِلَيْكُمُ السَّلَامَ	
so if they plunge into it		they withdraw not from you		and offer (not) [to] you peace	
وَيَكْفُوا أَيْدِيَهُمْ		فَخَذُوهُمْ		حَيْثُ تَقْفَتُمُوهُمْ	
and they hold (not) their hands		then seize them		wherever you find them	
وَأُولَئِكَ		جَعَلْنَا لَكُمْ		سُلْطَانًا مُبِينًا ﴿٩١﴾	
and those (people)		We have made for you		a sanction against them	
clear					

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

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.

وَمَا كَانَتْ	لِمُؤْمِنٍ	أَنْ يَقْتُلَ مُؤْمِنًا	إِلَّا خَطَاً
and it is not	for a believer	that he kills a believer	except (by) mistake
وَمَنْ قَتَلَ	مُؤْمِنًا	خَطَاً	فَتَحْرِيرُهُ
and whosoever kills	a believer	(by) mistake	then (upon him) freedom
رَقَبَةً	مُؤْمِنَةً	وَدِيَّةً	إِلَى أَهْلِهِ ۖ
(of) a slave	believing	and blood-money	except to his family
أَنْ يَصَدَّقُوا	فَإِنْ كَانَتْ	مِنْ قَوْمٍ	عَدُوٍّ لَكُمْ وَهُوَ
that they remit (it) as a charity	and if he is	from people	and he to you enemy
مُؤْمِنٌ	فَتَحْرِيرُهُ	رَقَبَةً	مُؤْمِنَةً ۖ وَإِنْ كَانَتْ
(is) a believer	then freedom	(of) a slave	believing and if he is
بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةً ۖ
between you	and between them	(is) a covenant	then blood-money
إِلَى أَهْلِهِ ۖ	وَتَحْرِيرُهُ	رَقَبَةً	مُؤْمِنَةً ۖ فَمَنْ
to his family	and freedom	(of) a slave	believing but who
فَصِيَامٌ	شَهْرَيْنِ	مُتَتَابِعَيْنِ	تَوْبَةً
then fasting (he should fast)	(for) two months	consecutive	(seeking) repentance
مِّنَ اللَّهِ ۖ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا
from Allah	and Allah is	All-Knowing	All-Wise

وَمَنْ يَقْتُلَ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٦﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ

فِي سَبِيلِ اللَّهِ فَبَيَّنُّوْا وَلَا تَقُولُوْا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ عَرْضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيْرَةٌ ۖ كَذٰلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنْ أَتَى اللَّهَ عَالِيَكُمْ فَبَيَّنُّوْا ۖ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿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.

وَمَنْ يَقْتُلْ	مُؤْمِنًا	مُتَعَمِّدًا	فَجَزَاؤُهُ،	جَهَنَّمَ
and whosoever kills	a believer	intentionally	then his reward	(is) Hell
خَالِدًا	فِيهَا	وَعَضِبَ اللَّهُ	عَلَيْهِ	وَلَعَنَهُ،
to abide forever	in it (therein)	and Allah became angry	with him	and cursed him
وَأَعَدَّ	لَهُ،	عَذَابًا	عَظِيمًا ﴿٩٣﴾	يَتَأَيَّهَا الَّذِينَ ءَامَنُوا
and He has prepared	for him	a punishment	great (severe)	0 (you) who believe
إِذَا ضَرَبْتُمْ	فِي سَبِيلِ اللَّهِ	فَبَيَّنُّوْا	وَلَا تَقُولُوْا	
when you go forth (to fight)	in (the) Way (of) Allah	so discern	and (do) not say	
لِمَنْ أَلْفَقَ	إِلَيْكُمْ	السَّلَامَ	لَسْتَ مُؤْمِنًا	
to whoever offers	[to] you	greetings of peace	you are not a believer	
تَبْتَغُوْنَ عَرْضَ	الْحَيٰوةِ	الدُّنْيَا	فَعِنْدَ اللَّهِ	مَغَانِمُ كَثِيْرَةٌ ۖ
seeking advantage	(of) the life	(of) this world	then Allah has	abundant
كَذٰلِكَ	كُنْتُمْ مِّن قَبْلُ	فَمَنْ أَتَى اللَّهَ	عَالِيَكُمْ	فَبَيَّنُّوْا
thus	you were before	then Allah graded	upon you	so discern

بِمَا تَعْمَلُونَ خَيْرًا ﴿٩٥﴾	إِنَّ اللَّهَ كَانَ
Well-Aware of what you do	certainly Allah is

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

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.

لَا يَسْتَوِي الْقَاعِدُونَ	مِنَ الْمُؤْمِنِينَ	غَيْرُ	أُولِي الضَّرَرِ
not equal are those who sit	of the believers	except	those who are (disabled) handicapped
وَالْمُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ
and those who strive	in (the) Way (of) Allah	with their wealth	and their lives
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	
Allah has preferred those who strive	with their wealth	and their lives	
عَلَى الْقَاعِدِينَ	دَرَجَةً	وَكُلًّا	وَعَدَ اللَّهُ الْحُسْنَىٰ
over those who sit	(in) rank	and (unto) each	Allah has promised good
وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ	عَلَى الْقَاعِدِينَ	أَجْرًا	عَظِيمًا ﴿٩٦﴾
and Allah has preferred those who strive	over those who sit	(by) a reward	great

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

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.

دَرَجَاتٍ	مِّنْهُ	وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ اللَّهُ	غَفُورًا
ranks	from Him	and forgiveness	and mercy	and Allah is	All-Forgiving
رَحِيمًا ﴿٩٦﴾	إِنَّ الَّذِينَ	تَوَفَّاهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Most Merciful	verily those	whom caused death	the angels	(while) they are wronging	
أَنفُسِهِمْ	قَالُوا	فِيمَ كُنْتُمْ	قَالُوا	كُنَّا مُسْتَظْعَفِينَ	
themselves	they said	in what (condition) were you?	they said	we were oppressed	
فِي الْأَرْضِ	قَالُوا	أَلَمْ تَكُنْ أَرْضُ اللَّهِ	وَأَسِعَةً		
in the land	they said	was not (the) land (of) Allah?	spacious (enough)		
فَنَهَجُوا	فِيهَا	فَأُولَٰئِكَ	مَأْوَاهُمْ	جَهَنَّمَ	
so you emigrate	in it	so those (people)	their abode	(is) Hell	
وَسَاءَتْ مَصِيرًا ﴿٩٧﴾	إِلَّا الْمُسْتَظْعَفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ		
and what an evil destination (it is)	except the oppressed ones	from men	and women		
وَالْوِلْدَانَ	لَا يَسْتَطِيعُونَ	حِيلَةً	وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾		
and children	who can not devise	a plan	and they (can) not direct (their) way		

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٦﴾ وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٧﴾ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِن خِفْتُمْ أَن يَفْنِيَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا

لَكُمْ عَدُوًّا مُبِينًا ﴿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.

فَأُولَٰئِكَ	عَسَىٰ اللَّهُ	أَنْ يَّعْفُوَ	عَنْهُمْ	وَكَانَ اللَّهُ	عَفُوًّا
then these (people)	may be Allah	that He pardons	them	and Allah is	All-Pardoning
عَفُورًا ﴿٩٩﴾	وَمَنْ يَّهَاجِرْ	فِي سَبِيلِ اللَّهِ	يَجِدْ فِي الْأَرْضِ		
All-Forgiving	and (he) who emigrates	in (the) Way (of) Allah	will find in the land		
مُرَاعِمًا	كَثِيرًا	وَسَعَةً	وَمَنْ يَخْرُجْ	مِنْ بَيْتِهِ	
places of refuge	many	and abundant resources	and who leaves	[from] his home	
مُهَاجِرًا إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ يَدْرِكُهُ	الْمَوْتُ		
(as) an emigrant to Allah	and His Messenger	then overtakes him	death		
فَقَدْ وَقَعَ أَجْرُهُ	عَلَى اللَّهِ	وَكَانَ اللَّهُ	عَفُورًا		
his reward then certainly became incumbent	on Allah	and Allah is	All-Forgiving		
رَّحِيمًا ﴿١٠٠﴾	وَإِذَا ضَرَبْتُمْ	فِي الْأَرْضِ	فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ
Most Merciful	and when you travel	in the land	then (there) is not	on you	sin
أَنْ تَقْصُرُوا	مِنَ الصَّلَاةِ	إِنْ خِفْتُمْ	أَنْ يَفْتِنَكُمْ	الَّذِينَ كَفَرُوا	
that you shorten	the prayer	if you fear	that will harm you	those who have disbelieved	
إِنَّ الْكَافِرِينَ	كَانُوا لَكُمْ	عَدُوًّا	مُبِينًا ﴿١٠١﴾		
indeed the disbelievers	are for you	enemy	open		

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا

أَسْلِحَتِهِمْ^ط فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى
لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ^ط وَالدِّينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ^{وَص}
وَأْخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

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	فَاقَمْتَ	لَهُمْ	الصَّلَاةَ	فَلَنْتُمْ طَائِفَةً
and when you are	among them	and you lead	them	(in) prayer	so let stand a group
مِّنْهُمْ	مَعَكَ	وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ^ط	فَإِذَا سَجَدُوا		
of them	with you	and let them take their arms	and when they have prostrated		
فَلْيَكُونُوا	مِنْ وَرَائِكُمْ	وَلْتَأْتِ طَائِفَةٌ	أُخْرَى		
then let them be	in your rear	and let come up a group	other		
لَمْ يُصَلُّوا	فَلْيُصَلُّوا مَعَكَ	وَلْيَأْخُذُوا حِذْرَهُمْ			
who has not (yet) prayed	and let them pray with you	and let them take their precaution			
وَأَسْلِحَتَهُمْ ^ط	وَدَّ	الَّذِينَ كَفَرُوا	لَوْ تَغْفُلُونَ	عَنْ أَسْلِحَتِكُمْ	
and their arms	wish	those who disbelieve	if you neglect	your arms	
وَأَمْتِعَتِكُمْ	فَيَمِيلُونَ	عَلَيْكُمْ	مَيْلَةً	وَاحِدَةً	
and your baggage	then they swoop	upon you	(in) a rush	single	

وَلَا جُنَاحَ	عَلَيْكُمْ	إِنْ	كَانَ بِكُمْ	أَذَى	مِّنْ مَّطَرٍ
but (there is) no blame	on you	if	was with you	inconvenience	due to rain
أَوْ كُنْتُمْ مَّرْضَىٰ	أَنْ تَضَعُوا أَسْلِحَتَكُمْ	وَأَخْذُوا	حِذْرَكُمْ		
or you are sick	that you lay aside your arms	but take	precaution for yourselves		
إِنَّ اللَّهَ	أَعَدَّ لِلْكَافِرِينَ	عَذَابًا	مُّهِينًا		
verily Allah	has prepared for the disbelievers	a torment	humiliating		

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

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.

فَإِذَا قَضَيْتُمُ	الصَّلَاةَ	فَادْكُرُوا اللَّهَ قِيَمًا	وَقُعُودًا
and when you have finished	the prayer	then remember Allah standing	and sitting
وَعَلَىٰ جُنُوبِكُمْ	فَإِذَا اطْمَأْنَنْتُمْ	فَأَقِيمُوا الصَّلَاةَ	
and (lying) on your sides	and when you are secure	then offer the prayer	
إِنَّ الصَّلَاةَ	كَانَتْ عَلَى الْمُؤْمِنِينَ	كِتَابًا	مَّوْقُوتًا ﴿١٠٣﴾
verily the prayer	is on the believers	enjoined	at fixed times
فِي ابْتِغَاءِ	الْقَوْمِ	إِنْ تَكُونُوا	تَأْلَمُونَ
in pursuit	(of these) people (the enemy)	if you are	suffering

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

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾ وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تَجِدُ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) 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.

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

عَنِ الَّذِينَ يَخْتَانُونَ	أَنْفُسَهُمْ	إِنَّ اللَّهَ	لَا يُحِبُّ مَنْ
for those who deceive	themselves	indeed Allah	(does) not like (anyone) who
كَانَ خَوَّانًا	أَشِيمًا ﴿١٠٧﴾	يَسْتَخْفُونَ مِنَ النَّاسِ	وَلَا يَسْتَخْفُونَ
is treacherous	(and) sinful	they may hide from people	but they (can) not hide
مِنْ اللَّهِ	وَهُوَ	إِذْ يَبْتَثُونَ	مَا لَا يَرْضَى
from Allah	as He	(is) with them	what He (does) not approve
مِنَ الْقَوْلِ	وَكَانَ اللَّهُ	بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾	
of words	and Allah is	Encompasser of what they do	

هَآأَنُتُمْ هَآؤُلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

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.

هَآأَنُتُمْ	هَآؤُلَآءِ جَدَلْتُمْ	عَنْهُمْ	فِي الْحَيَوةِ	الدُّنْيَا
Lo! you	(are) those who argued	for them	in the life	(of) this world
أَمْ مَنْ يَكُونُ	عَلَيْهِمْ	وَكِيلًا ﴿١٠٩﴾	وَمَنْ يَعْمَلْ	سُوءًا
or who will be	over them	(their) defender	and whoever does	evil
أَوْ يَظْلِمُ نَفْسَهُ	ثُمَّ يَسْتَغْفِرِ اللَّهَ	يَجِدِ اللَّهَ	غَفُورًا	
or wrongs himself	then he seeks forgiveness (of) Allah	he will find Allah	All-Forgiving	

رَحِيمًا ﴿١١٢﴾	وَمَنْ يَكْسِبْ	إِثْمًا	فَإِنَّمَا يَكْسِبُهُ،
Most Merciful	and whoever earns (commits)	a sin	then only he earns it
عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا ﴿١١٣﴾
against himself	and Allah is	All-Knowing	All-Wise

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

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 Allāh 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. Allāh has sent down to you the Book (the Qur'ān), 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 Allāh to you (O Muhammad ﷺ).

وَمَنْ يَكْسِبْ	خَطِيئَةً	أَوْ إِثْمًا	ثُمَّ يَرْمِ بِهِ	بَرِيئًا
and whoever earns	a fault	or a sin	then throws it	(to) an innocent (person)
فَقَدِ احْتَمَلَ بُهْتَانًا				
مُّبِينًا ﴿١١٢﴾		وَإِثْمًا	فَقَدِ احْتَمَلَ بُهْتَانًا	
manifest		and a sin	then indeed he burdened (himself) with false charge	
وَرَحْمَتُهُ،		عَلَيْكَ	وَلَوْلَا فَضْلُ اللَّهِ	
and His Mercy		upon you	and had (it) not been for (the) Grace (of) Allah	
لَهَمَّتْ طَائِفَةٌ	مِنْهُمْ	أَنْ يُضِلُّوكَ	وَمَا يُضِلُّونَ	
certainly had decided a group	of them	that they will mislead you	but they mislead not	
إِلَّا أَنْفُسَهُمْ	وَمَا يَضُرُّونَكَ	مِنْ شَيْءٍ	وَأَنْزَلَ اللَّهُ	
except themselves	and they (do) not harm you	in the least	and Allah has sent down	

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

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

114. There is no good in most of their secret talks except (in) him who orders *Sadaqah* (charity in Allāh's Cause), or *Ma'rūf* (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 Allāh, 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.

لَا خَيْرَ	فِي كَثِيرٍ	مِّنْ نَّجْوَاهُمْ	إِلَّا مَنْ أَمَرَ		
(there is) no good	in most	of their secret talks	except (he) who commanded		
بِصَدَقَةٍ	أَوْ مَعْرُوفٍ	أَوْ إِصْلَاحٍ	بَيْنَ النَّاسِ	وَمَن يَفْعَلْ	
[in] charity	or good deeds	or conciliation	between [the] people	and who does	
ذَلِكَ	ابْتِغَاءَ	مَرْضَاتِ اللَّهِ	فَسَوْفَ نُؤْتِيهِ	أَجْرًا	
this	seeking	(the) Pleasure (of) Allah	then soon We shall give him	a reward	
عَظِيمًا	وَمَن	يُشَاقِقِ الرَّسُولَ	مِنْ بَعْدِ مَا		
great	and whosoever	opposes the Messenger	after		

سَبِيلِ	وَيَتَّبِعْ غَيْرَ	الْهُدَى	نَبِينَ لَهُ
(the) way	and follows other than	the guidance	had become clear to him
وَنُصْلِهِ	مَا تَوَلَّى	نُؤْلِهِ	الْمُؤْمِنِينَ
and We will burn him	what he has turned	We will turn him to	(of) the believers
لَا يَغْفِرُ	إِنَّ اللَّهَ	وَسَاءَتْ مَصِيرًا	جَهَنَّمَ
(does) not forgive	verily Allah	and what an evil destination (it is)	(in) Hell
دُونَ	مَا	وَيَغْفِرُ	أَنْ يُشْرَكَ
(is) other than	what	but He forgives	with Him that partners be associated
بِاللَّهِ	وَمَنْ يُشْرِكْ	لِمَنْ يَشَاءُ	ذَلِكَ
with Allah	and who associates others	to whom He wills	that
فَقَدْ ضَلَّ			
بَعِيدًا ضَلَالًا			
far away straying then indeed he has strayed			

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا ضِلَّتْهُمْ وَلَا مُنِيتَهُمْ وَلَا مَرْتَهُمْ فَلْيَبْتِكُنَّ أَذَابَ الْآلَاعِمْ وَلَا مَرْتَهُمْ فَلْيَغْيِرْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿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 *Walī* (protector or helper) instead of Allāh, has surely suffered a manifest loss.

وَأِنْ يَدْعُونَ	إِلَّا إِنثًا	مِنْ دُونِهِ	إِنْ يَدْعُونَ
and they (do) not invoke	but female (deities)	besides Him	they (do) not invoke

لَا أَخْذَنَّ مِنْ عِبَادِكَ	وَقَالَ	لَعَنَهُ اللَّهُ	إِلَّا الشَّيْطَانَا مَرِيدًا ﴿١١٧﴾
I will surely take of Your slaves	and he said	Allah cursed him	rebellious but Satan
وَلَا أَضِلُّنَّهُمْ	مَفْرُوضًا ﴿١١٨﴾	نَصِيبًا	
and verily I will mislead them	appointed	a portion	
وَلَا أُمِرْتُهُمْ	وَلَا مُنِيتُهُمْ		
and certainly I will order them	and surely I will arouse (in) them false desires		
وَلَا أُمِرْتُهُمْ	الْأَنْعَامِ	فَلْيَبْتِكُنَّ ءَاذَانَ	
and indeed I will order them	(of) the cattle	so they will surely cut off (the) ears	
الشَّيْطَانِ	وَمَنْ يَتَّخِذِ	فَلْيُغَيِّرِ خَلْقَ اللَّهِ	
Satan	and whoever takes	so they will surely change (the) creation (of) Allah	
مُبِينًا ﴿١١٩﴾	فَقَدْ خَسِرَ خُسْرَانًا	مِنْ دُونِ اللَّهِ	وَلِيًّا
manifest	then certainly he has suffered a suffering	besides Allah	(as) a guardian

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ مَاؤُهُمْ جَهَنَّمُ وَلَا يَخْرُجُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

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

وَمَا يَعِدُهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا ﴿١٢٣﴾	أُولَئِكَ	مَأْوَنُهُمْ
and (does) not promise them	Satan	but deception	these (people)	their abode
جَهَنَّمَ	وَلَا يَجِدُونَ	عَنْهَا	مَحِيصًا ﴿١٢٤﴾	وَالَّذِينَ ءَامَنُوا
(is) Hell	and they will not find	from it	an escape	but those who believed
وَعَمِلُوا الصَّالِحَاتِ	سَنَدْخِلُهُمْ	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا	
and did good deeds	We shall admit them	(to) Gardens	flowing under which	
أَلَّا نَهَبُ	خَالِدِينَ	فِيهَا	أَبَدًا	وَعَدَ اللَّهُ
streams	they (will) abide	therein	forever	Promise (of) Allah
	وَمَنْ	أَصْدَقُ مِنَ اللَّهِ	قِيلًا ﴿١٢٥﴾	حَقًّا
	and who	(is) truer than Allah	(in) utterance	(is) truth

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ، وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ 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 *Naqira* (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 *Khalīl* (an intimate friend)!

لَيْسَ بِأَمَانِيكُمْ	وَلَا أَمَانِي	أَهْلٍ	الْكِتَابِ
neither by your desires	nor (by the) desires	(of the) people	(of) the Scripture

مَنْ يَعْمَلْ	سُوءًا	يُجْزَى بِهِ	وَلَا يَجِدْ	لَهُ	مِنْ دُونِ اللَّهِ
whoever does	evil	shall be requited for it	and he will not find	for him	besides Allah
وَلِيًّا	وَلَا نَصِيرًا	وَمَنْ يَعْمَلْ	مِنْ الصَّالِحَاتِ		
any protector	and not any helper	and whoever does	[of the] good deeds		
مِنْ ذَكَرٍ	أَوْ أُنْثَى	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ يَدْخُلُونَ	
from male	or female	and he	(is) a believer	would enter	then these (people)
الْجَنَّةِ	وَلَا يُظْلَمُونَ	نَفِيرًا			
Paradise	and they would not be wronged	(even) a speck on the back of a date-stone			
وَمَنْ	أَحْسَنُ	دِينًا	مِمَّنْ أَسْلَمَ	وَجْهَهُ لِلَّهِ	
and who	(can be) better	(in) religion	than (he) who submitted	his face to Allah	
وَهُوَ	مُحْسِنٌ	وَاتَّبَعَ مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	
and he	(is) righteous	and followed (the) religion	(of) Abraham	(the) upright	
		وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ	خَلِيلًا		
		and Allah took Abraham	(as) a friend		

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۖ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلَدِ وَأَن تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۖ

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.

وَلِلَّهِ مَا		فِي السَّمَوَاتِ		وَمَا		فِي الْأَرْضِ		وَكَانَ اللَّهُ	
and for Allah (is) what		(is) in the heavens		and what		(is) in the earth		and Allah is	
يَكُلُّ شَيْءٍ		مُحِيطًا		وَيَسْتَفْتُونَكَ		فِي النِّسَاءِ		قُلْ	
thing of every		Ever-Encompassing		and they ask you		about women		say	
اللَّهُ يَفْتِيكُمْ		فِيهِنَّ		وَمَا يَتْلَى		عَلَيْكُمْ		فِي الْكِتَابِ	
Allah instructs you		about them		and what is recited		to you		in the Book	
فِي يَتَمَى		النِّسَاءِ		الَّتِي		لَا تُؤْتُونَهُنَّ		مَا كُنَّ	
about orphan		girls		whom		you give [them] not		what was ordained	
وَتَرْغَبُونَ		أَنْ تَنْكِحُوهُنَّ		وَالْمُسْتَضَعْفِينَ		مِنَ الْوِلْدَانِ			
and you desire		that you marry them		and weak (and helpless)		among children			
وَأَنْ تَقُومُوا		لِيَتَمَى		بِالْقِسْطِ		وَمَا تَفْعَلُوا		مِنْ خَيْرٍ	
and that you stand		for orphans		with justice		and whatever you do		of good	
فَإِنَّ اللَّهَ كَانَ		بِهِ عَلِيمًا							
then indeed Allah is		All-Knowing of it							

وَإِنْ أُمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

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.

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

وَأِنْ يَنْفَرَا يُعْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

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.

وَأِنْ يَنْفَرَقَا	يُعِينُ اللَّهُ كُلًّا	مِّنْ سَعَتِهِ	وَكَانَ اللَّهُ
and if they (two) separate	Allah will make independent all	from His bounty	and Allah is
وَأَسِعًا	حَكِيمًا ﴿١٣٠﴾	وَلِلَّهِ مَا	فِي السَّمَوَاتِ
All-Bounteous	All-Wise	and to Allah (belongs) whatever	(is) in the heavens
وَمَا	فِي الْأَرْضِ	وَلَقَدْ وَصَّيْنَا الَّذِينَ	
and whatever	(is) in the earth	and verily We had advised those who	
أُوتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ	وَإِيَّاكُمْ	أَنْ اتَّقُوا اللَّهَ
were given the Scripture	before you	and (to) you	that you fear Allah
وَأِنْ تَكْفُرُوا	فَإِنَّ	لِلَّهِ مَا	فِي السَّمَوَاتِ
and if you disbelieve	then verily	to Allah (belongs) what	(is) in the heavens
وَمَا	فِي الْأَرْضِ	وَكَانَ اللَّهُ	حَمِيدًا ﴿١٣١﴾
and what	(is) in the earth	and Allah is	Most Praise-Worthy
		غَنِيًّا	
		Ever Rich	

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٠﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣١﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

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.

وَلِلَّهِ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكَفَى
and to Allah (belongs) what	(is) in the heavens	and what	(is) in the earth	and suffices
بِاللَّهِ	وَكَيْلًا	إِنْ يَشَاءُ	يَذْهَبُكُمْ	أَيُّهَا
Allah	(as) Disposer of affairs	if He wills	He can take you away	0
النَّاسِ	وَيَأْتِ	بِآخَرِينَ	وَكَانَ اللَّهُ	عَلَى ذَلِكَ قَدِيرًا
people	and bring	others	and Allah is	All-Potent over that
ثَوَابُ	الدُّنْيَا	فَعِنْدَ اللَّهِ	ثَوَابُ	الدُّنْيَا
(the) reward	(of) this world	then with Allah	(is the) reward	(of) this world
وَالْآخِرَةِ	وَكَانَ اللَّهُ	سَمِيعًا	بَصِيرًا	يَتَأَيُّهَا
and (of) the Hereafter	and Allah is	All-Hearing	All-Seeing	0 (you)
كُونُوا قَوَّامِينَ	بِالْقِسْطِ	شُهَدَاءَ لِلَّهِ	وَلَوْ	عَلَى أَنْفُسِكُمْ
be upholder	of justice	(as) witnesses to Allah	though (it be)	against yourselves
أَوِ الْوَالِدَيْنِ	وَالْأَقْرَبِينَ	إِنْ يَكُنْ غَنِيًّا	أَوْ فَقِيرًا	فَاللَّهُ أَوْلَى
or parents	and relatives	if he be rich	or poor	then Allah (has) more right
بِهِمَا	فَلَا تَتَّبِعُوا الْهَوَىٰ	أَنْ تَعْدِلُوا		
than both of them	so you follow not (your) desires	that you do justice		
وَإِنْ تَلَوُا	أَوْ تَعْرِضُوا	فَإِنَّ اللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا	
and if you distort	or refrain	then indeed Allah is	Well-Aware of what you do	

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ؕ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ؕ وَيَوْمَ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

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.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	ءَامِنُوا بِاللّٰهِ	وَرَسُولِهِ	وَالْكِتَابِ
0 (you)	who believe	believe in Allah	and His Messenger	and the Book
الَّذِي نَزَّلَ	عَلَىٰ رَسُولِهِ	وَالْكِتَابِ	الَّذِي أَنزَلَ	
which He has sent down	to His Messenger	and the Scripture	which He sent down	
مِن قَبْلُ	وَمَن يَكْفُرْ	بِاللّٰهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
before (him)	and whosoever disbelieves	in Allah	and His Angels	and His Books
وَرُسُلِهِ	وَالْيَوْمِ	الْآخِرِ	فَقَدْ ضَلَّ	ضَلَالًا
and His Messengers	and the Day	the Last	then indeed he has strayed	straying
بَعِيدًا ﴿١٣٦﴾	إِنَّ الَّذِينَ ءَامَنُوا	ثُمَّ كَفَرُوا	ثُمَّ ءَامَنُوا	ثُمَّ كَفَرُوا
far away	verily those who believe	then disbelieve	then believe	then disbelieve
ثُمَّ ءَزَادُوا كُفْرًا	لَّمْ يَكُنِ اللَّهُ	لِيَغْفِرَ	لَهُمْ	وَلَا
then increase (in their) disbelief	Allah will neither	forgive	them	nor
	لِيَهْدِيَهُمْ	سَبِيلًا ﴿١٣٧﴾		
	will guide them	(on the right) way		

بَشِيرِ الْمُتَنَفِّعِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ

الْمُؤْمِنِينَ آيَبَنْغُوتَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

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.

بَشِّرِ الْمُنَافِقِينَ		بِأَنَّ لَهُمْ	عَذَابًا	أَلِيمًا ﴿١٣٩﴾	الَّذِينَ يَخْضَوْنَ
give to the hypocrites tidings		that for them	(is) a torment	painful	those who take
الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيَبَنْغُوتَ عِنْدَهُمْ	
the disbelievers	(as) allies	instead of	the believers	(do) they seek with them?	
الْعِزَّةَ	فَإِنَّ الْعِزَّةَ		لِلَّهِ	جَمِيعًا ﴿١٣٩﴾	
the honour	but verily the honour		(is) for Allah	all (together)	
وَقَدْ نَزَّلَ	عَلَيْكُمْ	فِي الْكِتَابِ	أَنْ إِذَا سَمِعْتُمْ		
and indeed He has sent down	to you	in the Scripture	that when you hear		
ءَايَاتِ اللَّهِ	يُكْفَرُ بِهَا	وَيُسْتَهْزَأُ	بِهَا		
(the) Verses (of) Allah	being rejected [these]	and being mocked at	[these]		
فَلَا تَقْعُدُوا مَعَهُمْ	حَتَّى يَخُوضُوا	فِي حَدِيثٍ	غَيْرِهِ ۚ		
then (do) not you sit with them	until they engage	in a talk	other than that		
إِنَّكُمْ إِذَا	مِثْلَهُمْ ۚ	إِنَّ اللَّهَ جَامِعُ			
indeed you	(would be) like them	certainly Allah (would) collect			
الْمُنَافِقِينَ	وَالْكَافِرِينَ	فِي جَهَنَّمَ	جَمِيعًا ﴿١٤٠﴾		
the hypocrites	and the disbelievers	in Hell	all together		

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ
يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ
وَلَا يَذْكُرُونَ 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 يَتَّبِعُونَ
for you	then if (there) was	to you	those who watch closely
لِلْكَافِرِينَ	وَإِنْ كَانَ	أَلَمْ نَكُن مَّعَكُمْ	فَتَحٌ مِّنَ اللَّهِ
for disbelievers	and if (there) was	were we not with you?	they said a victory from Allah
وَنَمْنَعُكُمْ	عَلَيْكُمْ	أَلَمْ نَسْتَحِذْ	قَالُوا نَصِيبٌ
and (did not) we protect you	over you	(did) not we have mastery?	they said a chance
الْقِيَمَةِ	يَوْمَ	فَاللَّهُ يَحْكُمُ بَيْنَكُمْ	مِّنَ الْمُؤْمِنِينَ
(of) Resurrection	(on the) Day	and Allah will judge between you	from the believers
سَبِيلًا ﴿١٤١﴾	عَلَى الْمُؤْمِنِينَ	لِلْكَافِرِينَ	وَلَن يَجْعَلَ اللَّهُ
a way	over the believers	for the disbelievers	and Allah will never make
خَدِيعُهُمْ	وَهُوَ	يُخَدِّعُونَ اللَّهَ	إِنَّ الْمُنَافِقِينَ
(Who) deceives them	but (it is) He	seek to deceive Allah	indeed the hypocrites
يُرَاءُونَ النَّاسَ	قَامُوا كُسَالَى	إِلَى الصَّلَاةِ	وَإِذَا قَامُوا
to be seen (of) men	they stand (with) laziness	for [the] prayer	and when they stand up

وَلَا يَذْكُرُونَ اللَّهَ	إِلَّا قَلِيلًا ١٤٣
and they (do) not remember Allah	but little

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ١٤٣ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَاتَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ١٤٤ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ 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 *Auliya'* (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.

مُذَبِّدِينَ	بَيْنَ	ذَلِكَ	لَا	إِلَى هَؤُلَاءِ	وَلَا	إِلَى هَؤُلَاءِ
swaying	between	(this and) that	neither	to these	nor	to those
وَمَنْ يُضِلِلِ اللَّهُ	فَلَنْ تَجِدَ	لَهُ	سَبِيلًا ١٤٣	يَأْتِيهَا	١٤٤	١٤٥
and whom Allah sends astray	then you will never find	for him	a way	O (you)		
الَّذِينَ ءَامَنُوا	لَاتَتَّخِذُوا الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ		
who believe	take not the disbelievers	(as) allies	instead of	the believers		
أُرِيدُونَ	أَنْ تَجْعَلُوا	لِلَّهِ	عَلَيْكُمْ	سُلْطَانًا		
(do) you wish?	that you give	to Allah	against yourselves	a proof		
مُبِينًا ١٤٤	إِنَّ الْمُنَافِقِينَ	فِي الدَّرَكِ	الْأَسْفَلِ	مِنَ النَّارِ		
clear	verily the hypocrites	(will be) in depth	the lowest	of the Fire		
وَلَنْ تَجِدَ	لَهُمْ	نَصِيرًا ١٤٥				
and you will never find	for them	any helper				

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ

مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ
بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

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.

إِلَّا الَّذِينَ تَابُوا	وَأَصْلَحُوا	وَأَعْتَصَمُوا	بِاللَّهِ
except those who repented	and mended (their ways)	and held fast	to Allah
وَأَخْلَصُوا دِينَهُمْ	لِلَّهِ	فَأُولَٰئِكَ	مَعَ
and purified their religion	for Allah	then they	(will be) with
وَسَوْفَ يُؤْتِي اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا	عَظِيمًا ﴿١٤٦﴾
and soon Allah shall grant	the believers	a reward	great
مَا يَفْعَلُ اللَّهُ	بِعَذَابِكُمْ	إِنْ شَكَرْتُمْ	وَأَمَنْتُمْ
what would Allah do	by your punishment	if you have thanked	and have believed
وَكَانَ اللَّهُ	شَاكِرًا	عَلِيمًا ﴿١٤٧﴾	
and Allah is	All-Appreciative	All-Knowing	