

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 فَآتُوهُنَّ أُجُورَهُنَّ 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	فَآتُوهُنَّ	أُجُورَهُنَّ	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
إِنَّ اللَّهَ	كَانَ عَلِيمًا حَكِيمًا		
indeed Allah	is All-Knowing	All-Wise	

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا  
 مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَنِيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِّنْ  
 بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ  
 مُسَلْفِحَاتٍ وَلَا مُتَّخِذَاتِ 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	لَّمْ يَسْتَطِعْ	مِنْكُمْ	طَوْلًا	أَنْ يَنْكِحَ	الْمُحْصَنَاتِ
and who	is not able	of you	to afford	that he marries	free chaste
الْمُؤْمِنَاتِ	فَمِنْ مِمَّا	مَلَكَتْ أَيْمَانُكُمْ	مِّنْ فَنِيَاتِكُمُ		
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	وَأَاتُوهُنَّ		
then marry them	with (the) permission	(of) their guardians	and give them		
أَجُورَهُنَّ	بِالْمَعْرُوفِ	مُحْصَنَاتٍ	غَيْرَ	مُسَلْفِحَاتٍ	
their bridal-due	in a fair manner	(they should be) chaste (in wedlock)	not	adulterous	

وَلَا مَتَّخَذَاتٍ	أَخْدَانٍ	فَإِذَا أَحْصَيْنَ	فَإِنْ أَتَيْنَ
nor those who take	secret love affairs	and when they are married	and if they commit
بِفَاحِشَةٍ	فَعَلَيْنَّ	نِصْفُ	مَا
lewdness	then upon them	(is) half	(of) what
مِنَ الْعَذَابِ	ذَلِكَ	لِمَنْ خَشِيَ	أَلَعَنْتَ
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 ﴿٤٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٤٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٤٨﴾

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 ﴿٤٦﴾	وَاللَّهُ يُرِيدُ	أَنْ يَتُوبَ	عَلَيْكُمْ		
All-Wise	and Allah wishes	that He accepts repentance	of you		

عَظِيمًا ﴿٢٧﴾	مِيَلًا	أَنْ تَمِيلُوا	يَتَّبِعُونَ الشَّهَوَاتِ	وَيُرِيدُ الَّذِينَ
tremendous	(into) deviation	that you deviate	follow (their) lusts	and wish those who
ضَعِيفًا ﴿٢٨﴾	وَحُلِقَ الْإِنْسَانُ	عَنْكُمْ	أَنْ يُخَفِّفَ	يُرِيدُ اللَّهُ
weak	and man was created	for you	that He lightens (the burden)	Allah wishes

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 نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا نُهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا 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	نُصَلِّيهِ
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	

سَيِّئَاتِكُمْ	نُكَفِّرْ عَنْكُمْ	عَنْهُ	مَا تُنْهَوْنَ
your (minor) offences	We shall remit from you	from it	that you have been forbidden
كَرِيمًا ﴿٣١﴾	مُدْخَلًا	وَنُدْخِلْكُمْ	
Noble	(to) an Entrance	and We would admit you	

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَأَتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

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

بَعْضَكُمْ	بِهِ	مَا فَضَّلَ اللَّهُ	وَلَا تَتَمَنَّوْا
(on) some of you	[of it]	what Allah conferred abundantly	and you covet not
وَالنِّسَاءِ	مِمَّا كَتَبُوا	نَصِيبٌ	لِلرِّجَالِ
and for women	from what they earned	(is) a share	for men
عَلَىٰ بَعْضٍ	وَسَأَلُوا اللَّهَ	مِمَّا كَتَبْنَ	نَصِيبٌ
over others	and ask Allah	from what they earned	(is) a share
مَوَالِي	وَلِكُلِّ جَعَلْنَا	عَلِيمًا ﴿٣٢﴾	بِكُلِّ شَيْءٍ
heirs	and to everyone We have appointed	All-Knowing	thing of every
وَالَّذِينَ	وَالْأَقْرَبُونَ	تَرَكَ الْوَالِدَانِ	مِمَّا
and (to) those whom	and relatives	left by parents	of that

عَقَدَتْ أَيْمَانَكُمْ	فَعَاتُوهُمْ	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 فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

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	قَانِتَاتٌ	فَالصَّالِحَاتُ
(on) some of them	over others	and (because) of what they spend	(are) devoutly obedient	then the righteous women
مِنْ أَمْوَالِهِمْ	حَافِظَاتٌ	لِّلْغَيْبِ	وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ	فَعِظُوهُنَّ
(out) of their wealth	(who) guard	in (husband's) absence	you fear their rebellion	then admonish them
وَالَّذِي	تَخَافُونَ نُشُوزَهُنَّ	فَعِظُوهُنَّ	وَأَهْجُرُوهُنَّ	وَأَهْجُرُوهُنَّ
but those whom	you fear their rebellion	then admonish them	and leave them (alone)	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	إِنَّ اللَّهَ كَانَ	سَبِيلًا
Most Great	Most High	indeed Allah is	a way
			عَلَيْهِمْ
			against them

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ، وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَيْرًا ﴿٣٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا 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.

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

بِهِ	شَيْئًا	وَبِالْوَالِدَيْنِ	إِحْسَنًا	وَبِذِي الْقُرْبَىٰ	وَالْيَتَامَىٰ
with Him	anything	and to parents	(do) good	and relatives	and orphans
وَالْمَسْكِينِ	وَالْجَارِ	وَالصَّاحِبِ	بِالْجَنبِ	وَأَبْنِ السَّبِيلِ	وَالْجَارِ
and the needy	and the neighbour	and (to) the companion	by (your) side	and the wayfarer	and the neighbour
وَمَا	مَلَكَتْ أَيْمَانُكُمْ	إِنَّ اللَّهَ	لَا يُحِبُّ	مَنْ كَانَ	مُخْتَالًا
and those	your right hands possessed	indeed Allah	(dose) not love	(one) who is	proud
				فَخُورًا	
				(and) boastful	

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ 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 وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

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

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

عَذَابًا	مُهِينًا ﴿٣٧﴾	وَالَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	رِثَاءً	التَّاسِ
a torment	humiliating	and those who	spend	their wealth	to be seen	(of) men
وَلَا يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ	وَمَنْ	يَكُنِ الشَّيْطَانُ
and neither they believe	in Allah	nor	in the Day	the Last	and whoever	has Satan
لَهُ	قَرِينًا	فَسَاءَ	قَرِينًا ﴿٣٨﴾	وَمَاذَا		
for him	(as) a companion	then what a bad	companion (he is)	and what (harm)		
عَلَيْهِمْ	لَوْءَ آمَنُوا	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 وَإِن 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 وَعَصَوُا الرَّسُولَ 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	وَإِن 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	بِشَهِيدٍ	وَجِئْنَا	بِكَ
when We bring	from each	community	a witness	and We bring	you
عَلَى هَؤُلَاءِ	شَهِيدًا ﴿٤١﴾	يَوْمَئِذٍ	يُودُّ	الَّذِينَ كَفَرُوا	
against these people	(as) a witness	(on) that Day	would wish	those who disbelieved	
وَعَصُوا الرَّسُولَ	لَوْ تَسَوَّى	لَهُمُ	الْأَرْضُ		
and disobeyed the Messenger	if was levelled	with them	the earth		
وَلَا يَكْتُمُونَ	اللَّهِ	حَدِيثًا ﴿٤٢﴾			
but they would not (be able to) hide	(from) Allah	(any) matter			

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ 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.

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَقْرَبُوا الصَّلَاةَ	وَأَنتُمْ	سُكَرَىٰ
O (you)	who believe	(do) not draw near (to) the prayer	while you	(are) intoxicated
حَتَّىٰ تَعْلَمُوا	مَا تَقُولُونَ	وَلَا جُنْبًا		
until you know	what you utter	nor (while you are) in a state of sexual impurity		
إِلَّا عَابِرِي	سَبِيلٍ	حَتَّىٰ تَغْتَسِلُوا	وَإِن كُنْتُمْ مَّرْضَىٰ	
except (when) passing	(on) a way	until you wash yourselves	and if you are ill	

مِّنَ الْعَايِطِ	مِّنْكُمْ	أَوْ جَاءَ أَحَدٌ	عَلَى سَفَرٍ	أَوْ
from the toilet	of you	or came one	on a journey	or
فَلَمْ تَجِدُوا مَاءً		أَوْ لَمَسْتُمُ النِّسَاءَ		
but you (did) not find water		or you had a sexual contact (with) women		
بِوُجُوهِكُمْ	فَأَمْسَحُوا	طَيِّبًا	فَتَيَمَّمُوا صَعِيدًا	
your faces	and rub (therewith)	clean	then do Tayammum (with) earth	
عَفُورًا ٤٣	عَفُورًا	إِنَّ اللَّهَ كَانَ	وَأَيْدِيكُمْ ٤٤	
All-Forgiving	Oft-Pardoning	indeed Allah is	and your hands	

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ 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 لِيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا 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.

مِّنَ الْكِتَابِ	أُوتُوا نَصِيبًا	إِلَى الَّذِينَ	أَلَمْ تَرَ
of the Book	were given a portion	[to] those who	(have) you not seen?
وَاللَّهُ أَعْلَمُ	أَنْ تَضِلُّوا السَّبِيلَ ٤٤	وَيُرِيدُونَ	يَشْتُرُونَ الضَّلَالََةَ
but Allah knows well	that you lose the (Right) Path	and they wish	they purchase error

بِأَعْدَائِكُمْ	وَكَفَى	بِاللَّهِ	وَلِيًّا	وَكَفَى	بِاللَّهِ	نَصِيرًا ﴿٤٥﴾
your enemies	and suffices	Allah	(as) a Protector	and suffices	Allah	(as) a Helper
مِّنَ الَّذِينَ هَادُوا	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَيَقُولُونَ	سَمِعْنَا	وَعَصَيْنَا	وَأَسْمَعُ
of those who are Jews	they change the words	from their places	and they say	we heard	and we disobeyed	hearkening
وَرَاعِنَا	لِيَّا	بِأَلْسِنَتِهِمْ	وَطَعْنَا	سَمِعْنَا	وَأَطَعْنَا	وَأَطَعْنَا
and (Râ'ina) hearken to us	(by) twisting	their tongues	and slandering	we heard	and we obeyed	and we obeyed
فِي الدِّينِ	وَلَوْ	أَنَّهُمْ قَالُوا	سَمِعْنَا	وَأَطَعْنَا	وَأَطَعْنَا	وَأَطَعْنَا
[in] the (true) religion	and if	[that] they had said	we heard	and we obeyed	and we obeyed	and we obeyed
وَأَسْمَعُ	وَأَنْظُرْنَا	وَأَسْمَعُ	وَأَطَعْنَا	وَأَطَعْنَا	وَأَطَعْنَا	وَأَطَعْنَا
and hear (us)	and look at us	and hear (us)	and we obeyed	and we obeyed	and we obeyed	and we obeyed
وَأَقْوَمَ	وَلَكِن لَّعَنَهُمُ اللَّهُ	وَأَقْوَمَ	وَأَقْوَمَ	وَأَقْوَمَ	وَأَقْوَمَ	وَأَقْوَمَ
and more proper	[and] but Allah cursed them	and more proper	and more proper	and more proper	and more proper	and more proper
فَلَا يُؤْمِنُونَ	إِلَّا قَلِيلًا ﴿٤٦﴾	فَلَا يُؤْمِنُونَ	إِلَّا قَلِيلًا ﴿٤٦﴾	فَلَا يُؤْمِنُونَ	إِلَّا قَلِيلًا ﴿٤٦﴾	فَلَا يُؤْمِنُونَ
so they believe not	except a few	so they believe not	except a few	so they believe not	except a few	so they believe not

يَتَأَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿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.

يَأَيُّهَا الَّذِينَ	أُوتُوا الْكِتَابَ	ءَامِنُوا بِمَا	نَزَّلْنَا
who	have been given the Scripture	believe in what	We have sent down
مُصَدِّقًا	لِّمَا	مَعَكُمْ	مِّن قَبْلِ
confirming	what (is)	with you	before
عَلَىٰ أَدْبَارِهَا	أَوْ نَلْعَنُهُمْ	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
and (the) Commandment (of) Allah is	executed	indeed Allah	forgives not
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 افْتَرَىٰ إِثْمًا	عَظِيمًا
and whoever associates (anyone)	with Allah	then indeed he has devised a sin	tremendous

أَلَمْ تَرَ إِلَى الَّذِينَ يَزُكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يَظْلَمُونَ فَتِيلًا ﴿٤٩﴾ أَنْظُرْ  
كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا  
نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّلُغُوتِ 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 scallish 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 اللَّهِ يُزَكِّي	
and they will not be wronged		whom He wills		nay (it is) Allah Who purifies	
وَكَفَى		عَلَى اللَّهِ الْكُذِبُ		فَتِيلاً ٤٩	
and suffices		a lie against Allah		see the least	
إِلَى الَّذِينَ		أَلَمْ تَرَ		مُبِينًا ٥٠	
[to] those who		(have) you not seen?		manifest	
يُؤْمِنُونَ بِالْجِبْتِ		مِنَ الْكِتَابِ		أَوْ تُوَانَصِبًا	
they believe in baseless superstitions		of the Book		were given a portion	
هَؤُلَاءِ		لِلَّذِينَ كَفَرُوا		وَالطَّاغُوتِ	
(that) they		to those who disbelieved		and false deities	
سَبِيلًا ٥١		مِنَ الَّذِينَ ءَامَنُوا		أَهْدَى	
(to the Right) Path		than those who believed		(are) better guided	

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ٥٢ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلِكِ 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	الَّذِينَ	أُولَئِكَ
then never	and (he) whom Allah curses	whom Allah cursed	(are) those	they

تَجِدْ لَهُ	نَصِيرًا ﴿٥٢﴾	أَمْ	هَلْ	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		مِن 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	
وَأَتَيْنَهُمْ		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 نُصَلِّيهِمْ نَارًا كَمَا نَصَّجَتْ جُلُودَهُمْ بَدَلْنَاهُمْ 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	بِهِ ۖ	مَّنْ ءَامَنَ	وَمِنْهُمْ
then of them (the Jews)	in him	(were some)who believed	and of them

سَعِيرًا ﴿٥٥﴾	بِجَهَنَّمَ	وَكَفَى	عَنْهُ	مَنْ صَدَّ
(as) a blazing Fire	Hell	and suffices	from him	(were some) who turned away
نَارًا	سَوْفَ نَصْلِيهِمْ	بِآيَاتِنَا	إِنَّ الَّذِينَ كَفَرُوا	
(in) Fire	soon We shall cast them	Our Signs	indeed those who rejected	
جُلُودًا	بَدَلْنَاهُمْ	نَضِجَتْ جُلُودُهُمْ	كَمَا	
skins	We shall change them	their skins are burnt out	as often as	
عَزِيزًا	إِنَّ اللَّهَ كَانَ	لِيَذُوقُوا الْعَذَابَ ۗ	غَيْرَهَا	
All-Mighty	indeed Allah is	that they may taste the punishment	other (than) that	
سَنَدِّخِلَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ ءَامَنُوا	حَكِيمًا ﴿٥٦﴾	
We shall admit them	and did good deeds	and those who believed	All-Wise	
فِيهَا	هُمْ	أَبَدًا	فِيهَا	خَالِدِينَ
in it	for them	forever	therein	abiding
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
(to) Gardens	under which flow	rivers	abiding	therein
ظِلِيلًا ﴿٥٧﴾	ظِلًّا	وَنُدْخِلُهُمْ	مُطَهَّرَةً	أَزْوَاجًا
with plenteous shade	(to) a shelter	and We shall admit them	pure	(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﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٖ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ 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 تُوَدُّوا الْأَمْنَتَ	
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	أَنَّ	تَحْكُمُوا بِالْعَدْلِ	إِنَّ اللَّهَ نِعِمَّا
[the] people	that	you should judge with justice	indeed Allah excellently
يُعْظَمُكُمْ	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 نَنزَعْتُمْ	فِي شَيْءٍ	فَرُدُّوهُ	إِلَى اللَّهِ
then if you dispute (among yourselves)	in anything	so refer it	to Allah
وَالرَّسُولِ	إِنْ كُنْتُمْ	تُؤْمِنُونَ 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 يَرْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ 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.

إِلَيْكَ		وَمَا أَنْزَلَ		مِنْ قَبْلِكَ		يُرِيدُونَ		أَنْ يَتَحَاكَمُوا	
to you		and what was sent down		before you		they wish		that they go for judgement	
إِلَى الطَّاغُوتِ		وَقَدْ أُمِرُوا		أَنْ يَكْفُرُوا		بِهِ		it	
to Taghut (fake judges)		while surely they had been ordered		that they should reject		it			
وَيُرِيدُ الشَّيْطَانُ		أَنْ يُضِلَّهُمْ		ضَلَالًا		بَعِيدًا ﴿٦٦﴾		وَإِذَا قِيلَ	
but Satan wishes		to mislead them		misleading		far away		and when it is said	
لَهُمْ		تَعَالَوْا		إِلَى مَا أَنْزَلَ اللَّهُ		وَإِلَى الرَّسُولِ			
to them		come		to what Allah has sent down		and to the Messenger			
رَأَيْتَ الْمُنَافِقِينَ		يَصُدُّونَ عَنْكَ		صُدُّوًا ﴿٦٦﴾					
you see the hypocrites		turn away from you		(with) aversion					

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

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 أَحْسَنًا		
then they came to you	swearing by Allah		verily We wanted	only goodwill		
وَتَوْفِيقًا ﴿٦٢﴾	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 ﴿٦٣﴾	وَمَا أَرْسَلْنَا	مِنْ رَسُولٍ	إِلَّا	لِيُطَاعَ	
words	penetrating	and never We sent	a Messenger	but	that he is obeyed	
بِإِذْنِ اللَّهِ	وَلَوْ	أَنْتَهُمْ	إِذْ ظَلَمُوا	أَنْفُسَهُمْ		
by (the) Leave (of) Allah	and if	[that] they	when [they] wronged	themselves		
جَاءُوكَ	فَأَسْتَغْفِرُوا	اللَّهَ	وَأَسْتَغْفَرَ	لَهُمْ		
had come to you	and asked forgiveness (of) Allah		and asked forgiveness	for them		
الرَّسُولُ	لَوْ جَدُوا	اللَّهَ	تَوَابًا	رَّحِيمًا ﴿٦٤﴾		
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 ﴿٦٥﴾ وَلَوْ أَنَّا كُنْنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

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 أَنفُسِهِمْ	حَرَجًا
rose (disputes) between them	then	they find not	in themselves	anguish
مِمَّا قَضَيْتَ	وَيَسْلِمُوا تَسْلِيمًا ﴿٦٥﴾		وَلَوْ	
on what you have decided	and submit (accept with full) submission		and if	
أَنَا كُنَبَا	عَلَيْهِمْ	أَنْ أَقْتُلُوا أَنفُسَكُمْ	أَوْ أَخْرَجُوا	
[that] We had enjoined	upon them	that kill yourselves	or leave	
مِنْ دِيَارِكُمْ	مَا فَعَلُوهُ	إِلَّا قَلِيلٌ	مِنْهُمْ	
[from] your homes	they would not have done it	except very few	of them	
وَلَوْ	أَنَّهُمْ فَعَلُوا	مَا يُوعَظُونَ	بِهِ	
and if	[that] they had done	what they were admonished	of it	
لَكَانَ خَيْرًا	لَهُمْ	وَأَشَدَّ	تَثْبِيْتًا ﴿٦٦﴾	
surely it would have been better	for them	and (would have) added	(to their) firmness	

وَإِذَا لَاتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَهُمْ 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	لَأَتَيْنَهُمْ	مِّن لَّدُنَّا	أَجْرًا	عَظِيمًا
and then	surely We would have given them	from Ourselves	a reward	great
وَلَهَدَيْنَهُمْ		صِرَاطًا	مُّسْتَقِيمًا	
and surely We would have guided them		(to the) Way	Straight	
وَمَن يُطِيعِ اللَّهَ	وَالرَّسُولَ	فَأُولَئِكَ	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	
وَالشُّهَدَاءِ	وَالصَّالِحِينَ	وَحَسَنَ أُولَئِكَ		رَفِيقًا
and the martyrs	and the righteous	and how excellent (are) those		companions
ذَلِكَ	الْفَضْلُ مِنَ اللَّهِ	وَكفَى	بِاللَّهِ	عَلِيمًا
that	(is) the bounty from Allah	and suffices	Allah	(as) All-Knower

يَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَن لَّيَبْطِئَنَّ فَإِن أَصَابَتْكُمْ مُّصِيبَةٌ قَال قَدَأْنَعَمَ اللَّهُ عَلَيَّ إِذ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِن أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن 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).”

فَأَنْفِرُوا ثُبَاتٍ	خُذُوا حِذْرَكُمْ	الَّذِينَ آمَنُوا	يَأَيُّهَا
and advance in groups	take your precautions	who believe	O (you)
لَمَنْ لَّيَّبَطَنَّ	مِنْكُمْ	وَإِنَّ	أَوْ أَنْفِرُوا جَمِيعًا ﴿٧١﴾
surely (he) who lags behind	among you (is)	and indeed	or advance all together
أَنْعَمَ اللَّهُ عَلَيَّ	قَالَ قَدْ	مُصِيبَةٌ	فَإِنْ أَصَابَتْكُمْ
Allah bestowed (His) Blessings upon me	he said indeed	a calamity	then if befell you
وَلِئِنْ أَصَابَكُمْ	شَهِيدًا ﴿٧٢﴾	مَعَهُمْ	إِذْ لَمْ أَكُنْ
and if befell you	present	with them	when I was not
لَمْ تَكُنْ بَيْنَكُمْ	كَأَنَّ	لَيَقُولَنَّ	فَضْلٌ مِّنْ اللَّهِ
there had not been between you	as if	he would surely say	(the) bounty from Allah
مَعَهُمْ	يَلَيْتَنِي كُنْتُ	مَوَدَّةً	وَبَيْنَهُ
with them	would that I had been	an affection	and between him
عَظِيمًا ﴿٧٣﴾	فَأَفُوزَ فَوْزًا		
great	then I should have achieved a success		

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 مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ 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 نُؤْتِيهِ	أَجْرًا	عَظِيمًا ﴿٧٤﴾	
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	وَالْوِلْدَانَ	الَّذِينَ يَقُولُونَ
and (for) weak (and oppressed)	among men	and women	and children	who say
رَبَّنَا	أَخْرِجْنَا	مِنْ هَذِهِ الْقَرْيَةِ	الظَّالِمِ	أَهْلِهَا
our Lord	bring us out	of this town	(are) oppressors	whose people
لَنَا	مِنْ لَدُنْكَ	وَلِيًّا	وَأَجْعَلْ	لَنَا
for us	from Yourself	a protector	and appoint	for us
			نَصِيرًا ﴿٧٥﴾	مِنْ لَدُنْكَ
			a helper	from Yourself

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 كُنِبَ عَلَيْهِمُ الْفِتْنَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشِيَةِ اللَّهِ أَوْ أَشَدَّ خَشِيَةً وَقَالُوا رَبَّنَا لِمَ كُنِبْتَ عَلَيْنَا الْفِتْنَالُ لَوْلَا أَخْرَجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ 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 *Fatīla* (a scaly 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 أَوْلِيَاءَهُ		الطَّاغُوتِ	يُقَاتِلُونَ فِي سَبِيلِ	
(of) Satan	so fight you (against the) friends		(of) Taghut (Satan)	fight in (the) way	
إِلَى الَّذِينَ	أَلَمْ تَرَ	كَانَ ضَعِيفًا	الشَّيْطَانِ	إِنَّ كَيْدَ	
[to] those	(have) you not seen?	is weak	(of) Satan	indeed (the) strategy	
وَأَقِيمُوا الصَّلَاةَ		كُفُّوا أَيْدِيَكُمْ		قِيلَ لَهُمْ	
and establish the prayer		hold back your hands		(when) it was said to them	
فَرِيقٌ	إِذَا	الْفِتَالِ	كُنِبَ عَلَيْهِمْ	فَلَمَّا	وَأَتُوا الزَّكَاةَ
a group	then	the fighting	was enjoined upon them	but when	and pay the Zakat
وَقَالُوا رَبَّنَا		خَشِيَةَ	أَوْ أَشَدَّ	كَخَشِيَةِ اللَّهِ	يَخْشَوْنَ النَّاسَ
and they said our Lord		fear	or (even) greater	as (they) fear Allah	fear men of them
لَوْلَا أَخَّرْنَا		الْفِتَالِ	عَلَيْنَا	لِمَ كُنِبْتَ	
why (did) not you defer (it for) us		the fighting	on us	why have You ordained	
وَالْآخِرَةَ	قَلِيلٌ	الدُّنْيَا	قُلْ مَنْعٌ	قَرِيبٌ	إِلَى أَجَلٍ
and the Hereafter	(is) little	(of) this world	say enjoyment	close	for (another) period
فَنِيلاً	وَلَا تُظْلَمُونَ		لِمَنْ أَنْتَقَى	خَيْرٌ	
(in) the least	and you shall not be wronged		for whoever fears (Allah)	(is far) better	

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	
and if happens to them	a good	they say this	(is) from Allah	and if befalls them	
سَيِّئَةٌ	يَقُولُوا هَذِهِ	مِنْ عِنْدِكَ	قُلْ كُلٌّ	مِنْ عِنْدِ اللَّهِ	فَمَالِ هَؤُلَاءِ
an evil	they say this	(is) from you	say all	(is) from Allah	so what (is wrong) with these
الْقَوْمِ	لَا يَكَادُونَ	يَفْقَهُونَ حَدِيثًا	مَا	أَصَابَكَ	
people	they (do) not seem	to understand any word	whatever	happened to you	
مِنْ حَسَنَةٍ	فَمِنَ اللَّهِ	وَمَا	أَصَابَكَ	مِنْ سَيِّئَةٍ	فَمِنَ نَفْسِكَ
of good	[so] (is) from Allah	and whatever	befell you	of evil	[so] (is) from yourself
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 حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ

وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ 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 يُطِيعُ	الرَّسُولَ	فَقَدْ أَطَاعَ اللَّهَ	وَمَنْ تَوَلَّى
(he) who obeys	the Messenger	so indeed has obeyed Allah	and who turned away
فَمَا أَرْسَلْنَاكَ	عَلَيْهِمْ	حَفِيظًا	وَيَقُولُونَ طَاعَةٌ
then We have not sent you	over them	(as) a keeper	and they say (we pledge) obedience
فَإِذَا بَرَّرُوا	مِنْ عِنْدِكَ	بَيْتَ طَائِفَةٍ	غَيْرِ
but when they leave	[from] you	a group plan by night	of them
الَّذِي تَقُولُ	وَاللَّهُ يَكْتُبُ	مَا يُبَيِّنُونَ	فَأَعْرِضْ عَنْهُمْ
what you say	and Allah records	what they plan by night	so turn away from them
وَتَوَكَّلْ	عَلَى اللَّهِ	وَكَفَى	وَكَيْلًا
and put your trust	in Allah	and suffices	(as) a Trustee
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	اِخْتِلَافًا	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 تَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَنْلْ فِي سَبِيلِ اللَّهِ لَا تَكْفُفُ إِلَّا نَفْسَكَ وَحَرِّضِ  
 الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

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

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	وَإِلَىٰ أُولِي 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	وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ		
from them	and had not (there) been (the) Bounty (of) Allah	on you	and His Mercy		
لَا تَبَعْتُمْ الشَّيْطَانَ	إِلَّا قَلِيلًا ﴿٨٣﴾	فَقَنْلْ	فِي سَبِيلِ اللَّهِ		
certainly you would have followed Satan	but a few	so fight	in (the) Way (of) Allah		
لَا تَكْفُفُ	إِلَّا نَفْسَكَ	وَحَرِّضِ الْمُؤْمِنِينَ	عَسَى اللَّهُ أَنْ		
you are not accountable	but (for) yourself	and rouse the believers	it may be that Allah		
يَكْفِيَ بَأْسَ	الَّذِينَ كَفَرُوا	وَاللَّهُ أَشَدُّ	بَأْسًا		
restrain (the) evil	(of) those who disbelieved	and Allah (is) Stronger	(in) might		
	وَأَشَدُّ	تَنْكِيلًا ﴿٨٤﴾			
	and Stronger	(in) punishing			

مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتِنًا ﴿٨٥﴾ وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَمِحُوا بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ 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 Hurwa* (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	شَفَعَةً	حَسَنَةً	يَكُنْ لَهُ
whosoever intercedes	an intercession	(for) a good	he shall have [for him]
نَصِيبٌ	مِّنْهَا	وَمَنْ يَشْفَعْ	شَفَعَةً
a share	of it	and whosoever intercedes	an intercession
سَيِّئَةً	كِفْلٌ	مِّنْهَا	وَكَانَ اللَّهُ
(for) an evil	a burden	of it	and Allah is
بِأَحْسَنِ	عَلَى كُلِّ	شَيْءٍ	يَكُنْ لَهُ
with better	over every	thing	he shall have [for him]
مُّقْتِنًا ﴿٨٥﴾	وَإِذَا حُيِّتُمْ	بِنَحِيَةٍ	فَمِحُوا
Reckoner	and when you are greeted	with a greeting	then you greet
مِنْهَا	أَوْ رُدُّوهَا	إِنَّ اللَّهَ كَانَ	عَلَى كُلِّ
than that	or return it (equally)	indeed Allah is	over every
اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لِيَجْمَعَنَّكُمْ
Allah	(there is) no god	but He	He would certainly gather you together
إِلَى يَوْمِ	الْقِيَامَةِ	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 فِتْنَيْنِ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ 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 وُليًا 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 *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allāh (to Muhammad ﷺ). But if they turn back (from Islam), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

فَمَا		لَكُمْ		فِي الْمُنَافِقِينَ	
then what (is the matter)		with you		regarding the hypocrites	
فِتْنَيْنِ		وَاللَّهُ أَرَكْسَهُمْ		بِمَا كَسَبُوا	
(that you have become) two parties		while Allah cast them back		for what they earned	
أَتُرِيدُونَ		أَنْ تَهْدُوا		مَنْ أَضَلَّ اللَّهُ	
(do) you want?		that you guide		whom Allah has let go astray	
وَمَنْ يُضِلِّ اللَّهُ		فَلَنْ تَجِدَ لَهُ		سَبِيلًا ﴿٨٨﴾	
and whom Allah lets go astray		then you will never find		for him	
وَدُّوا		كَمَا كَفَرُوا		فَتَكُونُونَ سَوَاءً	
they wish		as they disbelieve		and you become alike (equal)	
فَلَا تَتَّخِذُوا		أَوْلِيَاءَ		حَتَّىٰ يَهَاجِرُوا	
so you take not		friends		till they emigrate	
فِي سَبِيلِ اللَّهِ		مِنْهُمْ		فِي سَبِيلِ اللَّهِ	
in (the) Way (of) Allah		from them		in (the) Way (of) Allah	
فَإِنْ تَوَلَّوْا		فَخُذُوهُمْ		وَأَقْتُلُوهُمْ	
but if they turn back		then seize them		and kill them	
وَجَدْتُمُوهُمْ		حَيْثُ		وَجَدْتُمُوهُمْ	
you find them		wherever		you find them	

وَلَا نَصِيرًا ﴿٨٩﴾	وَلِيًّا	مِنْهُمْ	وَلَا تَتَّخِذُوا
nor a helper	a friend	from them	and you take neither

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ أَلْسَلَّمْ 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 يُقَاتِلُوكُمْ	أَوْ يُقَاتِلُوا قَوْمَهُمْ	لَوْ شَاءَ اللَّهُ
or (those who) come to you	restraining their breasts	that they fight you	or they fight their people	and had Allah willed
إِنِ اعْتَزَلُوكُمْ	فَلَقَاتِلُوكُمْ	عَلَيْكُمْ	فَلَمْ يُقَاتِلُوكُمْ	وَالْقَوَا
so if they withdraw from you	and indeed they would have fought you	over you	and fight not against you	and offer
فَمَا جَعَلَ اللَّهُ	إِلَيْكُمْ	أَلْسَلَّمْ	لَكُمْ	عَلَيْهِمْ
then Allah has not made	[to] you	peace	for you	against them
سَبِيلًا ﴿٩٠﴾	سَبِيلًا	سَبِيلًا	سَبِيلًا	سَبِيلًا
a way	a way	a way	a way	a way

سَتَجِدُونَ عَآخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَارَدُوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيَلْقُوا إِلَيْكُمْ أَلْسَلَّمْ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ

حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ﴿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 ءَاخِرِينَ		يُرِيدُونَ		أَنْ يَأْمَنُواكُمْ	
you will find others		who wish		that they be secure from you	
وَيَأْمَنُوا قَوْمَهُمْ		كُلَّمَا		رُدُّوهُ إِلَى الْفِتْنَةِ	
and they be secure from their people		whenever		they are returned to a temptation	
أَرْكَسُوا فِيهَا		لَمْ يَعْزِلُواكُمْ		وَيَلْقُوا	
they plunge into it		they withdraw not from you		and offer (not) [to] you	
وَيَكْفُوا أَيْدِيَهُمْ		فَخَذُوهُمْ		وَأَقْتُلُوهُمْ	
and they hold (not) their hands		then seize them		and kill them wherever	
وَأُولَئِكَ		جَعَلْنَا لَكُمْ		سُلْطٰنًا	
and those (people)		We have made for you		a sanction	
		عَلَيْهِمْ		مُبِينًا ﴿٩١﴾	
		against them		clear	

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ 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	وَدِيَةً	إِلَّا
(of) a slave	believing	and blood-money	except
إِلَىٰ أَهْلِهِ	مُسْلَمَةً	عَدُوًّا	لَكُمْ
to his family	be paid	enemy	to you
أَنْ يَصَدَّقُوا	فَإِنْ كَانَتْ	مِنْ قَوْمٍ	وَهُوَ
that they remit (it) as a charity	and if he is	from people	and he
مُؤْمِنٌ	فَتَحْرِيرُهُ	رَقَبَةً	مُؤْمِنَةً
(is) a believer	then freedom	(of) a slave	believing
بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَةٌ
between you	and between them	(is) a covenant	then blood-money
إِلَىٰ أَهْلِهِ	وَتَحْرِيرُهُ	رَقَبَةً	مُؤْمِنَةً
to his family	and freedom	(of) a slave	believing
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 يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ

فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا  
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ  
كُنْتُمْ مِنْ قَبْلُ فَمَنْ بَرَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا  
تَعْمَلُونَ خَبِيرًا ﴿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 ﴿٩٤﴾	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا
and He has prepared	for him	a punishment	great (severe)	who believe
إِذَا ضَرَبْتُمْ	فِي سَبِيلِ اللَّهِ	فَتَبَيَّنُوا	وَلَا تَقُولُوا	
when you go forth (to fight)	in (the) Way (of) Allah	so discern	and (do) not say	
لِمَنْ أَلْقَى	إِلَيْكُمْ	السَّلَامَ	لَسْتَ مُؤْمِنًا	
to whoever offers	[to] you	greetings of peace	you are not a believer	
تَبْتَغُونَ عَرَضَ	الْحَيَاةِ	الدُّنْيَا	فَعِنْدَ اللَّهِ	مَغَانِمٌ كَثِيرَةٌ
seeking advantage	(of) the life	(of) this world	then Allah has	abundant booties
كَذَلِكَ	كُنْتُمْ مِنْ قَبْلُ	فَمَنْ بَرَّ اللَّهُ	عَلَيْكُمْ	فَتَبَيَّنُوا
thus	you were before	then Allah graded	upon you	so discern

إِنَّ اللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾
certainly Allah is	Well-Aware of what you do

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 ﴿٩٥﴾

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 ﴿٩٥﴾
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 وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَيْسْتَطِيعُونَ 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	ظَالِمِي	
Most Merciful	verily those	whom caused death	the angels	(while) they are wronging	
أَنْفُسِهِمْ	قَالُوا	فِيمَ كُنْتُمْ	قَالُوا	كُنَّا مُسْتَضْعَفِينَ	
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)		
فَنَاهَجِرُوا	فِيهَا	فَأُولَئِكَ	مَأْوَنَهُمْ	جَهَنَّمَ	
so you emigrate	in it	so those (people)	their abode	(is) Hell	
وَسَاءَتْ مَصِيرًا ﴿٩٧﴾	إِلَّا الْمُسْتَضْعَفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ		
and what an evil destination (it is)	except the oppressed ones	from men	and women		
وَأَوْلَادٍ	لَا يَسْتَطِيعُونَ	حِيلَةً	وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾		
and children	who can not devise	a plan	and they (can) not direct (their) way		

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا غَفُورًا ﴿٩٦﴾ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَغْمًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٧﴾ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا

## لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

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

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

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتَقِمَ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا

أَسْلِحْتَهُمْ<sup>ط</sup> فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَّرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَى  
لَمْ يَصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحْتَهُمْ<sup>ط</sup> وَدَّ الَّذِينَ كَفَرُوا لَوْ  
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ  
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ<sup>وَص</sup>  
وَأَخُذُوا 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.

وَأِذَا كُنْتَ	فِيهِمْ	فَأَقَمْتَ	لَهُمْ	الصَّلَاةَ	فَلَنْتُمْ	طَائِفَةً
and when you are	among them	and you lead	them	(in) prayer	so let stand	a group
مِنْهُمْ	مَعَكَ	وَلْيَأْخُذُوا	أَسْلِحَتَهُمْ <sup>ط</sup>	فَإِذَا سَجَدُوا		
of them	with you	and let them take	their arms	and when they have	prostrated	
فَلْيَكُونُوا	مِنْ وَّرَائِكُمْ	وَلَتَأْتِ	طَائِفَةٌ	أُخْرَى		
then let them be	in your rear	and let come up	a group	other		
لَمْ يَصَلُّوا	فَلْيُصَلُّوا	مَعَكَ	وَلْيَأْخُذُوا	حِذْرَهُمْ		
who has not (yet) prayed	and let them pray with you	and let them take	their precaution			
وَأَسْلِحَتَهُمْ <sup>ط</sup>	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	مِنْ مَطَرٍ
but (there is) no blame	on you	if	was with you	inconvenience	due to rain
أَوْ كُنْتُمْ مَرْضَىٰ	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	مُهِينًا		
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	فَإِذَا اطْمَأْنَنْتُمْ	وَعَلَىٰ جُنُوبِكُمْ		
and when you have finished	the prayer	and when you are secure	and (lying) on your sides		
وَعَلَىٰ جُنُوبِكُمْ	فَإِذَا اطْمَأْنَنْتُمْ	فَأَقِيمُوا الصَّلَاةَ	وَلَا تَهِنُوا		
and (lying) on your sides	and when you are secure	then offer the prayer	and (do) not be weak		
إِنَّ الصَّلَاةَ	كَانَتْ عَلَى الْمُؤْمِنِينَ	كِتَابًا	مَّوْقُوتًا		
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	مِنَ 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﴾ وَأَسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن 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	وَأَسْتَغْفِرِ اللَّهَ
and [you] be not	for the treacherous	a pleader	and seek forgiveness (of) Allah
إِنَّ اللَّهَ كَانَ	غَفُورًا	رَحِيمًا	وَلَا تُجَادِلْ
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	أَثِيمًا ﴿١٠٧﴾	يَسْتَخْفُونَ مِنَ النَّاسِ	وَلَا يَسْتَخْفُونَ
is treacherous	(and) sinful	they may hide from people	but they (can) not hide
مِنْ اللَّهِ	وَهُوَ	إِذْ يُبَيِّتُونَ	مَا لَا يَرْضَى
from Allah	as He	when they plot by night	what He (does) not approve
مِنَ الْقَوْلِ	وَكَانَ اللَّهُ	بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾	
of words	and Allah is	Encompasser of what they do	

هَآأَنْتُمْ هَآؤُلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيْلًا ﴿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.

هَآأَنْتُمْ	هَآؤُلَآءِ جَدَلْتُمْ	عَنْهُمْ	فِي الْحَيَوةِ	الدُّنْيَا
Lo! you	(are) those who argued	for them	in the life	(of) this world
فَمَنْ يُجَادِلُ اللَّهَ	عَنْهُمْ	يَوْمَ	الْقِيَمَةِ	
but who shall argue (with) Allah	for them	(on the) Day	(of) Resurrection	
أَمْ مَنْ يَكُونُ	عَلَيْهِمْ	وَكِيْلًا ﴿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	(of) Allah	he will find Allah	All-Forgiving	

رَحِيمًا ﴿١١٠﴾	وَمَنْ يَكْسِبْ	إِثْمًا	فَإِنَّمَا يَكْسِبُهُ
Most Merciful	and whoever earns (commits)	a sin	then only he earns it
عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا ﴿١١١﴾
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 لَهَمَّت طَّائِفَةٌ 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 ownelves, 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	وَإِثْمًا	مُّبِينًا ﴿١١٢﴾		
then indeed he burdened (himself) with false charge	and a sin	manifest		
وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ		
and had (it) not been for (the) Grace (of) Allah	upon you	and His Mercy		
لَهَمَّت طَّائِفَةٌ	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 مِّن 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 وَنُصَلِّهِ ۖ 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	مِّن 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	مِن بَعْدِ مَا		
great	and whosoever	opposes the Messenger	after		

سَبِيلِ	وَيَتَّبِعْ غَيْرَ	الْهُدَى	نُبِينَ لَهُ
(the) way	and follows other than	the guidance	had become clear to him
وَنُصَلِّهِ	مَا تَوَلَّى	نُورَهُ	الْمُؤْمِنِينَ
and We will burn him	what he has turned	We will turn him to	(of) the believers
لَا يَغْفِرُ	إِنَّ اللَّهَ	وَسَاءَتْ مَصِيرًا ﴿١١٥﴾	جَهَنَّمَ
(does) not forgive	verily Allah	and what an evil destination (it is)	(in) Hell
دُونَ	مَا	وَيَغْفِرُ	بِهِ
(is) other than	what	but He forgives	with Him
بِاللَّهِ	وَمَنْ يُشْرِكْ	لِمَنْ يَشَاءُ	ذَلِكَ
with Allah	and who associates others	to whom He wills	that
	بَعِيدًا ﴿١١٦﴾	ضَلَلًا	فَقَدْ ضَلَّ
	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 ضَلَّتْهُمْ وَلَا مَنِيَّتْهُمْ وَلَا مَرَّتْهُمْ فَلِيَبْتِئَنَّ آذَانَ الْعِبَادِ الْأَنْعَامِ وَلَا مَرَّتْهُمْ فَلِيَغَيِّرَنَّ 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 أَخَذَنَّ مِنْ عِبَادِكَ	وَقَالَ	لَعَنَهُ اللَّهُ	﴿١١٧﴾	الْأَشْيَاطَانَا مَرِيدًا
I will surely take of Your slaves	and he said	Allah cursed him	rebellious	but Satan
وَلَا أَضِلُّهُمْ		﴿١١٨﴾	مَفْرُوضًا	نَصِيبًا
and verily I will mislead them		appointed		a portion
وَلَا مَرَّتَهُمْ		وَلَا أُمْنِيَّتَهُمْ		
and certainly I will order them		and surely I will arouse (in) them false desires		
وَلَا مَرَّتَهُمْ		الْأَنْعَامِ		فَلْيَبْتِكُنَّ أَذَانًا
and indeed I will order them	(of) the cattle			so they will surely cut off (the) ears
الشَّيْطَانِ	وَمَنْ يَتَّخِذِ	فَلْيَغْيِرْ خَلْقَ اللَّهِ		
Satan	and whoever takes	so they will surely change (the) creation (of) Allah		
﴿١١٩﴾	مُيِّنًا	فَقَدْ خَسِرَ خُسْرَانًا	مِّن 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 مَا وَنَهُمْ جَهَنَّمَ  
وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ 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	مَا وَنَهُمْ
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	سَنُدْخِلُهُمْ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	
and did good deeds	We shall admit them	(to) Gardens	flowing under which	
الْأَنْهَارِ	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	أَهْلِ	الْكِتَابِ
neither by your desires	nor (by the) desires	(of the) people	(of) the Scripture

مَنْ يَعْمَلْ سُوًّا	يُجْزَى بِهِ	وَلَا يَجِدْ لَهُ	مِنْ دُونِ اللَّهِ
whoever does evil	shall be requited for it	and he will not find	besides Allah for him
وَلِيًّا	وَلَا نَصِيرًا ﴿١٢٣﴾	وَمَنْ يَعْمَلْ	مِنَ الصَّالِحَاتِ
any protector	and not any helper	and whoever does	[of the] good deeds
مِنْ ذَكَرٍ	أَوْ أَنْثَىٰ وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ يَدْخُلُونَ
from male	or female and he	(is) a believer	then these (people) would enter
الْجَنَّةِ	وَلَا يُظْلَمُونَ	نَقِيرًا ﴿١٢٤﴾	
Paradise	and they would not be wronged	(even) a speck on the back of a date-stone	
وَمَنْ	أَحْسَنُ	دِينًا	مِمَّنْ أَسْلَمَ
and who	(can be) better	(in) religion	than (he) who submitted
وَهُوَ	مُحْسِنٌ	وَاتَّبَعَ مِلَّةَ	إِبْرَاهِيمَ
and he	(is) righteous	and followed (the) religion	(of) Abraham
		خَلِيلًا ﴿١٢٥﴾	
		(as) a friend	and Allah took Abraham

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾  
 وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي  
 الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تَوْتُوهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ  
 وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفَعَّلُوا مِنْ  
 خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

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

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

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
بِكُلِّ 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 تُوْتُونَهُنَّ	مَا كُنِبَ	لَهُنَّ
about orphan	whom girls	you give [them] not	what was ordained	for them
وَتَرَعْبُونَ	أَنْ تَنْكِحُوهُنَّ	وَالْمُسْتَضْعَفِينَ	مِنَ الْوِلْدَانِ	
and you desire	that you marry them	and weak (and helpless)	among children	
وَأَنْ تَقُومُوا	لِلْيَتَامَى	بِالْقِسْطِ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ
and that you stand	for orphans	with justice	and whatever you do	of good
فَإِنَّ اللَّهَ كَانَ		بِهِ عَالِمًا		
then indeed Allah is		All-Knowing of it		

وَإِنْ أَمْرًا 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 فَتَدْرُوهَا كَالْمَعْلَقَةِ 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.

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

وَإِنْ يَنْفَرَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ، وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٦﴾ وَاللَّهُ 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 ﴿١٣٦﴾

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.

وَإِنْ يَنْفَرَا	يُعِينُ اللَّهُ كُلًّا	مِّنْ سَعَتِهِ ٤	وَكَانَ اللَّهُ
and if they (two) separate	Allah will make independent all	from His bounty	and Allah is
وَإِسْعًا	وَلِلَّهِ مَا	فِي السَّمَوَاتِ	حَكِيمًا ﴿١٣١﴾
All-Bounteous	and to Allah (belongs) whatever	(is) in the heavens	All-Wise
وَمَا	فِي الْأَرْضِ ٥	وَلَقَدْ وَصَّيْنَا الَّذِينَ	
and whatever	(is) in the earth	and verily We had advised those who	
أَوْتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ	وَإِيَّاكُمْ	أَنْ اتَّقُوا اللَّهَ ٦
were given the Scripture	before you	and (to) you	that you fear Allah
وَإِنْ تَكْفُرُوا	فَإِنَّ	لِلَّهِ مَا	فِي السَّمَوَاتِ
and if you disbelieve	then verily	to Allah (belongs) what	(is) in the heavens
وَمَا	فِي الْأَرْضِ ٥	وَكَانَ اللَّهُ	حَمِيدًا ﴿١٣٢﴾
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 ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ٧ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ٨ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ٩ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ١٠ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ١١ وَإِنْ تَلَوْا أَوْ تَعْرَضُوا ١٢ 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.

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

يَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِهِ ءَ  
وَالْكِتَابِ الَّذِي نَزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ ءَ وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ  
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا  
ثُمَّ كَفَرُوا ثُمَّ ءَزْدَادُوا 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.

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	ءَامِنُوا بِاللَّهِ	وَرَسُولِهِ ءَ	وَالْكِتَابِ
O (you)	who believe	believe in Allah	and His Messenger	and the Book
الَّذِي نَزَلَ	عَلَيَّ رَسُولِهِ ءَ	وَالْكِتَابِ	الَّذِي نَزَلَ	الَّذِي نَزَلَ
which He has sent down	to His Messenger	and the Scripture	which He sent down	which He sent down
مِن قَبْلُ	وَمَن يَكْفُرْ	بِاللَّهِ	وَمَلَائِكَتِهِ ءَ	وَكُتُبِهِ ءَ
before (him)	and whosoever disbelieves	in Allah	and His Angels	and His Books
وَرُسُلِهِ ءَ	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 ءَزْدَادُوا كُفْرًا	لَّمْ يَكُنِ اللَّهُ	لِيَغْفِرَ	هَمَّ	وَلَا
then increase (in their) disbelief	Allah will neither	forgive	them	nor
	لِيَهْدِيَهُمْ	سَبِيلًا ﴿١٣٧﴾		
	will guide them	(on the right) way		

بَشِيرِ الْمُنْفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ

الْمُؤْمِنِينَ أَيْبَنُّونَ 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 إِذًا مِثْلُهُمْ ۗ 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 يَتَّخِذُونَ
give to the hypocrites tidings	that for them	(is) a torment	painful	those who take
الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيَّبَنُّونَ 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	
آيَاتِ 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 إِذًا	مِثْلُهُمْ ۗ	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	



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

مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾  
يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ  
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾ إِنَّ الْمُنْفِقِينَ 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 *Auliyā'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves? 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

مُذَبَذَبِينَ	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﴾	يَتَأَيَّهَا	أَتُرِيدُونَ	أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾
and whom Allah sends astray	then you will never find	for him	a way	O (you)	(do) you wish?	that you give a proof against yourselves to Allah
الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَتُرِيدُونَ	أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾
who believe	take not the disbelievers	(as) allies	instead of	the believers	(do) you wish?	that you give a proof against yourselves to Allah
أَتُرِيدُونَ	أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾	لَهُ	سَبِيلًا ﴿١٤٣﴾	يَتَأَيَّهَا	أَتُرِيدُونَ	أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾
(do) you wish?	that you give a proof against yourselves to Allah	to Allah	a way	O (you)	(do) you wish?	that you give a proof against yourselves to Allah
إِنَّ الْمُنْفِقِينَ	فِي الدَّرَكِ	الْأَسْفَلِ	مِنَ النَّارِ	مُبِينًا ﴿١٤٤﴾	وَلَنْ تَجِدَ	لَهُمْ نَصِيرًا ﴿١٤٥﴾
verily the hypocrites	(will be) in depth	the lowest	of the Fire	clear	and you will never find	any helper for them
وَلَنْ تَجِدَ	لَهُمْ نَصِيرًا ﴿١٤٥﴾	وَلَنْ تَجِدَ	لَهُمْ نَصِيرًا ﴿١٤٥﴾	وَلَنْ تَجِدَ	لَهُمْ نَصِيرًا ﴿١٤٥﴾	وَلَنْ تَجِدَ
and you will never find	any helper for them	and you will never find	any helper for them	and you will never find	any helper for them	and you will never find

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ

مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن 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	فَأُولَئِكَ	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	إِن شَكَرْتُمْ	وَءَامَنْتُمْ
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	