

24. And also (prohibited are) those women who are already married except whom you rightfully possess (through wedlock). (This is) the decree of Allah upon you. And lawful to you are (all) beyond these, (provided) that you seek them (in marriage) with your wealth desiring chastity and not lust. So for whatever you benefit from them, give them their bridal due as an obligation. And there is no sin on you concerning what you mutually agree to, beyond the obligation. Indeed, Allah is All-Knowing, All-Wise.

وَالْمُحْصَنَاتُ	مِنَ النِّسَاءِ	إِلَّا مَا									
whom	except	the women	of	And (prohibited are) the ones who are married							
مَلَكَتْ أَيْمَانَكُمْ	كَتَبَ اللَّهُ	عَلَيْكُمْ	وَأُحِلَّ	لَكُمْ							
to you	And are lawful	upon you.	Decree of Allah	you rightfully possess.							
مَا وَرَاءَ ذَلِكَ	أَنْ تَبْتَغُوا	بِأَمْوَالِكُمْ	مُحْصِنِينَ	غَيْرَ							
not	desiring to be chaste	with your wealth	you seek	that	that;	(is) beyond	what				
مُسْفِحِينَ	فَمَا اسْتَمْتَعْتُمْ	بِهِ	مِمَّنْ	فَاتُوهُنَّ							
so you give them	from them,	of it	you benefit[ed]	So what	(to be) lustful.						
أُجُورَهُنَّ	فَرِيضَةً	وَلَا	جُنَاحَ	عَلَيْكُمْ	فِيهَا						
concerning what	on you	sin	And (there is) no	(as) an obligation.	their bridal due						
تَرْضَيْتُمْ	بِهِ	مِنْ بَعْدِ	الْفَرِيضَةِ	إِنَّ	اللَّهَ	كَانَ					
is	Allah	Indeed,	the obligation.	beyond	of it	you mutually agree					
عَلِيًّا	حَكِيمًا	وَمَنْ	لَمْ	يَسْتَطِعْ	مِنْكُمْ						
among you - able to	(is) not	And whoever	24	All-Wise.	All-Knowing,						
طَوَّلًا	أَنْ يَنْكِحَ	الْمُحْصَنَاتِ	الْمُؤْمِنَاتِ	فَبِنِ							
then (marry) from	[the] believing women	the free chaste	to marry	afford							
مَا مَلَكَتْ أَيْمَانَكُمْ	مِنْ فِتْيَانِكُمُ	الْمُؤْمِنَاتِ	وَاللَّهُ								
And Allah	(of) the believers.	your girls -	of	your right hands	possess[ed] what						
أَعْلَمُ	بِأَيْمَانِكُمْ	بَعْضُكُمْ	مِنْ	بَعْضٍ	فَأَنْكِحُوهُنَّ						
So marry them	(one) another.	(are) from	You	about your faith.	knows best						
بِإِذْنِ	أَهْلِهِنَّ	وَأْتُوهُنَّ	أُجُورَهُنَّ	بِالْمَعْرُوفِ							
in a fair manner.	their bridal due	and give them	(of) their family	with (the) permission							
مُحْصَنَاتٍ	غَيْرِ	مُسْفِحَاتٍ	وَلَا	مُتَّخِذَاتِ							
those who take	and not	those who commit immorality	not	(They should be) chaste							
أَحْدَانٍ	فَإِذَا	أُحْصِنَ	فَإِنْ	أَتَيْنَ	بِفَاحِشَةٍ						
adultery	they commit	and if	they are married	Then when	secret lovers.						
فَعَلَيْهِنَّ	نِصْفُ	مَا عَلَى	الْمُحْصَنَاتِ	مِنَ	العَذَابِ						
the punishment.	of	the free chaste women	(is) on	(of) what	(is) half	then for them					
ذَلِكَ	لِمَنْ	خَشِيَ	الْعَنْتَ	مِنْكُمْ	وَأَنْ	تَصْبِرُوا					
you be patient	and that	among you	committing sin	fears	(is) for whoever	That					

25. And whoever among you is not able to marry free chaste believing women, then (marry) from those whom your right hands possess of believing slave girls. And Allah knows all about your faith. You (believers) are of one another. So marry them with the permission of their family and give them their bridal due in a fair manner, they being chaste, not committing immorality or taking secret lovers. Then if after marriage they commit adultery, then their punishment is half of that which is prescribed for free chaste women. This is for him among you who fears committing sin, but to be patient

خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾ يُرِيدُ اللَّهُ	Allah wishes	25	Most Merciful.	(is) Oft-Forgiving,	And Allah	for you.	(is) better
لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ	before you	(of) those	(to) ways	and to guide you	to you	to make clear	
وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾	26	All-Wise.	(is) All-Knowing,	And Allah	from you.	and (to) accept repentance	
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ	those who	but wish	from you,	accept repentance	to	wishes	And Allah
يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾	27	great.	(into) a deviation	you deviate -	that	the passions	follow
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُقِّقَ الْإِنْسَانَ ضَعِيفًا	weak.	the mankind	and was created	for you;	lighten	to	Allah wishes
﴿٢٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ	your wealth	eat	(Do) not	believe[d]!	who	O you	28
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ	mutual consent	on	business	(there) be that	But	unjustly.	between yourselves
مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ	to you	is	Allah	Indeed,	yourselves.	kill	And (do) not among you.
رَاحِبًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا	and injustice,	(in) aggression	that	does	And whoever	29	Most Merciful.
فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا	easy.	Allah	for	And that is	(into) a Fire.	We (will) cast him	then soon
﴿٣٠﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ	from [it],	you are forbidden	(of) what	great (sins)	you avoid	If	30
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا	(to) an entrance	and We will admit you	your evil deeds	from you	We will remove		
كَرِيمًا ﴿٣١﴾ وَلَا تَتَسَوَّأْ مَا فَضَّلَ اللَّهُ بِهِ	[with it]	Allah (has) bestowed	what	covet	And (do) not	31	noble.
بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَتَسَبَوْا	they earned,	of what	(is) a share	For men	others.	over	some of you

﴿٢٥﴾ is better for you. And Allah is Oft-Forgiving, Most Merciful.

26. Allah wishes to make clear to you and to guide you to the ways of those who were before you and to accept your repentance. And Allah is All-Knowing, All-Wise.

27. Allah wishes to accept your repentance, but those who follow their passions wish that you deviate (into) a great deviation.

28. Allah wishes to lighten for you (your difficulties); and mankind was created weak.

29. O you who believe! Do not consume one another's wealth unjustly; instead do business with mutual consent. And do not kill yourselves. Indeed, Allah is Most Merciful to you.

30. And whoever does that in aggression and injustice, then soon We will cast him into a Fire. And that is easy for Allah.

31. If you avoid major sins, which you are forbidden, We will remove from you your evil deeds and We will admit you to a noble entrance.

32. And do not covet for that by which Allah has made some of you exceed others. For men is a share of what they have earned

and for women is a share of what they have earned. And ask Allah of His Bounty. Indeed, Allah is All-Knower of everything.

33. And for all, We have made heirs to what is left by their parents and relatives. And as to those whom your right hands pledged, give them their share. Indeed, Allah is a Witness over everything.

34. Men are protectors and maintainers of women because Allah has bestowed some of them over others and because they spend from their wealth. So the righteous women are obedient, guarding in the husbands absence what Allah orders them to guard. And those from whom who fear ill-conduct, then advise them, forsake them in bed, and set forth (the impending separation) to them. Then if they obey you, then seek no means against them. Indeed, Allah is Most High, Most Great.

35. And if you fear a breach between the two of them, then send an arbitrator from his family and an arbitrator from her family. If they both wish reconciliation, Allah will cause reconciliation between them. Indeed,

وَاللِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ وَسَأَلُوا اللَّهَ مِنْ							
of	Allah	And ask	they earned.	of what	(is) a share	and for women	
فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا							
All-Knower.	thing	of every	is	Allah	Indeed,	His Bounty.	
﴿٣٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ							
(by) the parents	(is) left	of what	heirs	We (have) made	And for all	32	
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ فَأَتَوْهُمْ							
then give them	your right hands -	pledged	And those whom	and the relatives.			
نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾							
33	a Witness.	thing	every	over	is	Allah	Indeed, their share.
الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ							
Allah (has) bestowed	because	the women	of	(are) protectors	[The] men		
بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِأَمْوَالِهِمْ							
their wealth.	from	they spend	and because	others	over	some of them	
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ							
in the unseen	guarding	(are) obedient,	So the righteous women				
بِأَمْرِ اللَّهِ حَافِظَاتٌ لِّمَا تَخَافُونَ							
you fear	And those (from) whom	Allah (orders) them to guard.	that which				
نُشُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ							
the bed	in	and forsake them	then advise them,	their ill-conduct			
وَاصْرِفُوهُنَّ فَإِنِ اطَّعْتُم فَلَا							
then (do) not	they obey you	Then if	and set forth to them / strike them.				
تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا							
Most Great.	Most High,	is	Allah	Indeed,	a way.	against them	seek
﴿٣٤﴾ وَإِن خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا							
then send	between (the) two of them,	a dissension	you fear	And if	34		
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا							
they both wish	If	her family.	from	and an arbitrator	his family	from	an arbitrator
إِصْلَاحًا يُّوقِ اللَّهُ بَيْنَهُمَا إِنَّ							
Indeed,	between both of them.	Allah will cause reconciliation	reconciliation,				

اللَّهُ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ وَعَابُدُوا اللَّهَ وَلَا							
And (do) not	Allah	And worship	35	All-Aware.	All-Knower,	is	Allah
تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ							
and with the relatives,	(do) good,	and to the parents	anything,	with Him	associate		
وَالْيَتَىٰ وَالسَّكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ							
and the neighbor	(who is) near,	and the neighbor	and the needy	and the orphans,			
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا							
and what	and the traveler	by your side	and the companion	(who is) farther away,			
مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن							
(the one) who	love	(does) not	Allah	Indeed,	your right hands.	possess[ed]	
كَانَ مُخْتَالًا فَخُورًا ۗ ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ							
and order	are stingy	Those who	36	(and) [a] boastful.	[a] proud	is	
النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ							
Allah (has) given them	what	and hide	[of] stinginess	the people			
مِّنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا							
a punishment	for the disbelievers	and We (have) prepared	His Bounty -	of			
مُهِينًا ﴿٣٧﴾ وَالَّذِينَ يَبْفِقُونَ أَمْوَالَهُمْ رَائًا							
to be seen	their wealth	spend	And those who	37	humiliating.		
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ							
the Last,	in the Day	and not i n Allah	they believe	and not	(by) the people		
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ							
then evil	(as) companion -	for him	the Shaitaan	has	and whoever		
قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا							
they believed	if	(is) against them	And what	38	(is he as) a companion.		
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ							
Allah (has) provided them?	from what	and spent	the Last	and the Day	in Allah		
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ اللَّهَ لَا							
(does) not	Allah	Indeed,	39	All-Knower.	about them	And Allah is	
يُظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا							
He doubles it	a good	there is	And if	(of) an atom.	(as much as) weight	wrong	

Allah is All-Knower, All-Aware.

36. And worship Allah and do not associate anything with Him, and do good to parents, relatives, orphans, needy, the neighbor who is near, the neighbor who is farther away, the companion by your side, the traveler and those whom your right hands possess. Indeed, Allah does not love those who are proud and boastful.

37. Those who are stingy and enjoin upon (other) people stinginess and hide what Allah has given them of His Bounty - and We have prepared for the disbelievers a humiliating punishment.

38. And those who spend their wealth to be seen by people and do not believe in Allah and the Last Day. And whoever has Shaitaan as a companion, then evil is he as a companion.

39. And what (harm would come) upon them if they believed in Allah and the Last Day and spend from what Allah has provided them? And Allah is All-Knower about them.

40. Indeed, Allah does not wrong (even as much as) an atom's weight. And if there is a good (deed) He doubles it

and gives from **Himself** a great reward.

41. So how (will it be) when **We** bring from every nation a witness and **We** bring you as a witness against these people.

وَيُؤْتِ مَنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾	فَكَيْفَ	إِذَا
when	So how (will it be)	40
great.	a reward	near Him
from	and gives	

جِنًا مِنْ كُلِّ أُمَّةٍ شَهِيدٍ	وَجِئْنَا بِكَ عَلَى
against	you
and We bring	a witness
nation	every
from	We bring

42. And on that Day those who disbelieved and disobeyed the Messenger will wish that the earth was leveled with them. But they will not (be able) to hide any statement from Allah.

هَؤُلَاءِ شَهِيدًا ﴿٤١﴾	يَوْمَئِذٍ	يَوَدُّ الَّذِينَ كَفَرُوا
disbelieved	those who	will wish
(On) that Day	41	(as) a witness.
these (people)		

وَعَصُوا الرَّسُولَ	لَوْ تَسَوَّى بِهِمُ الْأَرْضُ وَلَا
and not	the earth
with them	was leveled
if	the Messenger
and disobeyed	

يَكْتُمُونَ	اللَّهُ	حَدِيثًا	يَا أَيُّهَا الَّذِينَ
who	O you	42	(any) statement.
(from) Allah	they will (be able to) hide		

43. O you who believe! Do not approach prayer while you are intoxicated until you know what you are saying or (when you are) impure, except (when) passing through a way, until you have bathed. And if you are ill or on a journey or one of you comes from the toilet or you have touched women and you do not find water, then do *tayammum* with clean earth and wipe over your faces and your hands. Indeed, Allah is Oft-Pardoning, Oft-Forgiving.

أَمِنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَى حَتَّى						
until	(are) intoxicated	while you	the prayer	go near	(Do) not	believe[d]!

تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي						
(when) passing	except	(when you are) impure	and not	you are saying	what	you know

سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ								
a journey	on	or	ill	you are	And if	you have bathed.	until	(through) a way

أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَسْتُمْ	النِّسَاءِ							
the women	you have touched	or	the toilet,	from	of you	one	came	or

فَلَمْ تَجِدُوا مَاءً فَتَيَسَّؤُوا صَعِيدًا طَيِّبًا فَامْسَحُوا						
and wipe (with it)	clean	(with) earth	then do tayammum	water,	you find	and not

بُيُوتَهُمْ وَأَيْدِيَهُمْ إِنْ اللَّهُ كَانَ عَفُوًّا غَفُورًا						
Oft-Forgiving.	Oft-Pardoning.	is	Allah	Indeed,	and your hands.	your faces

44. Did you not see those who were given a portion of the Book, purchasing error and wishing that you stray from the (straight) way?

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ							
of	a portion	were given	those who	[towards]	you see,	Did not	43

الْكِتَابِ يَشْتَرُونَ الضَّلَاةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ						
(from) the way?	you stray	that	and wishing	[the] error	purchasing	the Book,

45. And Allah knows better about your enemies and sufficient is Allah as a Protector, and sufficient is Allah as a Helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ				
and Allah (is) sufficient	about your enemies	knows better	And Allah	44

وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾	مِنَ الَّذِينَ					
those who	Of	45	(as) a Helper.	(is) Allah	and sufficient	(as) a Protector,

46. Among

هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا	"We hear[d]	and they say,	their places	from	the words	they distort	are Jews,	
وَعَصَيْنَا وَأَسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيًّا	twisting	and "Raina"	to be heard	not	and "Hear	and we disobey[ed]"		
بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا	(had) said,	[that] they	And if	the religion.	[in]	and defaming	[with] their tongues	
سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَأَنْظُرْنَا لَكَانَ	surely it (would) have been	and look (at) us,"	and "Hear	and we obey[ed]"	"We hear[d]"			
خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ	for their disbelief,	Allah cursed them	[And] but	and more suitable.	for them	better		
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾ يَا أَيُّهَا الَّذِينَ أُوتُوا	(have) been given	who	O you	46	a few.	except	they believe	so not
الْكِتَابِ آمِنُوا بِهَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ	with you,	what is	confirming	We (have) revealed	in what	believe	the Book,	
مِنْ قَبْلِ أَنْ نَطِيسَ وُجُوهًا فَتَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ	or	their backs	on	and turn them	faces	We efface	[that]	before
نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَكَانَ	And is	(of) the Sabbath.	companions	We cursed	as	We curse them		
أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ	forgive	(does) not	Allah	Indeed,	47	(always) executed.	(the) command of Allah	
أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ	for whom	that	other than	but He forgives	with Him,	partners be associated	that	
يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى	he has fabricated	then surely	with Allah,	associates partners	And whoever	He wills.		
إِثْمًا عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ	claim purity	those who	[towards]	you see	Do not	48	tremendous.	a sin -
أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا	and not	He wills	whom	He purifies	(it is) Allah,	Nay,	(for) themselves?	
يُظْلَمُونَ ﴿٤٩﴾ أَنْظُرْ كَيْفَ	how	See	49	(even as much as) a hair on a date-seed.	they will be wronged			

the Jews are those who distort the words from their places and they say, "We hear and we disobey" and "Hear as one who does not hear" and "Raina," twisting their tongues and defaming the religion. And if they had said, "We hear and we obey" and "Hear and look at us," surely it would have been better and more suitable for them. But Allah cursed them for their disbelief, so they do not believe, except a few.

47. O you who have been given the Book, believe in what We have revealed confirming what is with you, before We efface the faces and turn them on their backs or curse them as We cursed the Sabbath-breakers. And the command of Allah is (always) executed.

48. Indeed, Allah does not forgive that partners be associated with Him, but He forgives other than that for whom He wills. And whoever associates partners with Allah, then surely he has fabricated a tremendous sin.

49. Do you not see those who claim purity for themselves? Nay, Allah purifies whom He wills, and they will not be wronged (even as much as) a hair on a date-seed.

50. See how

they invent a lie about Allah, and sufficient is that as a manifest sin.

يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ	وَكْفِي	بِهِ	إِثْمًا مُّبِينًا
manifest.	(as) a sin	is it -	and sufficient
[the] lie,	Allah	about	they invent

51. Do you not see <sup>ع</sup> those who were given a portion of the Book? They believe in superstition and false deities, and they say about the disbelievers "These are better guided to the way than the believers."

ع	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّن
of	a portion were given those who [towards] you see
Do not	50

الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ
and they say and the false deities, in the superstition They believe the Book?

لِلَّذِينَ كَفَرُوا هُوَ أَهْدَىٰ مِنَ الَّذِينَ
those who than (are) better guided "These disbelieve[d] for those who

52. Those are the ones whom Allah has cursed, and whoever Allah curses - you will never find any helper for him.

أَمْنُوا سَبِيلًا ۝ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
(whom) Allah (has) cursed, (are) the ones Those 51 (as to the) way. believe[d]

وَمَنْ يَلْعَنِ اللَّهُ فَن لَّن تَجِدَ لَهُ نَصِيرًا ۝
52 (any) helper. for him will you find then never Allah curses and whoever

53. Or have they a share in the Kingdom? Then they would not give the people (even as much as) the speck on a date seed.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ
the people they would not give Then the Kingdom? of (is) a share for them Or

نَصِيرًا ۝ أَمْ يَحْسُدُونَ
are they jealous Or 53 (even as much as the) speck on a date seed.

54. Or are they jealous of the people for what Allah has given them from His Bounty? But surely We gave the family of Ibrahim the Book and wisdom and gave them a great kingdom.

النَّاسِ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا
We gave But surely His Bounty? from Allah gave them what for (of) the people

أَلِ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّلَكًا
a kingdom and [We] gave them and [the] wisdom the Book (of) Ibrahim (the) family

55. Then of them are some who believed in him and of them are some who turned away from him. And sufficient is Hell as a Blazing Fire.

عَظِيمًا ۝ فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ
and of them in him believed (are some) who Then of them 54 great.

مَّنْ صَدَّ عَنْهُ ۝ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا
(as a) Blazing Fire. (is) Hell and sufficient from him, turned away (are some) who

56. Indeed, those who disbelieve in Our Signs, soon We will burn them in a Fire. Every time their skins are roasted, We will replace their skins with another skin, so that they may taste the punishment. Indeed, Allah is

عَظِيمًا ۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ
We will burn them soon in Our Signs, disbelieved those who Indeed, 55

نَارًا ۝ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
skins We will change their their skins are roasted Every time (in) a Fire.

غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۝ إِنَّ اللَّهَ كَانَ
is Allah Indeed, the punishment. so that they may taste for other (than) that,

عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ						
the good deeds	and did	believe[d]	And those who	56	All-Wise.	All-Mighty,
سُدُّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا قَائِمُونَ						
will abide	the rivers,	underneath it	from	flows	(in) Gardens	We will admit them
and We will admit them pure, (are) spouses in it For them forever. in it						
ظِلًّا ظِلِيلًا ﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا						
render	to	Allah orders you	Indeed,	57	thick.	(in the) shade
الْأَمْنِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ						
the people	between	you judge	and when	their owners,	to	the trusts
أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾						
Indeed,	with it.	advises you	excellently	Allah	Indeed,	with justice. judge to
believe[d]! who O you 58 All-Seeing. All-Hearing, is Allah						
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ						
among you.	and those having authority	the Messenger	and obey	Allah	Obey	
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ						
if	and the Messenger,	Allah	to	refer it	anything, in	you disagree
Then if						
وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ أَلَمْ تَرَ إِلَىٰ						
[towards]	Do you not see	59	(for final) determination.	and more suitable		
الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا						
and what	to you	(is) revealed	in what	believe	that they	claim those who
أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَىٰ الطَّاغُوتِ						
the false deities	to	go for judgment	to	They wish	before you?	was revealed
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ						
to	And the Shaitaan wishes	[with] it.	reject	to	they were ordered	and surely
يُضِلَّهُمْ ضَلًّا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا						
"Come	to them,	it is said	And when	60	far away.	astray - mislead them

﴿٥٦﴾ All-Mighty, All-Wise.

57. And those who believe and do good deeds We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. For them therein are purified spouses, and We will admit them in the thick shade.

58. Indeed, Allah orders you to render trusts to their owners, and when you judge between people to judge with justice. Excellent is what Allah advises you with. Indeed, Allah is All-Hearing, All-Seeing.

59. O you who believe! Obey Allah and obey the Messenger and those having authority among you. Then if you disagree in anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is best and more suitable for (final) determination.

60. Do you not see those who claim that they believe in what is revealed to you and what was revealed before you? They wish to go for judgment to false deities, while they were ordered to reject it. And Shaitaan wishes to mislead them far astray.

61. And when it is said to them, "Come to

to what Allah has revealed and to the Messenger,” you see the hypocrites turning away from you in aversion.

62. So how would it be when disaster befalls them because of what their hands had sent forth? Then they come to you swearing by Allah saying, “We intended nothing but good and reconciliation.”

63. Those are the ones about whom Allah knows what is in their hearts, so turn away from them and admonish them and speak to them penetrating words.

64. And We did not send any Messenger except to be obeyed by the permission of Allah. And if, when they wronged themselves, they had come to you and asked Allah’s forgiveness and the Messenger had asked forgiveness for them, surely they would have found Allah Oft-Forgiving, Most-Merciful.

65. But no, by your Lord, they will not believe until they make you judge about whatever arises between them and then do not find within themselves any discomfort about what you have decided and submit in (full) submission.

66. And if We had decreed on them, “Kill yourselves” or “Leave your homes,” they would have not done it except a few

إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ	the hypocrites	you see	the Messenger,”	and to	Allah (has) revealed	what	to
يَصُدُّونَ عَنْكَ صُدُودًا ۖ فَكَيْفَ إِذَا أَصَابَتْهُمُ	befalls them	when	So how	61	(in) aversion.	from you	turning away
مُصِيبَةٌ ۗ بِهَا قَدِمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۗ	swearing	they come to you	then	their hands	sent forth	for what	disaster
بِاللَّهِ إِنَّ أَرَادْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۗ	62	and reconciliation.”	good	except	we intended	“Not	by Allah,
أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ	so turn away	their hearts,	(is) in	what	Allah knows	(are) the ones who -	Those
عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا	a word	their souls	concerning	to them	and say	and admonish them,	from them
بَلِيغًا ۖ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ	to be obeyed	except	any Messenger	And not We sent	63	penetrating.	
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ	themselves,	they wronged	when	[that] they,	And if	by (the) permission of Allah.	
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ	for them	and asked forgiveness	(of) Allah,	and asked forgiveness	(had) come to you		
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا	Most Merciful.	Oft-Forgiving,	Allah	surely they would have found	the Messenger,		
ۖ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ	they make you judge	until	they will not believe	by your Lord,	But no,	64	
فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ	themselves	in	they find	not	then	between them,	arises about what
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا	(in full) submission.	and submit	you (have) decided	about what	any discomfort		
ۖ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ	yourselves”	“Kill	that,	on them	(had) decreed	[that] We	And if 65
أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ	a few	except	they would have done it	not	your homes,”	from	“Go forth or

مِنْهُمْ <sup>ط</sup> وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ						
with [it],	they were advised	what	had done	[that] they	But if	of them.
لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا <sup>لا</sup>						
66	strengthen(ing).	and stronger	for them	better	surely (it) would have been	
وَإِذَا لَأَتَيْنَهُمْ لَدُنَّا أَجْرًا عَظِيمًا						
	a great reward.	Ourselves	from	We would (have) given them	And then	
وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا <sup>لا</sup> وَمَنْ						
And whoever	68	(to the) straight way.	And We	would have guided them	67	
يُطِيعُ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ						
those whom	(will be) with	then those	and the Messenger	Allah	obeys	
أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ						
and the truthful,	the Prophets,	of	upon them -	Allah has bestowed (His) Favor		
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا <sup>ط</sup>						
69	companion(s).	(are) those	And excellent	and the righteous.	and the martyrs,	
ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَليْمًا						
(as) All-Knower.	and Allah is sufficient,	Allah,	of	(is) the Bounty	That	
يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا						
and advance	your precautions	Take	believe[d]!	who	O you	70
ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا <sup>٧١</sup> وَإِنَّ مِنْكُمْ لَمَن						
(is he) who	among you	And indeed,	71	all together.	advance	or (in) groups
لَيَبْطِئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالِ قَدْ أَنْعَمَ اللَّهُ						
Allah (has) favored	"Verily	he said,	a disaster	befalls you	then if	lags behind
عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا <sup>٧٢</sup> وَلَئِنْ أَصَابَكُمْ						
befalls you	And if	72	present with them."	I was	(that) not	[when] [on] me
فَضْلٌ مِنَ اللَّهِ لِيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ						
between you	there been	(had) not	as if	he would surely say	Allah	from bounty
وَبَيْنَهُ مَوَدَّةٌ لِيَتَنَبَّأَنِي كُنْتُ مَعَهُمْ						
with them	I had been	"Oh! I wish	any affection,	and between him		
فَأَفُوزَ فَأَفُوزَ عَظِيمًا <sup>٧٣</sup> فَلْيَقَاتِلْ فِي						
in	So let fight	73	great."	a success	then I would have attained	

of them. But if they had done what they were advised, surely it would have been better for them and more strengthening (for their faith).

67. And then We would have given them from Ourselves a great reward.

68. And We would have guided them to the straight way.

69. And whoever obeys Allah and the Messenger, then they will be with those on whom Allah has bestowed His Favor - the Prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

70. That is the Bounty of Allah, and Allah is sufficient as All-Knower.

71. O you who believe! Take your precautions and advance in groups or advance all together.

72. And indeed, there is among you he who lags behind, and if disaster befalls you, he says "Verily, Allah has favored me in that I was not present with them."

73. And if bounty comes to you from Allah, he would surely say, as if there had not been any affection between you and him, "Oh! I wish I had been with them then I would have attained a great success."

74. So let those fight in

the way of Allah who sell the life of this world for the Hereafter. And whoever fights in the way of Allah and is killed or achieves victory **We** will grant him a great reward.

سَبِيلِ	اللَّهِ	الَّذِينَ	يَشْرُونَ	الْحَيَاةَ	الدُّنْيَا	بِالْآخِرَةِ <sup>ط</sup>	
for the Hereafter.	(of) the world	the life	sell	those who	(of) Allah	(the) way	
وَمَنْ	يُقَاتِلْ	فِي	سَبِيلِ	اللَّهِ	فَيُقْتَلْ	أَوْ يَغْلِبْ	
achieves victory	or	then he is killed	(of) Allah,	(the) way	in	fights	And whoever
فَسَوْفَ	نُؤْتِيهِ	أَجْرًا	عَظِيمًا <sup>٧٤</sup>	وَمَا	لَكُمْ	لَا	
(that) not	for you	And what	74	a great.	a reward	<b>We</b> will grant him	then soon

75. And what is (the matter) with you that you do not fight in the way of Allah, and (for) the ones who are weak among men and women and children who say, "Our Lord, take us out of this town whose people are oppressors and appoint for us from **Yourself** a protector and a helper.

تُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهِ	وَالسُّتَضْعَفِينَ	مِنَ	الرِّجَالِ	
the men	among	and (for) those who are weak	(of) Allah,	(the) way	in	you fight	
وَالنِّسَاءِ	وَالْوِلْدَانَ	الَّذِينَ	يَقُولُونَ	رَبَّنَا	أَخْرِجْنَا	مِنْ	
of	take us out	"Our Lord	say,	those who	and the children,	and the women	
هَذِهِ	الْقَرْيَةَ	الظَّالِمِ	أَهْلِهَا <sup>٧٥</sup>	وَاجْعَلْ	لَنَا	مِنْ	
from	for us	and appoint	(are) its people	[the] oppressor(s)	[the] town	this	
لَدُنْكَ	وَلِيًّا <sup>٧٥</sup>	وَاجْعَلْ	لَنَا	مِنْ	لَدُنْكَ	نَصِيرًا <sup>٧٥</sup>	
75	a helper.	<b>Yourself</b>	from	for us	and appoint	a protector	<b>Yourself</b>

76. Those who believe, they fight in the way of Allah; and those who disbelieve, they fight in the way of the false deities. So fight against the friends of Shaitaan. Indeed, the strategy of Shaitaan is weak.

الَّذِينَ	آمَنُوا	يُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهِ	وَالَّذِينَ
and those	(of) Allah;	(the) way	in	they fight	believe,	Those who
كَفَرُوا	يُقَاتِلُونَ	فِي	سَبِيلِ	الطَّاغُوتِ	فَقَاتِلُوا	
So fight (against)	(of) the false deities.	(the) way	in	they fight	who disbelieve,	
أَوْلِيَاءِ	الشَّيْطَانِ	إِنَّ	كَيْدَ	الشَّيْطَانِ	كَانَ	ضَعِيفًا
weak.	is	(of) the Shaitaan	(the) strategy	Indeed,	(of) the Shaitaan.	(the) friends

ع

77. Have you not seen those who were told, "Restrain your hands and establish prayer and give *zakah*?" Then when fighting was ordained on them, then a group of them feared Allah or with more intense fear. And they said, "Our Lord why have **You** ordained upon us fighting? If only **You** postponed (it for) us for

ع	أَلَمْ تَرَ	إِلَى	الَّذِينَ	قِيلَ	لَهُمْ	كُفُّوا <sup>٧٦</sup>	
"Restrain	to them,	(when) it was said	those who	[towards]	Have you not seen	76	
أَيْدِيَكُمْ	وَأَقِيمُوا	الصَّلَاةَ	وَاتُوا	الزَّكَاةَ <sup>٧٦</sup>	فَلَمَّا	كُتِبَ	
was ordained	Then when	the zakah?"	and give	the prayer	and establish	your hands	
عَلَيْهِمُ	الْقِتَالِ	إِذَا	فَرِيقٌ	مِّنْهُمْ	يَخْشَوْنَ	النَّاسَ	
as (they) fear	the people	[they] fear	of them	a group	then	the fighting,	on them
اللَّهُ	أَوْ	أَشَدَّ	خَشِيَّةً <sup>٧٦</sup>	وَقَالُوا	رَبَّنَا	لِمَ	
why	"Our Lord	and they said,	fear,	more intense	or	Allah	
كَتَبْتَ	عَلَيْنَا	الْقِتَالَ	لَوْلَا	أَخَّرْتَنَا	إِلَى		
to	<b>You</b> postpone (it for) us	Why not	[the] fighting?	upon us	have <b>You</b> ordained		

أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ						
and the Hereafter	(is) little	(of) the world	"Enjoyment	Say,	a near term."	
خَيْرٌ لِّمَن اتَّقَى وَلَا تُظْلَمُونَ						
you will be wronged	and not	fears (Allah)	for whoever	(is) better		
فَتِيلًا ۖ أَيُّنَ مَا تَكُونُوا						
you be	Wherever	77	(even as much as) a hair on a date-seed."			
يُدْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ						
And if	lofty,	towers	in	you are	even if [the] death	will overtake you
تُصِبُّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ						
And if	Allah,"	(is) from	"This	they say,	any good	befalls them
تُصِبُّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ						
"All	Say,	you."	(is) from	"This	they say,	any evil
مِّنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ						
they do not seem	[the] people,	(with) these	So what (is wrong)	(is) from Allah."		
يَفْقَهُونَ حَدِيثًا ۗ مَا أَصَابَكَ مِنْ حَسَنَةٍ						
(the) good	of	befalls you	What(ever)	78	any statement.	(to) understand
فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَّفْسِكَ						
yourself.	(is) from	(the) evil	of	befalls you	and whatever	Allah, (is) from
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ						
and Allah is sufficient	(as) a Messenger,	for the people	And We have sent you			
شَهِيدًا ۗ مَّن يُّطِعِ الرَّسُولَ فَقَدْ أَطَاعَ						
he obeyed	then surely	the Messenger	obeys	(He) who	79	(as) a Witness.
اللَّهِ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ						
over them	We (have) sent you	then not	turns away -	and whoever	Allah,	
حَفِيظًا ۗ وَيَقُولُونَ طَاعَةٌ فَإِذَا						
Then when	"(We pledge) obedience"	And they say,	80	(as) a guardian		
بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي						
that which	other than	of them	a group	plan by night	[from] you,	they leave
تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرَضَ عَنْهُمْ						
from them	So turn (away)	they plan by night.	what	records	But Allah	you say.

a short period." Say, "The enjoyment of this world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged (even as much as) a hair on a date-seed."

78. Wherever you may be, death will overtake you even if you are in lofty towers. And if any good comes to them, they say, "This is from Allah." And if any evil befalls them, they say, "This is from you." Say, "All is from Allah." So what is (wrong) with these people that they do not seem to understand any statement.

79. Whatever good comes to you is from Allah, and whatever evil befalls you is from yourself. And We have sent you for the people as a Messenger, and Allah is sufficient as a Witness.

80. He who obeys the Messenger then surely he has obeyed Allah, and whoever turns away, then We have not sent you as a guardian over them.

81. And they say, "We pledge obedience." Then when they leave you, a group of them plan by night other than what you say. But Allah records what they plan by night. So turn away from them

and put your trust in Allah. And Allah is sufficient as a Trustee.

82. Then do they not ponder on the Quran? If it had been from other than Allah, surely they would have found much contradiction in it.

83. And when there comes to them a matter of security or fear, they spread it. But if they had referred it to the Messenger and to those having authority among them, surely those who can draw correct conclusion from it would have known about it. And if not for the Bounty of Allah upon you and His Mercy, surely you would have followed Shaitaan except for a few.

84. So fight in the way of Allah; you are not responsible except for yourself. And encourage the believers that perhaps Allah will restrain the might of those who disbelieve. And Allah is Greater in Might and Stronger in punishment.

85. Whoever intercedes for a good cause will have for himself a share of it; and whoever intercedes for an evil cause will have a portion of it. And Allah is on everything a Keeper.

86. And when you are greeted with a greeting, greet

٨١	وَتَوَكَّلْ عَلَى اللَّهِ	وَكْفَى بِاللَّهِ	وَكَيْلًا	٨١
81	(as) a Trustee.	And sufficient is Allah	Allah.	in and put (your) trust
	أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ	وَلَوْ كَانِ	مِنْ عِنْدِ غَيْرِ	
	other than	from	it had (been)	And if (on) the Quran? they ponder Then (do) not
٨٢	اللَّهُ لَوْجَدُوا	فِيهِ	اِخْتِلَافًا كَثِيرًا	٨٢
82	surely they (would have) found	in it	much contradiction.	Allah,
	وَإِذَا جَاءَهُمْ أَمْرٌ	مِّنَ الْأَمْنِ	أَوْ الْخَوْفِ	أَذَاعُوا
	they spread	[the] fear	or the security	of a matter comes to them And when
	بِهِ	وَلَوْ رَأَوْهُ	إِلَى الرَّسُولِ	وَإِلَى
	and to	the Messenger	to	they (had) referred it But if [with] it.
	أُولِي الْأَمْرِ	مِنْهُمْ	لَعَلِمَهُ	الَّذِينَ
	those who	surely would have known it	among them,	those having authority
	يَسْتَنْطِوْنَهُ	مِنْهُمْ	وَلَوْ لَا	فَضْلُ اللَّهِ
	(of) Allah	(had been the) bounty	And if not among them.	draw correct conclusion (from) it
	عَلَيْكُمْ	وَرَحْمَتُهُ	لَا تَتَّبِعْتُمُ	الشَّيْطَانَ إِلَّا
	except	the Shaitaan	surely you (would have) followed	and His Mercy, on you
٨٣	قَلِيلًا	فِي سَبِيلِ اللَّهِ	لَا تُكْفَى	٨٣
83	a few.	(of) Allah; (the) way in	you are not responsible	So fight
	إِلَّا نَفْسَكَ	وَحَرِّضَ الْمُؤْمِنِينَ	عَسَى اللَّهُ أَنْ	
	that Allah	perhaps the believers,	And encourage (for) yourself.	except
	يَكْفَى	بِأَسِ الَّذِينَ كَفَرُوا	وَاللَّهُ أَشَدُّ	بِأَسًا
	(in) Might (is) Stronger	And Allah disbelieved.	(of) those who (the) might	will restrain
	وَأَشَدُّ	تَنْكِيلًا	مَنْ يَشْفَعُ	شَفَاعَةً حَسَنَةً
84	(in) punishment.	and Stronger	good,	an intercession intercedes - Whoever
	يَكُنْ لَهُ	نَصِيبٌ	مِّنْهَا	وَمَنْ يَشْفَعُ
	an intercession	intercedes -	and whoever	of it; a share for him will have
	سَيِّئَةً	يَكُنْ لَهُ	كَفْلٌ	مِّنْهَا
	evil,	(is) on	And Allah	of it. a portion for him will have
	شَيْءٍ مَُّقِيمًا	وَإِذَا	حُيِّتُمْ	بِتَحِيَّةٍ
85	a Keeper.	thing	then greet	with a greeting, you are greeted

بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ									
thing	every	of	is	Allah	Indeed,	return it.	or	than it	with better
حَسِيبًا ۝٨٦ اللَّهُ لَا إِلَهَ إِلَّا هُوَ									
Him,	except	god	(there is) no	Allah -	86	an Accountant.			
لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ									
about it.	doubt	no	(of) Resurrection -	(the) Day	to	surely He will gather you			
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝٨٧ فَمَا									
So what	87	(in) statement.	Allah	than	(is) more truthful	And who			
لَكُمْ فِي السُّفِّهِينَ فَتَتَيْنِ									
(you have become) two parties?	the hypocrites (that)			concerning	(is the matter) with you				
وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا									
you guide	that	Do you wish	they earned.	for what	cast them back	While Allah			
مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَئِنْ									
then never	Allah lets go astray,	And whoever	Allah has let go astray?			whom			
تَجِدَ لَهُ سَبِيلًا ۝٨٨ وَدُّوا لَوْ تَكْفُرُونَ كَمَا									
as	you disbelieve	if	They wish	88	a way.	for him	will you find		
كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ									
from them	take	So (do) not	alike.	and you would be	they disbelieved				
أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا									
they turn back,	But if	(of) Allah.	(the) way	in	they emigrate	until	allies		
فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا									
take	And (do) not	you find them.	wherever	and kill them	seize them				
مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ۝٨٩ إِلَّا الَّذِينَ يَبْتَغُونَ									
join	those who	Except	89	any helper,	and not	any ally	from them		
إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ									
those who come to you	or	(is) a treaty	and between them	between you	a group	[to]			
حَصَرَتْ صُدُورَهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ									
And if	their people.	they fight	or	they fight you	that	their hearts	restraining		
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ									
over you,	surely He (would have) given them power				Allah (had) willed,				

with a better greeting or (at least) return it (in a like manner). Indeed, Allah is over everything, an Accountant.

87. Allah - there is no god except Him, surely He will gather you on the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

88. So what is (the matter) with you (that you have) become two parties concerning the hypocrites? And Allah cast them back for what they earned. Do you wish to guide those whom Allah has let go astray? And whoever Allah lets go astray - never will you find for him a way (of guidance).

89. They wish if you disbelieve as they disbelieved so that you would be alike. So do not take from among them allies until they emigrate in the way of Allah. But if they turn back, seize them and kill them wherever you find them. And do not take from among them any ally or helper,

90. Except those who join a group between whom and you there is a treaty or those who come to you with hearts restraining them from fighting you or fighting their people. And if Allah had willed, surely He would have given them power over you

and they would have fought you. So if they withdraw from you and do not fight against you and offer you peace, then Allah has not made for you a way against them.

91. You will find others who wish to obtain security from you and (to) obtain security from their people. Every time they are returned to the temptation, they plunge into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you find them. And those - We have made for you against them a clear authority.

92. It is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then he should free a believing slave and blood money should be paid to his family except that they remit it as charity. But if he was from a people hostile to you and he was a believer, then freeing of a believing slave. And if he was from a people with whom you have a treaty - then the blood money should be paid to his family and a believing slave should be freed. And whoever does not find (one or cannot afford to buy one) - then he should fast

فَلَقَاتُوكُمْ	فَإِنْ	اعْتَرَلُوكُمْ	فَلَمْ
and (do) not	they withdraw from you	So if	and surely they (would have) fought you.
يُقَاتِلُوكُمْ	وَأَلْفُوا إِلَيْكُمْ السَّلَامَ	فَمَا جَعَلَ اللَّهُ لَكُمْ	
for you	Allah (has) made then not [the] peace to you and offer	fight against you	
عَلَيْهِمْ سَبِيلًا	سَتَجِدُونَ	أَخْرِينَ	يُرِيدُونَ أَنْ
that	wishing	others	You will find 90 a way. against them
يَأْمُنُوكُمْ	وَيَأْمِنُوا	تَوْمَهُمْ	كُلَّمَا
Every time	their people,	and they be secure from	they be secure from you
رُدُّوْا	إِلَى الْفِتْنَةِ	أُرَاكِسُوا فِيهَا	فَإِنْ لَمْ
not	So if	into it.	they are plunged the temptation, to they are returned
يَعْتَرِلُوكُمْ	وَيَلْفُوا إِلَيْكُمْ السَّلَامَ	وَيَكْفُوا	أَيْدِيَهُمْ
their hands,	and they restrain [the] peace to you and offer	they withdraw from you	
فَخَذَوْهُمْ	وَأَقْتُلُوهُمْ	حَيْثُ تَقِفُسُوهُمْ	وَأُولِيكُمْ جَعَلْنَا
We made	And those -	you find them. wherever	and kill them then seize them
لَكُمْ عَلَيْهِمْ	سُلْطَانًا	مُّبِينًا	وَمَا كَانَ
is	And not	91	clear. an authority against them for you
لِمُؤْمِنٍ	أَنْ يَقْتُلَ مُؤْمِنًا	إِلَّا خَطَا	وَمَنْ قَتَلَ
killed	And whoever	(by) mistake. except	a believer he kills that for a believer
مُؤْمِنًا	خَطَا	فَتَحْرِيرُ	رَقَبَةٍ مُؤْمِنَةٍ
and blood money	(of) a believing slave	then freeing	(by) mistake, a believer
مُسَلَّمَةً	إِلَى أَهْلِهِ	إِلَّا أَنْ	يَصَدَّقُوا
But if	they remit (as) charity.	that	unless his family to (is to be) paid
كَانَ	مِنْ قَوْمٍ عَدُوِّكُمْ	وَهُوَ	مُؤْمِنٌ فَتَحْرِيرُ
then freeing	a believer and he was	to you	hostile a people from (he) was
رَقَبَةٍ مُؤْمِنَةٍ	وَإِنْ	كَانَ	مِنْ قَوْمٍ
between you	a people	from	(he) was And if (of) a believing slave.
وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَةٌ	مُسَلَّمَةٌ
his family,	to	(is to be) paid	then blood money (is) a treaty, and between them,
وَتَحْرِيرُ	رَقَبَةٍ مُؤْمِنَةٍ	فَمَنْ	لَمْ
then fasting	find,	(does) not	And whoever (of) a believing slave. and freeing

شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ					
and Allah is	Allah,	from	(seeking) repentance	consecutively,	(for) two months
عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا					
a believer	kills	And whoever	92	All-Wise.	All-Knowing,
مُتَعَمِّدًا فَجَزَاءُوهُ جَهَنَّمَ خَلِدًا فِيهَا					
abiding in it forever	(is) Hell,	then his recompense		intentionally	
وَعَضَبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ					
for him	and He has prepared	and He (will) curse him	on him	and Allah's wrath will fall	
عَذَابًا عَظِيمًا ﴿٩٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا					
When	believe[d]!	who	O you	93	great. a punishment
صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا					
say	and (do) not	then investigate,	(of) Allah	(the) way	in you go forth
لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا					
"You are not a believer,"	(a greeting of) peace,	to you	offers	to (the one) who	
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَالِمٌ					
(are) booties	Allah	for with	(of) the world,	(of) the life	transitory gains seeking
كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ					
then Allah conferred favor	before,	you were	Like that	abundant.	
عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ					
you do	of what	is	Allah	Indeed,	so investigate. upon you;
خَيْرًا ﴿٩٤﴾ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ					
the believers,	among	the ones who sit	(are) equal	Not	94 All-Aware.
غَيْرِ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ					
(the) way	in	and the ones who strive	[the] disabled,	the ones (who are)	other than
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ					
the ones who strive	Allah (has) preferred	and their lives.	with their wealth	(of) Allah	
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا					
And (to) all	(in) rank.	the ones who sit	to	and their lives	with their wealth
وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى					
over	the ones who strive	Allah (has) preferred	the best.	Allah (has) promised	

for two months consecutively, (seeking) repentance from Allah. And Allah is All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, then his reward is Hell, abiding in it forever; and Allah's wrath will fall on him and He has cursed him and He has prepared for him a great punishment.

94. O you who believe! When you go forth in the way of Allah, investigate, and do not say to the one who offers you the (greetings of) peace, "You are not a believer," seeking the transitory gains of this worldly life; for with Allah are abundant booties. You were like them before; then Allah conferred favor upon you; so investigate. Indeed, Allah is All-Aware of what you do.

95. Not equal are those among the believers who sit (at home) - except those who are disabled - and those who strive in the way of Allah with their wealth and their lives. And Allah has preferred in rank those who strive with their wealth and their lives to those who sit (at home). And to all Allah has promised the best. And Allah has preferred those who strive over

those who sit (at home) with a great reward,

96. Ranks from **Him** and forgiveness and mercy. And Allah is Oft-Forgiving, Most Merciful.

97. Indeed, those whom the Angels take (in death) while they were wronging themselves - they (the Angels) will say, "In what (condition) were you?" They will say, "We were oppressed in the earth." They (the Angels) will say, "Was not the earth of Allah spacious (enough) for you to emigrate therein?" Then those will have their abode in Hell - and evil it is as a destination.

98. Except the oppressed among the men and women and children who cannot devise a plan nor are they directed to a way.

99. Then for those, may be, Allah will pardon them, and Allah is Oft-Pardoning, Oft-Forgiving.

100. And whoever emigrates in the way of Allah will find on the earth many places of refuge and abundance. And whoever leaves from his home as an emigrant to Allah and His Messenger and then death overtakes him then certainly his reward has become incumbent on Allah. And Allah is Oft-Forgiving, Most Merciful.

101. And when you travel in the earth,

الْقُعْدِيْنَ اَجْرًا عَظِيْمًا ۝۹۵ دَرَجَاتٍ مِّنْهُ					
from Him	Ranks	95	great,	(with) a reward	the ones who sit
وَمَغْفِرَةً وَّرَحْمَةً وَّكَانَ اللهُ عَفُوًّا رَّحِيْمًا ۝۹۶					
96	Most Merciful.	Oft-Forgiving,	Allah	And is	and forgiveness,
اِنَّ الَّذِيْنَ تَوَفَّوْهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْنَ					
(while) they (were) wronging	the Angels	take them (in death)	those whom -	Indeed,	
اَنْفُسِهِمْ قَالُوْا فِیْمَ كُنْتُمْ قَالُوْا كُنَّا					
"We were	They said,	were you?"	"In what (condition)	they say,	themselves
مُسْتَضْعَفِيْنَ فِی الْاَرْضِ قَالُوْا اَلَمْ تَكُنْ اَرْضَ اللهِ					
(of) Allah	(the) earth	was	"Not	They said,	the earth."
وَاسِعَةً فَتُهَاجِرُوْا فِیْهَا فَاُولٰٓئِكَ مَا لَهُمْ					
(will) have	their abode	Then those	in it?"	so that you (could) emigrate	spacious (enough)
جَهَنَّمَ وَسَاءَتْ مَصِيْرًا ۝۹۷ اِلَّا الْمُسْتَضْعَفِيْنَ					
the oppressed	Except	97	destination.	and it is an evil	(in) Hell -
مِّنَ الرَّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا یَسْتَطِیْعُوْنَ حِیْلَةً					
plan	who are not able to	and the children	and the women	the men	among
وَلَا یَهْتَدُوْنَ سَبِيْلًا ۝۹۸ فَاُولٰٓئِكَ عَسَى اللهُ اَنْ					
[that] Allah	may be,	Then those,	98	(to) a way.	they are directed
یَعْفُو عَنْهُمْ وَّكَانَ اللهُ عَفُوًّا غَفُوْرًا ۝۹۹					
99	Oft-Forgiving.	Oft-Pardoning,	Allah	and is	[on] them,
وَمَنْ یُّهَاجِرْ فِی سَبِيْلِ اللهِ یَجِدْ فِی الْاَرْضِ					
the earth	in	will find	(of) Allah,	(the) way	in
مُرْعَمًا كَثِيْرًا وَسِعَةً ۝۱۰۰ وَمَنْ یُّخْرَجْ مِنْ					
from	leaves	And whoever	and abundance.	many,	place(s) of refuge -
بَيْتِهِ مُهَاجِرًا اِلَى اللهِ وَرَسُوْلِهِ ثُمَّ یُدْرِكْهُ					
overtakes him	then	and His Messenger,	Allah	to	(as) an emigrant
الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهُ عَلَى اللهِ وَكَانَ اللهُ					
And Allah is	Allah.	on	his reward	(became) incumbent	then certainly
عَفُوْرًا رَّحِيْمًا ۝۱۰۱					
the earth	in	you travel	And when	100	Most Merciful.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ	if	the prayer	[of]	you shorten	that	(is) any blame	upon you	then not
خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۗ إِنَّ الْكُفْرَيْنَ	the disbelievers	Indeed,	disbelieved.	those who	(may) harm you	that	you fear	
كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ۗ وَإِذَا كُنْتُمْ فِيهِمْ	among them	you are	And when	101	open.	an enemy	for you	are
فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَعَكَ	with you	of them	a group	then let stand	the prayer,	for them	and you lead	
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ۗ فَإِذَا سَجَدُوا فَلْيَكُونُوا	then let them be	they have prostrated,	Then when	their arms.	and let them take			
مِنَ وَّرَائِكُمْ ۗ وَلَتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ	(which has) not	other,	a group -	and let come (forward)	behind you			
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ	and their arms.	their precautions	and let them take	with you	and let them pray	prayed,		
وَدَا لِّلَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ	your arms	[about]	you neglect	if	disbelieved	those who	Wished	
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً ۗ	(in) a single attack.	[upon] you	so (that) they (can) assault	and your baggage,				
وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًىٰ	any trouble	with you	was	if	upon you	blame	But (there is) no	
مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا	you lay down	that	sick	you are	or	rain	(because) of	
أَسْلِحَتَكُمْ ۗ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ	has prepared	Allah	Indeed,	your precautions.	but take	your arms,		
أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۗ وَإِذَا قَضَيْتُمْ	you (have) finished	Then when	102	humiliating.	a punishment	for the disbelievers		
الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا وَرُكُوعًا وَعَلَىٰ	and (lying) on	and sitting	standing	Allah	then remember	the prayer,		
جُنُوبِكُمْ ۗ وَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ	the (regular) prayer.	then establish	you are secure	But when	your sides.			

there is no blame upon you that you shorten the prayer, if you fear that those who disbelieve may harm you. Indeed, the disbelievers are your open enemies.

102. And when you are among them and you lead them in prayer, then let a group of them stand with you and let them take their arms. Then when they have prostrated, let them be behind you and let the other group come forward, which has not (yet) prayed and let them pray with you, taking their precautions and their arms. Those who disbelieve wish that you neglect your arms and your baggage, so that they can assault you in a single attack. But there is no blame upon you, if you are troubled by rain or are sick, for laying down your arms, but take your precautions. Indeed, Allah has prepared a humiliating punishment for the disbelievers.

103. Then when you have finished the prayer, then remember Allah standing, sitting, and (lying) on your sides. But when you are secure, then re-establish the (regular) prayer.

Indeed, prayer is prescribed for the believers at fixed times.

104. And do not be weak in pursuing the people (enemy). If you are suffering, then indeed they are also suffering like you are suffering, and you hope from Allah what they do not hope. And Allah is All-Knowing, All-Wise.

105. Indeed, We have revealed to you the Book with the truth so that you may judge between the people with what Allah has shown you. And do not be a pleader for the deceitful.

106. And seek forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

107. And do not argue on behalf of those who deceive themselves. Indeed, Allah does not love the one who is treacherous and sinful.

108. They seek to hide from the people but they cannot hide from Allah and He is with them when they plot by night in words that He does not approve. And Allah encompasses what they do.

109. Here you are - those who argue on their behalf in the life of this world - but who will argue with Allah for them on the Day of Resurrection or who

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا	(at) fixed times.	prescribed	the believers	on	is	the prayer	Indeed,
وَلَا تَهِنُوا فِي ابْتِعَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونَ كَمَا تَأْمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا	103	And (do) not	be weak	in	pursuit	(of) the people.	If you are suffering, then indeed, they suffering,
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا	104	All-Wise.	All-Knowing,	And Allah is	they hope.	not	what Allah from while you (have) hope
بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا	105	a pleader.	for the deceitful	be	And (do) not	Allah has shown you.	Indeed, We have revealed to you the Book with the truth so that you may judge between the people with what Allah has shown you. And do not be a pleader for the deceitful.
وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا	106	Most Merciful.	Oft-Forgiving,	is	Allah	Indeed,	(of) Allah. And seek forgiveness
وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا	107	themselves.	deceive	those who	for	argue	And (do) not
يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا	108	Allah	from	but they cannot hide	the people	from	They seek to hide
هَآأْتُمْ هَآؤَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَاةِ أَمْ مَنْ	109	but who	(of) the world,	the life	in	for them	[you] argue
		those who	Here you are -	who	or	(of) [the] Resurrection	(on the) Day
		for them	(with) Allah	will argue			

يَكُونُ عَلَيْهِمْ	وَكَيْلًا	⑩٩	وَمَنْ	يَعْمَلُ	سُوءًا
will be	(their) defender.	109	And whoever	does	evil
أَوْ يَظْلِمُ نَفْسَهُ ثُمَّ	يَسْتَغْفِرُ	اللَّهُ	يَجِدُ	اللَّهُ	
or	then	(of) Allah	he will find	Allah	Allah
غُفُورًا	رَّحِيمًا	⑩١٠	وَمَنْ	يَكْسِبُ	إِثْمًا فَإِنَّمَا
Oft-Forgiving,	Most Merciful.	110	And whoever	sin,	then only
يَكْسِبُهُ	عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا	⑩١١
he earns it	against	And Allah is	All-Knowing,	All-Wise.	111
وَمَنْ	يَكْسِبُ خَطِيئَةً	أَوْ إِثْمًا	ثُمَّ يَرْمِي بِهِ	بَرِيئًا	
And whoever	earns	a fault	then	(on) an innocent,	it
فَقَدَرِ	احْتَمَلَ	بُهْتَانًا	وَإِثْمًا	مُبينًا	⑩١٢
then surely	he (has) burdened (himself)	(with) a slander	and a sin	manifest.	112
وَلَوْ لَا	فَضَلَ اللَّهُ	عَلَيْكَ	وَرَحْمَتُهُ	لَهَتَتْ	
And if not	(for the) Grace of Allah	upon you	and His Mercy -	surely (had) resolved	
طَائِفَةٌ	مِنْهُمْ	أَنْ يُضِلُّوكَ	وَمَا	يُضِلُّونَ	إِلَّا
a group	of them	to	mislead you.	But not	except
أَنْفُسَهُمْ	وَمَا	يُضْرُوكَ	مِنْ شَيْءٍ	وَأَنْزَلَ اللَّهُ	
themselves,	and not	they will harm you	(in) anything.	And Allah has sent down	
عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ	وَعَلَّمَكَ	مَا	لَمْ تَكُنْ
to you	the Book	and [the] Wisdom	and taught you	what	you did not
تَعْلَمُ	وَكَانَ	فَضْلُ	اللَّهُ	عَلَيْكَ	عَظِيمًا
And is	(the) Grace	upon you	(of) Allah	great.	113
خَيْرٌ	فِي	كَثِيرٍ	مِنْ	تَجْوَاهِهِمْ	إِلَّا
in	of	much	their secret talk	except	charity
أَوْ	مَعْرُوفٍ	أَوْ	إِصْلَاحٍ	بَيْنَ	النَّاسِ
or	kindness	or	conciliation	between	the people.
وَمَنْ	يَفْعَلْ	ذَلِكَ			
that	does	And who			
ابْتِغَاءَ	مَرْضَاتِ	اللَّهُ	فَسَوْفَ	نُؤْتِيهِ	أَجْرًا
seeking	pleasure	(of) Allah	then soon	We will give him	a reward
114	great.				
وَمَنْ	يُشَاقِقِ	الرَّسُولَ	مِنْ	بَعْدِ	مَا
And whoever	opposes	the Messenger	after	what	(has) become clear

will be their defender.

110. And whoever does evil or wrongs his soul and then seeks forgiveness of Allah he will find Allah Oft-Forgiving, Most Merciful.

111. And whoever earns sin only earns it against himself. And Allah is All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then blames it on an innocent (person), then surely he has burdened himself with a slander and a manifest sin.

113. And if it was not for the Grace of Allah upon you and His Mercy, a group of them had resolved to mislead you. But they do not mislead except themselves, and they will not harm you in anything. And Allah has revealed to you the Book and the Wisdom and taught you what you did not know. And Allah's Grace upon you is great.

114. There is no good in most of their secret talk except he who orders charity or kindness or conciliation between people. And whoever does that seeking the pleasure of Allah then soon We will give him a great reward.

115. And whoever opposes the Messenger after guidance has become clear

to him and follows other than the way of the believers - We will turn him to what he has turned to and We will burn him in Hell; and it is an evil destination.

116. Indeed, Allah does not forgive that you associate partners with Him, but He forgives other than that for whom He wills. And whoever associates partners with Allah, then surely he has lost the way, straying far away.

117. They invoke besides Him none but female (deities), and they (actually) invoke none but the rebellious Shaitaan.

118. Allah cursed him and he (Shaitaan) said, "I will surely take from your slaves an appointed portion.

119. And I will surely mislead them and I will surely arouse (sinful) desires in them, and I will surely order them so they will surely cut off the ears of the cattle and I will surely order them so they will surely change the creation of Allah." And whoever takes Shaitaan as a friend besides Allah, then surely he has suffered a manifest loss.

120. He promises them and arouses (sinful) desires in them. And Shaitaan does not promise them except deception.

121. Those will have their abode

لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	(of) the believers,	(the) way	other than	and he follows	(of) the guidance,	to him
نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ وَسَاءَٰتُ	and evil it is	(in) Hell	and We will burn him	he (has) turned	(to) what	We will turn him
مَصِيرًا ۗ إِنَّ اللَّهَ لَا يُغْفِرُ ۚ	that	forgive	does not	Allah	ndded,	115 (as) a destination.
يُشْرِكُ بِهِ وَيُغْفِرُ مَا دُونَ ذَلِكَ	that	other than	[what]	but He forgives	with Him,	partners be associated
لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ	then surely	with Allah	associates partners	And whoever	He wills.	for whom
ضَلَّ ضَلًّا بَعِيدًا ۗ إِنَّ يَدْعُونَ مِنْ دُونِهِ	besides Him	they invoke	Not	116	far away.	straying he lost (the) way,
إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا	rebellious.	Shaitaan -	except	they invoke	and not	female (deities) but
ۗ لَعَنَهُ اللَّهُ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ	your slaves	from	"I will surely take	and he said,	Allah cursed him	117
نَصِيبًا مَّفْرُوضًا ۗ وَلَا أَضِلُّهُمْ	"And I will surely mislead them	118	appointed."			a portion
وَلَا مَبِيَّةَ لَهُمْ	so they will surely cut off	and surely I will order them	and surely arouse desires in them,			
أَذَانَ الْأَنْعَامِ وَلَا مَبِيَّةَ لَهُمْ	so they will surely change	and surely I will order them	(of) the cattle	(the) ears		
خَلْقَ اللَّهِ ۗ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا	(as) a friend	the Shaitaan	takes	And whoever	(of) Allah."	(the) creation
مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا	manifest.	a loss	he (has) lost -	then surely	Allah,	besides
يَعِدُّهُمْ وَيُغْوِيهِمْ وَمَا يَعِدُّهُمْ	promises them	and not	and arouses desires in them	He promises them	119	
الشَّيْطَانِ إِلَّا عُرُورًا ۗ أُولَٰئِكَ مَا لَهُمْ	their abode	Those -	120	deception.	except	the Shaitaan -

جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ	And those who	121	any escape.	from it	they will find	and not	(is) Hell
أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّ خَلْفَهُم جَنَّاتُ	(in) Gardens	We will admit them	[the] righteous deeds	and do	believe[d]		
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا	forever.	in it	will abide	the rivers,	underneath it	from	flow
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ	Allah	than	(is) truer	and who	(in) truth,	(of) Allah	A Promise
قِيلًا ﴿١٢٢﴾ لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ	(of the) People	(by the) desire	and not	by your desire	Not	122	(in) statement?
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا	and not	for it	will be recompensed	evil	does	Whoever	(of) the Book.
يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾	123	any helper.	and not	any protector	Allah	besides	for him he will find
وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى	female,	or	(the) male	from	[the] righteous deeds	[of]	does And whoever
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ	they will be wronged	and not	Paradise	will enter	then those	(is) a believer,	and he
نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا	(in) religion	(is) better	And who	124	(even as much as) the speck on a date-seed.		
مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ	and follows	(is) a good-doer	and he	to Allah	his face	submits	than (one) who
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا	(as) a friend.	Ibrahim	And Allah took	(the) upright?	(of) Ibrahim	(the) religion	
﴿١٢٥﴾ وَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي	(is) in	and what	the heavens	(is) in	(is) what	And for Allah	125
الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾	126	All-Encompassing.	thing	of every	Allah	and is	the earth,
وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ	gives you the ruling	"Allah	Say,	the women.	concerning	And they seek your ruling	

in Hell and they will not find any escape from it.

122. And those who believe and do righteous deeds, We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. A Promise of Allah in truth, and who is truer than Allah in statement?

123. Neither your desire nor the desire of the People of the Book (can prevail). Whoever does evil will be recompensed for it, and he will not find besides Allah any protector or any helper.

124. And whoever does righteous deeds, whether male or female and is a believer - those will enter Paradise and they will not be wronged, (even as much as) the speck on a date-seed.

125. And who is better in religion than he who submits his face to Allah and he is a good-doer and follows the religion of Ibrahim - the upright? And Allah took Ibrahim as a friend.

126. And to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah encompasses everything.

127. And they seek your ruling concerning women. Say, "Allah gives you the ruling

about them and what has been recited to you in the Book concerning the orphan girls to whom you do not give what is ordained for them and you desire to marry them, and (concerning) the weak among children and to deal justly with orphans. And whatever good you do, then indeed, Allah is All-Knowing of it.

128. And if a woman fears ill-conduct or desertion from her husband, then there is no sin upon them that they make terms of peace between themselves and reconciliation is best. And souls are swayed by greed. But if you do good and fear Allah, then indeed, Allah is All-Aware of what you do.

129. And you will never be able to deal justly between the women even if you desire, but do not incline completely (towards one) and leave another hanging. And if you reconcile and fear Allah - then indeed, Allah is Oft-Forgiving, Most Merciful.

130. And if they separate, Allah will enrich each of them from His abundance. And Allah is All-Encompassing,

فِيهِنَّ <sup>١٢٧</sup> وَمَا يُتلى عَلَيْكُمْ فِي الْكِتَابِ فِي							
concerning	the Book	in	to you	is recited	and what	about them	
يَسئى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ							
is ordained	what	you (do) not give them	(to) whom	[the] girls	orphans		
لَهُنَّ وَتُرْعَبُونَ أَنْ تُكْرَهُنَّ وَالسُّتْضَعِفِينَ							
and the ones who are weak	marry them,	to	and you desire	for them			
مِنَ الْوَالِدَانِ <sup>١٢٨</sup> وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ وَمَا							
And whatever	with justice.	for orphans	stand	and to	the children	of	
تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا <sup>١٢٩</sup>							
127	All-Knowing.	about it	is	Allah	then indeed,	good	of you do
وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا							
desertion	or	ill-conduct	her husband	from	fears	a woman	And if
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا							
they make terms of peace	that	on both of them	sin	then (there is) no			
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ							
And are swayed	(is) best.	and [the] reconciliation	a reconciliation	between themselves -			
الْأَنْفُسَ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ							
then indeed,	and fear (Allah),	you do good	But if	(by) greed.	the souls		
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا <sup>١٣٠</sup> وَلَنْ							
And never	128	All-Aware.	you do	of what	is	Allah	
تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ							
you desired,	even if	[the] women	between	deal justly	to	will you be able	
فَلَا تَبِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا							
and leave her (the other)	the inclination	(with) all	incline	but (do) not			
كَالْمُعَلَّقَةِ <sup>١٣١</sup> وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ							
Allah	then indeed,	and fear (Allah)	you reconcile	And if	like the suspended one.		
كَانَ غَفُورًا رَحِيمًا <sup>١٣٢</sup> وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ							
Allah will enrich	they separate,	And if	129	Most Merciful.	Oft-Forgiving,	is	
كُلًّا مِنْ سَعَتِهِ <sup>١٣٣</sup> وَكَانَ اللَّهُ وَاسِعًا							
All-Encompassing,	and Allah is	His abundance,	from	each (of them)			

حَكِيمًا ﴿١٣٠﴾ وَرَبِّهِ مَا فِي السَّمَوَاتِ وَمَا						
and whatever	the heavens	(is) in	(is) whatever	And for Allah	130	All-Wise.
فِي الْأَرْضِ وَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ						
the Book	were given	those who	We have instructed	And surely	the earth.	(is) in
مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا						
you disbelieve -	But if	Allah.	you fear	that	and yourselves	before you
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي						
(is) in	and whatever	the heavens	(is) in	(is) whatever	for Allah	then indeed
الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَرَبِّهِ						
And for Allah	131	Praiseworthy.	Free of need,	And Allah is	the earth.	
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ						
And Allah is sufficient	the earth.	(is) in	and whatever	the heavens	(is) in	(is) whatever
وَكَيْلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ						
O people,	He can take you away	He will	If	132	(as) a Disposer of affairs.	
وَيَأْتِ بِآخَرِينَ ﴿١٣٣﴾ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا ﴿١٣٤﴾						
133	All-Powerful.	that	over	And Allah is	others.	and bring
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابٌ						
(is the) reward	Allah	then with	(of) the world -	reward	desires	[is] Whoever
الدُّنْيَا وَالْآخِرَةِ ﴿١٣٥﴾ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٦﴾						
134	All-Seeing.	All-Hearing,	And Allah is	and the Hereafter.	(of) the world	
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ						
(as) witnesses	of justice	custodians	Be	believe[d]!	who	O you
لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ						
if	and the relatives.	the parents	or	yourselves	(it is) against	even if to Allah,
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ﴿١٣٧﴾ فَلَا						
So (do) not	to both of them.	(is) nearer	for Allah	poor,	or	rich he be
تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تَعْرِضُوا						
refrain,	or	you distort	And if	you deviate.	lest	the desire follow
فَإِنَّ لِلَّهِ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٨﴾ يَا أَيُّهَا						
O you	135	All-Aware.	you do	of what	is	Allah then indeed,

All-Wise.

131. To Allah belongs whatever is in the heavens and whatever is on the earth. And surely We have instructed those who were given the Book before you and yourselves to fear Allah. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is Free of need and Praiseworthy.

132. To Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Disposer of affairs.

133. If He wills, He can eliminate you O people, and bring others (in your place). And Allah is over that All-Powerful.

134. Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And Allah is All-Hearing, All-Seeing.

135. O you who believe! Be custodians of justice as witnesses to Allah, even if it is against yourselves or your parents or relatives whether rich or poor, for Allah is nearer to both of them. So do not follow the desires, lest you deviate (from doing justice). And if you distort (your testimony) or refrain (from giving it), then indeed, Allah is All-Aware of what you do.

136. O you who believe! Believe in Allah and His Messenger, and the Book, which He revealed upon His Messenger and the Book which He revealed before. And whoever disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day, then surely he has lost the way, straying far away.

الَّذِينَ	آمَنُوا	آمَنُوا	بِاللَّهِ	وَرَسُولِهِ	وَالْكِتَابِ
who	believe	believe[d]!	in Allah	and His Messenger,	and the Book
الَّذِي	نَزَّلَ	عَلَى	رَسُولِهِ	وَالْكِتَابِ	الَّذِي
which	He revealed	upon	His Messenger	and the Book	which
أَنْزَلَ	مِنْ قَبْلُ	وَمَنْ	يَكْفُرْ	بِاللَّهِ	وَمَلَائِكَتِهِ
He revealed	before.	And whoever	disbelieves	in Allah	and His Angels,
وَكُتُبِهِ	وَرُسُلِهِ	وَالْيَوْمِ	الْآخِرِ		
and His Books,	and His Messengers	and the Day	the Last,		
فَقَدْ	ضَلَّ	صَلًّا	بَعِيدًا	﴿١٣٦﴾	
then surely	he (has) lost (the) way,	straying	far away.	136	

137. Indeed, those who believed then disbelieved, then believed, then (again) disbelieved, and then increased in disbelief - Allah will not forgive them, nor will He guide them to the (right) way.

إِنَّ	الَّذِينَ	آمَنُوا	ثُمَّ	كَفَرُوا	
Indeed,	those who	believed,	then	disbelieved,	
ثُمَّ	آمَنُوا	ثُمَّ	كَفَرُوا	ثُمَّ	
then	(again) believed,	then	disbelieved,	then	
أَزْدَادُوا	كُفْرًا	لَمْ	يَكُنْ	اللَّهُ	لِيَغْفِرَ
increased	(in) disbelief -	not	will	Allah	forgive
لَهُمْ	وَلَا	لِيَهْدِيَهُمْ	سَبِيلًا	﴿١٣٧﴾	
[for] them	and not	will guide them	(to) a (right) way.	137	

138. Give tidings to the hypocrites that for them is a painful punishment -

بَشِيرٍ	السُّفْقَيْنِ	بِأَنَّ	لَهُمْ	عَذَابًا	
Give tidings	(to) the hypocrites	that	for them	(is) a punishment	
الْإِيمَاءِ	الَّذِينَ	يَتَّخِذُونَ	الْكُفْرِينَ		
138	Those who	take	the disbelievers		painful -

139. Those who take the disbelievers as allies instead of the believers. Do they seek honor with them? But indeed, all honor belongs to Allah.

أَوْلِيَاءِ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيَّتَعُونَ		
(as) allies	instead of	the believers.	Do they seek		
عِنْدَهُمْ	الْعِزَّةُ	فَإِنَّ	الْعِزَّةَ	لِلَّهِ	جَمِيعًا
with them	the honor?	But indeed,	the honor	(is) all for Allah.	
﴿١٣٩﴾	وَقَدْ	نَزَّلَ	عَلَيْكُمْ	فِي	
139	And surely	He has revealed	to you	in	
الْكِتَابِ	أَنْ	إِذَا	سَمِعْتُمْ	آيَاتِ	
the Book	that	when	you hear	(the) Verses	

140. And surely He has revealed to you in the Book that when you hear the Verses

اللَّهُ	يُكْفَرُ	بِهَا	وَيَسْتَهْزَأُ	بِهَا
(of) Allah	being rejected	[it]	and ridiculed	at [it],
فَلَا	تَقْعُدُوا	مَعَهُمْ	حَتَّىٰ	يَخُوضُوا
then do not	sit	with them	until	they engage
فِي	حَدِيثٍ	غَيْرِهِ	إِنَّكُمْ	إِذَا
in	a conversation	other than that.	Indeed, you	then,
مِثْلَهُمْ	إِنَّ	اللَّهَ	جَامِعٌ	السُّفٰقِيْنَ
(would be) like them.	Indeed,	Allah	will gather	the hypocrites
وَالْكَافِرِيْنَ	فِي	جَهَنَّمَ	جَمِيْعًا	لَا
and the disbelievers	in	Hell	all together.	140
الَّذِيْنَ	يَتَرَبَّصُوْنَ	بِكُمْ	فَإِنْ	كَانَ
Those who	are waiting	for you.	Then if	was
فَتْحٌ	مِّنْ	اللَّهِ	قَالُوا	أَلَمْ
a victory	from	Allah	they say,	'Were not
نَكُنْ	مَعَكُمْ	وَإِنْ	كَانَ	لِلْكَافِرِيْنَ
we	with you?"	But if	(there) was	for the disbelievers
نَصِيْبٌ	قَالُوا	أَلَمْ	نَسْتَحِذْ	
a chance	they said,	"Did not	we have advantage	
عَلَيْكُمْ	وَسَنَعْمُ	مِّنْ	الْمُؤْمِنِيْنَ	
over you	and we protected you	from	the believers?"	
قَالَ	يَحْكُمُ	بَيْنَكُمْ	يَوْمَ	الْقِيَامَةِ
And Allah	will judge	between you	(on the) Day	(of) the Resurrection,
وَلَنْ	يَجْعَلَ	اللَّهُ	لِلْكَافِرِيْنَ	عَلَى
and never	will Allah make	for the disbelievers	the believers	over
سَبِيْلًا	إِنَّ	السُّفٰقِيْنَ	يُخٰدِعُوْنَ	
a way.	Indeed,	the hypocrites	(seek to) deceive	
اللَّهُ	وَهُوَ	خَادِعُهُمْ	وَإِذَا	قَامُوا
Allah	and (it is) He	who deceives them.	And when	they stand
إِلَى	الصَّلٰوةِ	قَامُوا	كَسَالًا	يُرْءَاوْنَ
for	the prayer,	they stand	lazily,	showing off

of Allah being rejected and ridiculed, then do not sit with them until they engage in some other conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.

141. Those (hypocrites) are waiting for you; then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say, "Did we not gain the advantage over you and we protected you from the believers?" And Allah will judge between you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way.

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142. Indeed, the hypocrites seek to deceive Allah and it is He Who deceives them. And when they stand for prayer, they stand lazily, showing off

to people and they do not remember Allah except a little.

143. Wavering between them, neither to these (i. e., the believers) nor to those (i. e., the disbelievers). And whoever Allah lets go astray - then never will you find a way for him.

144. O you who believe! Do not take the disbelievers as allies instead of the believers. Do you wish to give Allah clear evidence against yourselves?

145. Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find any helper for them

146. Except those who repent, correct themselves and hold fast to Allah, and are sincere in their religion for Allah, then those will be with the believers. And soon Allah will give the believers a great reward.

147. What would Allah do by punishing you if you are grateful and you believe? And Allah is All Appreciative, All-Knowing.

إِلَّا	اللَّهُ	يَذْكُرُونَ	وَلَا	النَّاسِ
except	Allah	they remember	and not	(to) the people
ذَلِكَ	بَيْنَ	مُذَبِّدِينَ	﴿١٤٦﴾	قَلِيلًا
that,	between	Wavering	142	a little.
هَؤُلَاءِ	إِلَى	وَلَا	هَؤُلَاءِ	لَا
those.	to	and not	these	to
لَهُ	تَجِدَ	فَلَنْ	يُضِلَّ اللَّهُ	وَمَنْ
for him	you will find	then never	Allah lets go astray -	And whoever
لَا	أَمْوًا	الَّذِينَ	يَأْتِيهَا	﴿١٤٣﴾
(Do) not	believe[d]!	who	O you	143
الْمُؤْمِنِينَ	مِنْ دُونِ	أَوْلِيَاءِ	الْكَافِرِينَ	تَتَّخِذُوا
the believers.	instead of	(as) allies	the disbelievers	take
عَلَيْكُمْ	لِلَّهِ	تَجْعَلُوا	أَنْ	أَتْرِيدُونَ
against you	for Allah	you make	that	Do you wish
السُّفْقِينَ	إِنَّ	﴿١٤٤﴾	مُسِينًا	سُلْطَانًا
the hypocrites	Indeed,	144	clear?	an evidence
وَلَنْ	النَّارِ	مِنْ	الدَّرَكِ الْأَسْفَلِ	فِي
and never	the Fire,	of	the lowest depths	(will be) in
الَّذِينَ	إِلَّا	﴿١٤٥﴾	نَصِيرًا	تَجِدَ لَهُمْ
those who	Except	145	any helper	for them
وَأَخْصُوا	بِاللَّهِ	وَأَعْتَصِمُوا	وَأَصْلِحُوا	تَابُوا
and are sincere	to Allah	and hold fast	and correct (themselves)	repent
الْمُؤْمِنِينَ	مَعَ	فَأُولَئِكَ	لِلَّهِ	دِينَهُمْ
the believers.	with	then those (will be)	for Allah,	(in) their religion
﴿١٤٦﴾	أَجْرًا عَظِيمًا	الْمُؤْمِنِينَ	يُؤْتِ اللَّهُ	وَسَوْفَ
146	a great reward.	the believers	Allah will give	And soon
شَكَرْتُمْ	إِنْ	بِعَذَابِكُمْ	يَفْعَلُ اللَّهُ	مَا
you are grateful	if	by punishing you	would Allah do	What
﴿١٤٧﴾	عَلِيمًا	شَاكِرًا	وَكَانَ اللَّهُ	وَأَمْنْتُمْ
147	All-Knowing.	All-Appreciative,	And Allah is	and you believe?