

Study the
Noble Qur'ân
Word-for-Word

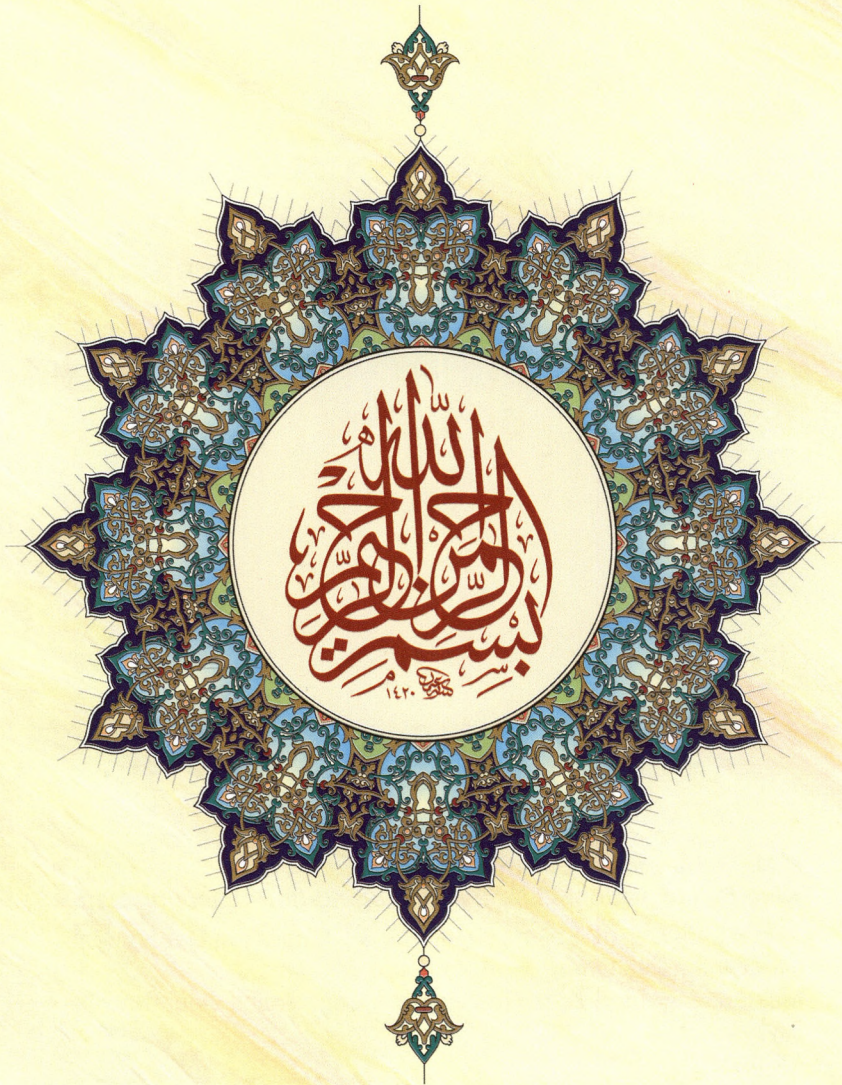
Volume 1

(Part 10)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

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

﴿٤١﴾ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ، وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ النُّقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾

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

فَإِنَّ	غَنِمْتُمْ مِنْ شَيْءٍ	أَنَّمَا	وَأَعْلَمُوا
then verily	whatever of war-booty that you may gain	that [what]	and know
وَلِذِي الْقُرْبَىٰ	وَلِلرَّسُولِ	لِلَّهِ خُمُسَهُ،	
and to the near relatives	and to the Messenger	one fifth of it (is assigned) to Allāh	
وَالْيَتَامَىٰ	وَابْنِ السَّبِيلِ	وَالْمَسْكِينِ	وَأَيُّتَمَىٰ
and (also) the orphans	and the wayfarer	and the poor who do not beg	if you
ءَامَنْتُمْ بِاللَّهِ	وَمَا أُنزِلْنَا	عَلَىٰ عَبْدِنَا	يَوْمَ
have believed in Allāh	and (in) that which We sent down	to Our slave	(on the) Day
الْفُرْقَانِ	يَوْمَ النُّقَىٰ	الْجَمْعَانِ	وَاللَّهُ
(of) Criterion	(the) Day (when) met	the two forces	and Allāh
	شَيْءٍ	قَدِيرٌ ﴿٤٢﴾	عَلَىٰ كُلِّ
	things	(is) All-Powerful	over all

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ
تَوَاعَدْتُمْ لِاحْتِلَافْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيَحْيَىٰ مَنْ حَيَّ عَن بَيْتِنَا وَإِنَّ اللَّهَ لَسَمِيعٌ عَلَيْهِمْ ﴿٤٣﴾

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

وَهُمْ	الَّذِينَ	بِالْعُدْوَةِ	أَنْتُمْ	إِذْ
and they	near	(were) on the side (of the valley)	you	(remember) when
مِنْكُمْ	أَسْفَلَ	وَالرَّكْبِ	الْقُصْوَى	بِالْعُدْوَةِ
than you	(was on the ground) lower	and the caravan	farther	(were) on the side
لَاخْتَلَفْتُمْ		وَلَوْ تَوَاعَدْتُمْ		
you would certainly have failed		and (even) if you had made a mutual appointment to meet		
لَيَقْضِيَ اللَّهُ أَمْرًا		وَلَكِنْ	فِي الْمِيعَدِ	
that Allah might accomplish a matter		[and] but (you met)	in the appointment	
مَنْ هَلَكَ		لِيَهْلِكَ	كَانَ مَفْعُولًا	
(those) who were to be destroyed		so that might be destroyed	that was (already) ordained	
عَنْ بَيِّنَةٍ	مَنْ حَيَّ	وَيَحْيَى	عَنْ بَيِّنَةٍ	
with a clear evidence	(those) who were to live	and might live	with a clear evidence	
عَلِيمٌ	لَسَمِيعٌ	وَإِنَّ اللَّهَ		
All-Knower	(is) All-Hearer	and surely Allah		

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَايِكٍ قَلِيلًا وَلَوْ أَرَادَكُمُ كَثِيرًا لَفَشَيْتُمْ وَلَتُنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٢﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٣﴾

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

قَلِيلًا	فِي مَنَامِكَ	يُرِيكُهُمُ اللَّهُ	إِذَا
(as) few	in your dream	Allah showed them to you	(remember) when
لَفَشِلْتُمْ		كَثِيرًا	وَلَوْ أَرَبْتَهُمْ
you would surely have been discouraged		(as) many	and if He had shown them to you
وَلَكِنَّ اللَّهَ سَلَّمَ	فِي الْأَمْرِ	وَلَنَنْزَعْتُمْ	
[and] but Allah saved (you)	in (making) a decision	and you would surely have disputed	
وَإِذَا	الضُّدُورِ	بِذَاتِ	إِنَّهُ، عَلَيْهِمُ
and (remember) when	the breasts	of what (is in)	certainly He (is) All-Knower
قَلِيلًا	فِي أَعْيُنِكُمْ	إِذَا التَّقِيْتُمْ	يُرِيكُمْ هُمْ
(as) few	in your eyes	when you met	He showed them to you
لِيَقْضِيَ اللَّهُ أَمْرًا		فِي أَعْيُنِهِمْ	وَيَقَلِّلَكُمْ
so that Allah might accomplish a matter		in their eyes	and He made you appear as few
تَرْجِعُ الْأُمُورَ		وَالِىَ اللَّهِ	كَانَ مَفْعُولًا
return all matters (for decision)		and to Allah	that was (already) ordained

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٣﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنزَعُوا فَنفْسُلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٤﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِثَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٥﴾

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

يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِذْ لَقِيتُمْ	فِئَةً	فَأَثَبْتُمْ
O (you)	who believe	when you meet	a force	then take a firm stand (against them)
وَأَذْكُرُوا اللَّهَ كَثِيرًا	وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا رَسُولَهُ	وَلَا تَنزَعُوا	وَلَا تَكُونُوا
and remember (the Name of) Allah much	and obey Allah	and His Messenger	and dispute not	and be not
وَأَصْبِرُوا	مَعَ	وَاللَّهُ	إِنَّ اللَّهَ	وَأَصْبِرُوا
and be patient	(is) with	surely Allah	surely Allah	and be patient
كَالَّذِينَ خَرَجُوا	مِن دِيَارِهِمْ	بَطْرًا	وَرِثَاءَ	النَّاسِ
like those who come out	of their homes	boastfully	and to be seen	(of) men
وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَاللَّهُ	بِمَا يَعْمَلُونَ مُحِيطٌ	
and hinder (men)	from (the) path (of) Allah	and Allah	(is) All-Encompassing of what they do	

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لِأَغْلِبَ لَكُمْ أَلْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٦﴾ إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّهُمْ هُوَآءٌ دِينَهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَاتَّ اللَّهُ عَلَيْهِمْ عَزِيزٌ حَكِيمٌ ﴿٤٧﴾

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

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

وَأَذْرَيْنَ	لَهُمْ	الشَّيْطَانُ	أَعْمَلَهُمْ	وَقَالَ
and (remember) when made seem fair	to them	Satan	their deeds	and said
لَا غَالِبَ	لَكُمْ	الْيَوْمَ	مِنَ النَّاسِ	وَإِنِّي
no (one can) overcome	[to] you	this day	of mankind	and verily I (am)
نَكَصَ	تَرَأَتْ	الْفَيْتَانِ	عَلَى عَقْبَيْهِ	نَكَصَ
for you	but when	the two forces came in sight of each other	he ran away on his heels	he ran away on his heels
وَقَالَ	إِنِّي	بَرِيءٌ	مِنْكُمْ	إِنِّي أَرَى
and said	verily I	have nothing to do	with you	verily I see
إِنِّي أَخَافُ اللَّهَ	وَاللَّهُ	شَدِيدٌ	الْعِقَابِ	إِذْ
verily I fear Allah	for Allah	(is) Severe	(in) punishment	when
وَالَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	غَرَّهُمْ	أُولَئِكَ
and those	in whose hearts	(was) a disease	these people are deceived	these people are deceived
دِينَهُمْ	وَمَنْ يَتَوَكَّلْ	عَلَى اللَّهِ	فَإِنَّ اللَّهَ	فَإِنَّ اللَّهَ
(by) their religion	but whoever puts (his) trust	in Allah	then surely Allah	then surely Allah
	عَزِيزٌ	حَكِيمٌ		
	(is) All-Mighty	All-Wise		

وَلَوْ تَرَى إِذِ اتَّوَفَى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَاهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥١﴾ كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

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

وَلَوْ تَرَىٰ	إِذ يَتَوَفَّىٰ	الَّذِينَ كَفَرُوا	الْمَلَائِكَةُ
and if you (could) see	when take away the souls	(of) those who disbelieve	the angels
يَضْرِبُونَ وُجُوهَهُمْ	وَأَدْبَارَهُمْ	وَذُوقُوا	عَذَابَ
they smite their faces	and their backs	(saying) [and] taste	(the) punishment
الْحَرِيقِ ﴿٥٢﴾	ذَلِكَ	بِمَا	قَدَّمْتُمْ أَيْدِيكُمْ
(of) the blazing Fire	this	(is because) of what	and verily Allah
لَيْسَ بِظَلَمٍ	لِّلْعَبِيدِ ﴿٥٣﴾	كَذَابٍ	ءَالِ
is not unjust	to His slaves	similar (to the) behaviour	(of the) people
وَالَّذِينَ	مِنْ قَبْلِهِمْ	كَفَرُوا بِآيَاتِ اللَّهِ	فَأَخَذَهُمُ اللَّهُ
and (of) those	before them	they rejected (the) Signs (of) Allah	so Allah punished them
يَذُنُوبِهِمْ	إِنَّ اللَّهَ	قَوِيٌّ	شَدِيدُ
for their sins	verily Allah	(is) All-Strong	Severe
	الْعِقَابِ ﴿٥٢﴾		
	(in) punishment		

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَذَابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥٤﴾

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

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

ذَٰلِكَ بِأَنَّ اللَّهَ	لَمْ يَكُ مُغَيِّرًا	تِعْمَةً	أَنعَمَهَا
that (is so) because Allah	will never change	a grace	which He has bestowed
عَلَى قَوْمٍ	حَتَّى يَغْيُرُوا	مَا	وَأَنَّ اللَّهَ
on a people	until they change	what (is)	and verily Allah
سَمِيعٌ	عَلِيمٌ	كَذَابٍ	عَالٍ
(is) All-Hearer	All-Knower	similar (to the) behaviour	(of the) people
وَالَّذِينَ	مِنْ قَبْلِهِمْ	كَذَّبُوا بِآيَاتِنَا	رَبِّهِمْ
and those	before them	they denied (the) Signs	(of) their Lord
يَذُنُوبِهِمْ	وَأَغْرَقْنَا	عَالٍ	فِرْعَوْنَ
for their sins	and We drowned	(the) people	(of) Pharaoh
		وَكُلُّ	كَانُوا ظَالِمِينَ
		and (they) all	were wrongdoers

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْفُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِنَّمَا تَتَّقَنَّاهُمْ فِي الْحَرْبِ فَشَرَّدبِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدَّكَّرُونَ ﴿٥٧﴾

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

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

لَا يَنْتَقُونَ ﴿٥٦﴾	وَهُمْ	مَرَّةً	فِي كُلِّ	ثُمَّ يَنْقُضُونَ عَهْدَهُمْ
(do) not fear (Allah)	and they	time	[in] every	then they break their covenant
فَشَرَّدَ		فِي الْحَرْبِ		فَمَا تَنْتَقِفُهُمْ
then punish severely in order to disperse		in the war		so if you gain the mastery over them
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾		خَلْفَهُمْ	مَنْ	بِهِمْ
so that they may learn a lesson		(are) behind them	(those) who	them

وَأَمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْزِدْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ، عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَآخِرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

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

وَأَمَّا تَخَافُ	خِيَانَةً	مِنْ قَوْمٍ	فَإَنْزِدْ
and if you fear	treachery	from any people	throw back (their covenant)
إِلَيْهِمْ	إِنَّ اللَّهَ	عَلَى سَوَاءٍ	لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾
to them	certainly Allah	on equal (terms)	likes not the treacherous
وَلَا يَحْسَبَنَّ	الَّذِينَ كَفَرُوا	سَبَقُوا	إِنَّهُمْ
and let not think	those who disbelieve	(that) they can outstrip	verily they

مَا	لَهُمْ	وَأَعِدُّوا	لَا يَعْجِزُونَ ﴿٥٩﴾
whatever	against them	and make ready	will never be able to save themselves
تُرْهِبُونَ بِهِ		وَمِنْ رِبَاطِ الْخَيْلِ	أَسْتَطَعْتُمْ مِنْ قُوَّةٍ
to threaten [with them]		and of steeds of war	you can of power
مِنْ دُونِهِمْ	وَأَٰخَرِينَ	وَعَدُوَّكُمْ	عَدُوَّ اللَّهِ
besides them	and others	and your enemy	(the) enemy (of) Allah
مِنْ شَيْءٍ	وَمَا تُنْفِقُوا	اللَّهُ يَعْلَمُهُمْ	لَا تَعْلَمُونَهُمْ
from (any) thing	and whatever you shall spend	Allah knows them	whom you know not
لَا نُنْظِمُونَ ﴿٦٠﴾	وَأَنْتُمْ	يُوفَّى إِلَيْكُمْ	فِي سَبِيلِ اللَّهِ
shall not be treated unjustly	and you	shall be repaid to you	in (the) Way (of) Allah

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَالْأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

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

وَتَوَكَّلْ	هَا	فَاجْنَحْ	لِلسَّلَامِ	وَإِنْ جَنَحُوا
and put (your) trust	to it	then you (also) incline	to peace	and if they incline
وَإِنْ يُرِيدُوا	الْعَلِيمُ ﴿٦١﴾	هُوَ السَّمِيعُ	إِنَّهُ	عَلَى اللَّهِ
and if they intend	the All-Knower	[He] (is) the All-Hearer	verily He	in Allah

الَّذِي	هُوَ	فَإِنَّ حَسْبَكَ اللَّهُ		أَنْ يَخْدَعُوكَ
Who	He (it is)	then verily Allah (is) All-Sufficient for you		to deceive you
بَيْنَ	وَأَلْفَ	وَالْمُؤْمِنِينَ	بِنَصْرِهِ	أَيْدِكَ
[between]	and He has united	and with the believers	with His Help	has supported you
مَا أَلَفْتَ	جَمِيعًا	فِي الْأَرْضِ	لَوْ أَنْفَقْتَ مَا	قُلُوبِهِمْ
you could not have united	all	(is) in the earth	if you had spent that	their hearts
وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ		بَيْنَ	قُلُوبِهِمْ	
[and] but Allah has united [between] them		their hearts	[between]	
حَسْبَكَ اللَّهُ	النَّبِيِّ	يَا أَيُّهَا	حَكِيمٌ	إِنَّهُ عَزِيزٌ
Allah (is) Sufficient for you	Prophet	O	All-Wise	certainly He (is) All-Mighty
مِنَ الْمُؤْمِنِينَ		اتَّبَعَكَ	وَمَنْ	
from the believers		follows you	and (for) whoever	

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

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

يَتَأَيَّهَا	النَّبِيِّ	حَرَضِ الْمُؤْمِنِينَ	عَلَى الْقِتَالِ	إِنْ	يَكُنْ مِنْكُمْ
0	Prophet	urge the believers	to [the] fight	if	(there) are amongst you
عِشْرُونَ	صَابِرُونَ	يَغْلِبُوا مِائَتَيْنِ	وَإِنْ	يَكُنْ مِنْكُمْ	
twenty	steadfast	they will overcome two hundred	and if	(there) be of you	
مِائَةٌ		يَغْلِبُوا أَلْفًا		مِنَ الَّذِينَ كَفَرُوا	
a hundred (steadfast)		they will overcome a thousand		of those who disbelieve	
بِأَنَّهُمْ	قَوْمٌ	لَا يَفْقَهُونَ	أَكْنَ		
because they	(are) a people	who (do) not understand	now		
خَفَّفَ اللَّهُ عَنْكُمْ	وَعَلِمَ	أَنَّ	فِيكُمْ	ضَعْفًا	
Allah has lightened from you	for He knows	that	(there is) in you	weakness	
فَإِنْ	يَكُنْ مِنْكُمْ	مِائَةٌ	صَابِرَةٌ	يَغْلِبُوا مِائَتَيْنِ	
so if	(there) are of you	a hundred	steadfast	they shall overcome two hundred	
وَإِنْ	يَكُنْ مِنْكُمْ	أَلْفٌ	يَغْلِبُوا أَلْفَيْنِ		
and if	(there) are of you	a thousand	they shall overcome two thousand		
بِإِذْنِ اللَّهِ	وَاللَّهُ	مَعَ	الصَّابِرِينَ		
with (the) Leave (of) Allah	and Allah	(is) with	the steadfast		

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يَشِخِنَ فِي الْأَرْضِ تَرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كُنْتُ مِنَ الَّذِينَ سَبَقَ لِمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

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

Allāh is Oft-Forgiving, Most Merciful.

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

يَأْتِيهَا النَّبِيُّ قُلُوبًا لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

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

يَأْتِيهَا النَّبِيُّ	قُلُوبًا لِمَنْ	فِي أَيْدِيكُمْ	مِنَ الْأَسْرَىٰ	إِنْ يَعْلَمِ اللَّهُ
Prophet	say to (those) who	(are) in your hands	from the captives	if Allah knows
0	خَيْرًا	يُؤْتِكُمْ	خَيْرًا	مِمَّا
in your hearts	any good	He will give you	(something) better	than what

عَفُورٌ	وَاللَّهِ	لَكُمْ	وَيَعْفِرُ	أَخَذَ مِنْكُمْ
(is) Oft-Forgiving	and Allah	you	and He will forgive	has been taken from you
فَقَدْ خَانُوا اللَّهَ		وَإِنْ يُرِيدُوا خِيَانَتَكَ		رَحِيمٌ
so they indeed have betrayed Allah		but if they intend (to) betray you		Most Merciful
حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	مَنْهُمْ	فَأَمَّا مَن
All-Wise	(is) All-Knower	and Allah	over them	so He gave (you) power
				مِنْ قَبْلُ
				before

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا
وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ
حَتَّى يَهَاجِرُوا وَإِنْ أُسْتَنْصَرُوا فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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

بِأَمْوَالِهِمْ	وَجَاهَدُوا	وَهَاجَرُوا	إِنَّ الَّذِينَ ءَامَنُوا
with their property	and strove hard (and fought)	and emigrated	verily those who believed
وَنَصَرُوا	وَالَّذِينَ ءَاوَأُوا	فِي سَبِيلِ اللَّهِ	وَأَنْفُسِهِمْ
and helped	and those who gave (them) asylum	in (the) Way (of) Allah	and their lives
وَالَّذِينَ ءَامَنُوا	بَعْضٍ	أَوْلِيَاءُ	بَعْضُهُمْ
and (as to) those who believed	(to) others	(are) allies	some of them
وَلِيَّتِهِمْ	مِنْ	لَكُمْ	مَا
(duty of) protection to them	[from]	upon you	(it is) not
		وَلَمْ يَهَاجِرُوا	
		but (did) not emigrate	

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

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ إَلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أَوْلِيَاءَكُمُ هُمُ الْمُؤْمِنُونَ حَقَّ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

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

بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضُهُمْ	وَالَّذِينَ كَفَرُوا
(to) others	(are) allies	some of them	and those who disbelieve
وَفَسَادٌ	فِي الْأَرْضِ	تَكُن فِتْنَةً	إَلَّا تَفْعَلُوهُ
and a mischief	on the earth	(there) will be oppression	(and) if you (do) not do so

وَجَاهِدُوا		وَهَاجِرُوا		وَالَّذِينَ آمَنُوا		كَبِيرٌ	
and strove hard		and emigrated		and those who believed		great	
أُولَئِكَ		وَنَصَرُوا		وَالَّذِينَ آوَوْا		فِي سَبِيلِ اللَّهِ	
these (are)		and aid		and those who gave (them) asylum		in (the) Way (of) Allah	
كَرِيمٌ		وَرِزْقٌ		مَغْفِرَةٌ		هَمٌّ	
generous		and a provision		(is) forgiveness		for them (in) truth	
وَجَاهِدُوا مَعَكُمْ		وَهَاجِرُوا		مِنْ بَعْدُ		وَالَّذِينَ آمَنُوا	
and strove hard (along) with you		and emigrated		afterwards		and those who believed	
بَعْضِ		أَوْلَى		بَعْضِهِمْ		أَلْأَرْحَامِ	
to others		(are) nearer		some of them		(by) blood	
وَأَوْلُوا		وَأَوْلُوا		وَأَوْلُوا		وَأَوْلُوا	
and kindred		of you		then they (are)			
عَلِيمٌ		شَيْءٌ		يَكُلُّ		إِنَّ اللَّهَ	
(is) All-Knower		thing		of every		verily Allah	
						فِي كِتَابِ اللَّهِ	
						in (the) decree (ordained by) Allah	

سُورَةُ التَّوْبَةِ

بَرَاءَةً مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ، فَإِنْ تَبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ الْيَوْمِ ﴿٣﴾

Surah At-Taubah (The Repentance) 9

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

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

وَرَسُولِهِ		بَرَاءَةٌ مِّنَ اللَّهِ			
and His Messenger		freedom from (all) obligations from Allah			
فَسِيحُوا		مِنَ الْمُشْرِكِينَ		إِلَى الَّذِينَ عَاهَدْتُمْ	
so travel freely		of the polytheists		to those (with) whom you made a treaty	
غَيْرُ	أَنْتُمْ	وَأَعْلَمُوا	أَشْهُرٍ	أَرْبَعَةَ	فِي الْأَرْضِ
(can) not	that you	but know	months	(for) four	throughout the land
وَأَنَّ اللَّهَ مُخْزِيٌ			مُعْجِزِي اللَّهِ		
and that Allah (is) the one who will disgrace			escape (from the punishment of) Allah		
إِلَى النَّاسِ	وَرَسُولِهِ	مِنَ اللَّهِ	وَأَذَانٌ	الْكَافِرِينَ	
to mankind	and His Messenger	from Allah	and a declaration	the disbelievers	
أَنَّ اللَّهَ بَرِيءٌ			الْأَكْبَرُ	الْحَجِّ	يَوْمَ
that Allah (is) free from (all) obligations			the greatest	(of) pilgrimage	(on the) day
فَإِنْ تَابْتُمْ		وَرَسُولُهُ		مِنَ الْمُشْرِكِينَ	
so if you (polytheists) repent		and (so is) His Messenger		to the polytheists	
غَيْرُ	أَنْتُمْ	فَاعْلَمُوا	وَإِنْ تَوَلَّيْتُمْ	لَكُمْ	خَيْرٌ
(can) not	that you	then know	but if you turn away	for you	(is) better
أَلِيمٌ	بِعَذَابٍ	الَّذِينَ كَفَرُوا	وَبَشِّرِ	مُعْجِزِي اللَّهِ	
painful	of a torment	(to) those who disbelieve	and give tidings	escape (from) Allah	

رَحِيمٌ ﴿٩﴾	غَفُورٌ	إِنَّ اللَّهَ	فَخَلُّوا سَبِيلَهُمْ ﴿٦﴾	وَأَتُوا الزَّكَاةَ
Most Merciful	(is) Oft-Forgiving	verily Allah	then leave their way (free)	and give Zakat

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

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

وَإِنْ أَحَدٌ	مِنَ الْمُشْرِكِينَ	اسْتَجَارَكَ	فَأَجِرْهُ
and if anyone	of the polytheists	seeks your protection	then grant him protection
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ		ثُمَّ ابْلِغْهُ	مَأْمَنَهُ
until he may hear (the) Word (of) Allah		then escort him	(to) his place of safety
ذَلِكَ	بِأَنَّهُمْ قَوْمٌ	لَا يَعْلَمُونَ ﴿٦﴾	كَيْفَ يَكُونُ
that	(are) a people	who know not	how can (there) be
لِلْمُشْرِكِينَ	عَهْدٌ	عِنْدَ اللَّهِ	وَعِنْدَ رَسُولِهِ
for the polytheists	a covenant	with Allah	and with His Messenger
إِلَّا الَّذِينَ عَاهَدْتُمْ		عِنْدَ الْمَسْجِدِ الْحَرَامِ	
except those (with) whom you made a covenant		near [the] Mosque the Sacred	
فَمَا	اسْتَقِيمُوا لَكُمْ	فَأَسْتَقِيمُوا لَهُمْ	إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾
so long as	they are true to you	then stand you true to them	verily Allah loves the pious

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ
وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا
عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

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

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ	لَا يَرْقُبُوا فِيكُمْ	عَلَيْكُمْ	فِيكُمْ
and how (that) if they overpower	they regard not the ties	you	with you
إِلَّا	يُرْضُونَكُمْ	وَلَا ذِمَّةً	بِأَفْوَاهِهِمْ
(either of) kinship	they please you	nor (of) covenant	with their mouths
وَتَأْبَى قُلُوبُهُمْ	وَأَكْثَرُهُمْ	فَسِقُونَ ﴿٨﴾	
but their hearts are averse (to you)	and most of them	(are) disobedient	
أَشْتَرُوا بِآيَاتِ اللَّهِ	ثَمَنًا قَلِيلًا	فَصَدَّوْا	
they have purchased with (the) Verses (of) Allah	little a gain	and they hindered (men)	
عَنْ سَبِيلِهِ ۚ	مَا كَانُوا	يَعْمَلُونَ ﴿٩﴾	
from His way	that which they used to	do	
لَا يَرْقُبُونَ	فِي مُؤْمِنٍ	إِلَّا	
they respect not the ties	with (regard to) a believer	(either of) kinship	
وَلَا ذِمَّةً	وَأُولَئِكَ هُمُ	الْمُعْتَدُونَ ﴿١٠﴾	
nor (of) covenant	and those	(are) the transgressors	

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

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

فَإِنْ تَابُوا		وَأَقَامُوا الصَّلَاةَ		وَأَتَوُا الزَّكَاةَ	
but if they repent		and offer the prayers (perfectly)		and give Zakat	
فَإِخْوَانُكُمْ		فِي الدِّينِ		وَنُفِصِلُ الْآيَاتِ	
then (they are) your brothers		in [the] religion		and We explain the Verses in detail	
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾		وَإِنْ نَكَثُوا أَيْمَانَهُمْ		مِنْ بَعْدِ عَهْدِهِمْ	
for a people who know		but if they violate their oaths		after their covenant	
وَطَعَنُوا		فِي دِينِكُمْ		فَقَاتِلُوا	
and attack with disapproval (and criticism)		[in] your religion		(the) leaders then fight (you)	
الْكُفْرِ		لَا أَيْمَانَ		لَهُمْ	
(of) the disbelief		surely [they] their oaths (are) nothing		to them	
إِنَّهُمْ		لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾			
so that they may stop					

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أُولَٰئِكَ مَرَّةً كَانُوا فِي اللَّهِ أَسَاخًا فَأَلَّفَهُمُ اللَّهُ أَنْ يَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْطِرْكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

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

يَاخْرَاجُ	وَهُكْمًا	تَكَثَرُوا أَيْمَنَهُمْ	أَلَا نُنْقِزُ لِقَوْمًا
to expel	and intended	who have violated their oaths	(will) you not fight a people?
أَتَخْشَوْنَهُمْ	مَرَّةً	بَدَأُوكُمْ أَوَّلَ	وَهُمْ
(do) you fear them?	time	first	did attack you
فَإِنَّ اللَّهَ أَحَقُّ	أَنْ تَخْشَوْهُ	إِنْ كُنْتُمْ مُؤْمِنِينَ	
but Allah has more right	that you should fear Him	if you are believers	
قَاتِلُوهُمْ	بِأَيْدِيكُمْ	وَيُخْزِهِمْ	يُعَذِّبُهُمُ اللَّهُ
fight against them	by your hands	and disgrace them	(so that) Allah will punish them
وَيَنْصُرْكُمْ	قَوْمٍ	وَيَشْفِ صُدُورَ	عَلَيْهِمْ
and give you victory	(of) a people	and heal (the) breasts	over them

وَيَذْهَبَ غِيظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حِطَّتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

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

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

عَلَى	وَيَتُوبُ اللَّهُ	قُلُوبِهِمْ	وَيَذْهَبُ غَيْظًا
[on]	and Allah accepts the repentance	(of) their hearts	and remove (the) anger
أَمْ حَسِبْتُمْ	حَكِيمٌ	عَلِيمٌ	وَاللَّهُ
or (do) you think	All-Wise	(is) All-Knowing	and Allah
			مَنْ يَشَاءُ
			(of) whom He wills
	وَلَمَّا يَعْلَمِ اللَّهُ		أَنْ تَتْرَكُوا
	while Allah has not yet tested		that you shall be left (alone)
	وَلَمْ يَتَّخِذُوا	مِنْكُمْ	الَّذِينَ جَاهَدُوا
and have not taken	among you		those who have striven hard (and fought)
وَاللَّهُ	وَلِيَجَّةً	وَلَا الْمُؤْمِنِينَ	وَلَا رَسُولِهِ
and Allah	helpers	and not the believers	and not His Messenger
			مِنْ دُونِ اللَّهِ
			besides Allah
	لِلْمُشْرِكِينَ	مَا كَانَ	خَيْرٌ مِمَّا تَعْمَلُونَ
for the polytheists	it is not	(is) Well-Acquainted with what you do	
	عَلَى أَنْفُسِهِمْ	شَاهِدِينَ	أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ
against their ownelves	(while) they witness	that they maintain (the) mosques (of) Allah	
	خَالِدُونَ	هُمْ	وَفِي النَّارِ
(shall) abide forever	they	and in the Fire	their works are in vain
			أُولَئِكَ
			[those] of disbelief

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ
عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

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

وَالْيَوْمِ	مَنْ آمَنَ بِاللَّهِ	إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ	
and the Day	(those) who believe in Allah	only shall maintain (the) mosques (of) Allah	
وَلَمْ يَخْشَ	وَأَتَى الزَّكَاةَ	وَأَقَامَ الصَّلَاةَ	الْآخِرِ
and fear none	and give Zakat	and offer the prayers (perfectly)	the Last
مِنَ الْمُهْتَدِينَ	أَنْ يَكُونُوا	فَعَسَىٰ أَوْلِيَاكَ	إِلَّا اللَّهُ
of the people of true guidance	to be	then they are expected	but Allah
وَعِمَارَةَ	الْحَاجِّجِ	أَجَعَلْتُمْ سِقَايَةَ	
and (the) maintenance	(to) the pilgrims	(do) you consider the providing of drinking water?	
وَالْيَوْمِ	ءَامِنَ بِاللَّهِ	كَمَنْ	الْمَسْجِدِ
and the Day	believe in Allah	as (those) who	Sacred (of) the Mosque
لَا يَسْتَوُونَ عِنْدَ اللَّهِ	فِي سَبِيلِ اللَّهِ	وَجَاهِدَ	الْآخِرِ
they are not equal near Allah	in (the) Way (of) Allah	and strive hard (and fight)	the Last
الظَّالِمِينَ	لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	
(who are) wrongdoers	guides not those people	and Allah	

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأَوْلِيَاكَ هُمُ الْفَائِزُونَ ﴿١٨﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿١٩﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٠﴾ يَتَأَيَّأُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ

مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

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

الَّذِينَ ءَامَنُوا	وَهَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ							
those who believed	and emigrated	and strove hard (and fought)	in (the) Way (of) Allah							
بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	أَعْظَمَ	دَرَجَةً	عِنْدَ اللَّهِ	وَأُولَٰئِكَ					
with their wealth	and their lives	(are) far greater	(in) degree	with Allah	and those					
هُمْ	الْفَائِزُونَ ﴿٢١﴾	يُبَشِّرُهُمْ	رَبَّهُمْ	بِرَحْمَةٍ						
[they]	(are) the successful	gives them glad tidings	their Lord	of a mercy						
مِّنْهُ	وَرِضْوَانٍ	وَجَنَّاتٍ	لَّهُمْ	فِيهَا	نَعِيمٌ					
from Him	and pleasure	and (of) Gardens	for them	wherein	(are) delights					
مُقِيمٌ ﴿٢٢﴾	خَالِدِينَ	فِيهَا	أَبَدًا	إِنَّ اللَّهَ	عِنْدَهُ	أَجْرٌ				
everlasting	they (will) dwell	therein	forever	verily Allah	with him	(is) a reward				
عَظِيمٌ ﴿٢٣﴾	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا	ءَابَاءَكُمْ	وَإِخْوَانَكُمْ					
great	O (you)	who believe	take not	your fathers	and your brothers					
أَوْلِيَاءَ	إِنْ أَسْتَحَبُّوا	الْكُفْرَ	عَلَى	الْإِيمَانِ	وَمَنْ					
(as) protectors	if they prefer	disbelief	to	Belief	and whoever					
يَتَوَلَّاهُمْ	مِّنْكُمْ	فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ ﴿٢٣﴾						
takes them (as protectors)	of you	then those	[they]	(are) the wrongdoers						

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

وَتَجَرَّةٌ تَخْشُونَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

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

قُلْ	إِنْ كَانَ	ءَابَاؤُكُمْ	وَأَبْنَاؤُكُمْ	وَإِخْوَانُكُمْ	وَأَزْوَاجُكُمْ
say	if are	your fathers	and your sons	and your brothers	and your wives
وَعَشِيرَتُكُمْ	وَأَمْوَالٌ	أَقْتَرَفْتُمُوهَا	وَتَجَرَّةٌ		
and your kindred	and (the) wealth	that you have gained	and (the) commerce		
تَخْشُونَ كَسَادَهَا	وَمَسْكِنٌ	تَرْضَوْنَهَا	أَحَبُّ		
(in) which you fear a decline	and (the) dwellings	(in) which you delight	dearer		
إِلَيْكُمْ	مِنَ اللَّهِ	وَرَسُولِهِ	وَجِهَادٍ		
to you	than Allah	and His Messenger	and striving hard (and fighting)		
فِي سَبِيلِهِ	فَتَرَبَّصُوا	حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	وَاللَّهُ	
in His Way	then wait	until Allah brings about	His Decision	and Allah	
لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ ﴿٢٤﴾			
guides not the people		(who are) disobedient			

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ
مُدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا
لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

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

وَيَوْمَ	كَثِيرَةٍ	فِي مَوَاطِنَ	لَقَدْ نَصَرَ كُمْ اللَّهُ
and (on the) day	many	on battlefields	truly Allah has given you victory
فَلَمْ	كَثَرْتُمْ	أَعْجَبْتُمْ	إِذْ
but not	your great number	pleased you	when (of) Hunain (battle)
تَغْنِ عَنْكُمْ	شَيْئًا	وَضَاقَتْ	عَلَيْكُمْ الْأَرْضُ
it availed you	anything	and was straitened	the earth for you
بِمَا رَجَبَتْ	عَلَى رَسُولِهِ	سَكِينَتَهُ	ثُمَّ أَنْزَلَ اللَّهُ
as it is vast	on His Messenger	His peace	then Allah did send down
ثُمَّ وَلَيْتُمْ	مُدْبِرِينَ	ثُمَّ وَلَيْتُمْ	مُدْبِرِينَ
then you turned back fleeing	then you turned back fleeing	then you turned back fleeing	then you turned back fleeing
وَعَلَى الْمُؤْمِنِينَ	وَأَنْزَلَ جُنُودًا	لَمْ تَرَوْهَا	وَعَذَّبَ
and on the believers	and sent down forces (angels)	which you saw not	and punished
الَّذِينَ كَفَرُوا	وَذَلِكَ	جَزَاءُ	الْكَافِرِينَ
those who disbelieved	and such	(is the) recompense	(of) the disbelievers

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

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

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

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

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٩٦﴾ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتِلْهُمْ اللَّهُ أَفَىٰ يُؤْفَكُونَ ﴿٩٧﴾

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

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

قَاتِلُوا	الَّذِينَ لَا يُؤْمِنُونَ	بِاللَّهِ وَلَا	بِالْيَوْمِ	الْآخِرِ
fight against	those who believe not	nor	in the Day	the Last
وَلَا يَحْرَمُونَ	مَا حَرَّمَ اللَّهُ	وَرَسُولُهُ	وَلَا يَدِينُونَ	
nor forbid	that which Allah has forbidden	and His Messenger	nor acknowledge	
دِينَ	الْحَقِّ	مِنَ الَّذِينَ		
(the) religion	(of) truth (Islam)	among (the people) those who		
أُوتُوا الْكِتَابَ	حَتَّى يُعْطُوا الْجِزْيَةَ	عَنْ يَدٍ		
were given the Scripture (Jews and Christians)	until they pay the security tax	willingly		
وَهُمْ	صَغُرُونَ	وَقَالَتِ الْيَهُودُ		
and they (feel themselves)	subdued	and the Jews said		
عِزْرَهُ	ابْنُ اللَّهِ	وَقَالَتِ النَّصْرَى	الْمَسِيحُ	
Ezra	(is the) son (of) Allah	and the Christians said	Messiah	
ابْنُ اللَّهِ	ذَلِكَ	قَوْلُهُمْ	بِأَفْوَاهِهِمْ	
(is the) son (of) Allah	that	(is) their saying	with their mouths	
يُضَاهَوْنَ قَوْلَ	الَّذِينَ كَفَرُوا	مِنْ قَبْلُ		
they imitate (the) saying	(of) those who disbelieved (disbelievers)	before		
قَاتِلَهُمُ اللَّهُ	أَن يُوَفَّكُونَ			
may Allah destroy them	how they are deluded away (from the truth)			

أَتَّخَذُوا أَحْبَابَهُمْ وَرَهْبَتَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتَمَّ نُورُهُ، وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

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

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

أَرْكَابًا		وَرَهْبَنَهُمْ		اتَّخَذُوا أَحْبَابَهُمْ	
(to be their) lords		and their monks		they (Jews & Christians) took their rabbis	
مَرِيَمَ	ابْنِ	وَالْمَسِيحِ		مِن دُونِ اللَّهِ	
(of) Mary	son	and (they also took as their lord) Messiah		besides Allah	
لَا إِلَهَ	وَاحِدًا	إِلَّهَا	إِلَّا لِيَعْبُدُوا	بِأَنَّ	وَمَا أُمِرُوا
(there is) no god	One	Ilah (God)	to worship	but	and they were not commanded
عَمَّا يُشْرِكُونَ				سُبْحٰنَهُ	إِلَّا هُوَ
from that (having the partners) they associate (with Him)				Glory be to Him	but He
وَيَأْتِي اللَّهَ	بِأَفْوَاهِهِمْ	أَنْ يُطْفِئُوا نُورَ اللَّهِ	يُرِيدُونَ		
but Allah refuses	with their mouths	to extinguish (the) Light (of) Allah	they want		
وَلَوْ كَرِهَ الْكَافِرُونَ		أَنْ يُتِمَّ نُورَهُ	إِلَّا		
even though the disbelievers hate (it)		that He perfects His Light	except		

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ

الْيَوْمِ

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

هُوَ	الَّذِي أَرْسَلَ	رَسُولَهُ،	بِالْهُدَى	وَدِينِ
(it is) He	Who has sent	His Messenger	with guidance	and (the) religion
الْحَقِّ	لِيُظْهِرَهُ،	عَلَى الدِّينِ	كُلِّهِ	
(of) truth (Islam)	to make it superior	over religions	all	
وَلَوْ كَرِهَ الْمُشْرِكُونَ	يَتَأَيُّهَا	الَّذِينَ آمَنُوا	إِنَّ كَثِيرًا	
even though the polytheists hate (it)	O (you)	who believe	verily (there are) many	
مِنَ الْأَحْبَارِ	وَالرُّهْبَانِ	لَيَأْكُلُونَ أَمْوَالَ		
of the (Jewish) rabbis	and the (Christian) monks	who surely devour (the) wealth		
النَّاسِ	بِالْبَطْلِ	وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَالَّذِينَ
(of) mankind	in falsehood	and hinder (them)	from (the) way (of) Allah	and those who
يَكْتُمُونَ الذَّهَبَ	وَالْفِضَّةَ	وَلَا يَنْفِقُونَهَا	فِي سَبِيلِ اللَّهِ	
hoard up the gold	and the silver	and spend them not	in (the) way (of) Allah	
	فَبَشِّرْهُمْ	بِعَذَابٍ	الْيَوْمِ	
	[so] announce to them	a torment	painful	

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ

حُرِّمَ ذَٰلِكَ الدِّينِ الْقِيمَ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ
كَأَفَّةً كَمَا يَقْتُلُونَكُمْ كَأَفَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

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

يَوْمَ يُحْمَىٰ		عَلَيْهَا		فِي نَارٍ		جَهَنَّمَ		فَتُكْوَىٰ		
and will be branded		[on it]		in (the) Fire		(of) Hell		and will be branded		
بِهَا	جِبَاهُهُمْ	وَجُوبُهُمْ	وَوُظُهُورُهُمْ	هَذَا	مَا					
with it	their foreheads	and their flanks	and their backs	this	(is) what					
كَانَزْتُمْ لِأَنْفُسِكُمْ			فَذُوقُوا		مَا كُنْتُمْ					
you hoarded for yourselves			so (now) taste		(of) what you used to					
تَكُونُونَ		إِنَّ عِدَّةَ		الشُّهُورِ		عِنْدَ اللَّهِ		أَثْنَا عَشَرَ		شَهْرًا
hoard		verily (the) number		(of) months		with Allah		(is) twelve		months
فِي كِتَابِ اللَّهِ		يَوْمَ		خَلَقَ السَّمَوَاتِ				وَالْأَرْضِ		
in (the) Book (of) Allah		(on the) Day (when)		He created the heavens				and the earth		
مِنْهَا	أَرْبَعَةٌ	حُرْمٌ	ذَٰلِكَ	الدِّينِ	الْقِيمَ	فَلَا تَظْلِمُوا				
of them	four	(are) Sacred	that	(is) the religion	right	so wrong not				
فِيهِنَّ	أَنْفُسَكُمْ	وَقَاتِلُوا الْمُشْرِكِينَ				كَأَفَّةً				
therein	yourselves	and fight against the polytheists				collectively				

الْمُتَّقِينَ ﴿٦٦﴾	مَعَ	أَنَّ اللَّهَ	وَأَعْلَمُوا	كَافَّةً	كَمَا يَقْتُلُونَكُمْ
(those who are) pious	(is) with	that Allah	but know	collectively	as they fight against you

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ، عَامًا وَيَحْرِمُونَهُ، عَامًا لِيُوَاطِعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا تَمَتُّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٦٨﴾

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

يُضَلُّ	فِي الْكُفْرِ	زِيَادَةٌ	إِنَّمَا النَّسِيءُ		
are led astray	to disbelief	(is) an addition	indeed the postponing (of a Sacred Month)		
وَيَحْرِمُونَهُ،	عَامًا	يُحْلُونَهُ،	الَّذِينَ كَفَرُوا	بِهِ	
and forbid it	one year	(for) they make it lawful	those who disbelieve	thereby	
مَا حَرَّمَ اللَّهُ		لِيُوَاطِعُوا عِدَّةَ	عَامًا		
which Allah has forbidden		(in order) to adjust (the) number (of months)	another year		
زَيْنَ لَهُمْ		مَا حَرَّمَ اللَّهُ	فَيَحِلُّوا		
is made fair-seeming to them		what (months) Allah has forbidden	and make lawful		
الْكَافِرِينَ ﴿٦٧﴾	لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	أَعْمَالِهِمْ	سُوءَ	
who disbelieve	guides not the people	and Allah	(of) their deeds	(the) evil	

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	مَا	لَكُمْ	إِذَا
0 (you)	who believe	what	(is the matter) with you	(that) when
قِيلَ لَكُمْ	أَنْفِرُوا فِي سَبِيلِ اللَّهِ	أَتَأْتَلْتُمْ إِلَى الْأَرْضِ		
you are asked	to march forth in (the) Way (of) Allah	you cling heavily to the earth		
أَرْضَيْتُمْ	بِالْحَيَاةِ	الدُّنْيَا	مِنَ الْآخِرَةِ	
(are) you pleased?	with the life	(of) this world	(rather) than the Hereafter	
فَمَا تَمَتُّعُ	الْحَيَاةِ	الدُّنْيَا	فِي الْآخِرَةِ	إِلَّا لِقَلِيلٍ
but nothing (is the) enjoyment	(of) the life	(of) this world	in the Hereafter	but little

إِلَّا أَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا أَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا نَرَى اللَّهَ مَعَنَا فَنَزَّلَ اللَّهُ سَكِينَةً عَلَيْهِ وَآيَاتِهِ، بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

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

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

شَيْئًا ^ق	وَلَا تَضُرُّوهُ	غَيْرِكُمْ	وَيَسْتَبْدِلُ قَوْمًا		
at all	and you can not harm Him	besides you	and will replace (you by) a people		
	إِلَّا نَصْرُوهُ	قَدِيرٌ ^{٣٩}	شَيْءٍ	عَلَى كُلِّ	وَاللَّهِ
if you help him (Muhammad) not	(is) Able	things	over all	and Allah	
ثَانِي	الَّذِينَ كَفَرُوا	أَخْرَجَهُ	إِذَا	فَقَدْ نَصَرَهُ اللَّهُ	
the second	those who disbelieve	drove him out	when	for indeed Allah did help him	
يَقُولُ لِصَاحِبِهِ	إِذَا	فِي الْغَارِ	هُمَا	إِذَا	أَشْنَيْنِ
he said to his companion	when	(were) in the cave	they both	when	(of) the two
عَلَيْهِ	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ	إِنَّا اللَّهُ مَعَنَا	لَا تَحْزَنَ		
upon him	then Allah sent down His peace	surely Allah (is) with us	be not sad		
كَلِمَةٍ	وَجَعَلَ	لَمْ تَرَوْهَا	بِجُنُودٍ	وَأَيَّدَهُ	
(the) word	and made	which you saw not	with forces (angels)	and strengthened him	
هِيَ	وَكَلِمَةُ اللَّهِ	السُّفْلَى	الَّذِينَ كَفَرُوا		
it	and (the) Word (of) Allah	the lowermost	(of) those who disbelieve		
	حَكِيمٌ ^{٤٠}	عَزِيزٌ	وَاللَّهُ	الْأَعْلَى	
	All-Wise	(is) All-Mighty	and Allah	(is) the uppermost	

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

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

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

بِأَمْوَالِكُمْ		وَجَاهِدُوا		وَثِقَالًا		أَنْفِرُوا خِفَافًا	
with your wealth		and strive hard		or heavy		march forth (whether you are) light	
إِنْ كُنْتُمْ		لَكُمْ		ذَلِكَمُ		فِي سَبِيلِ اللَّهِ	
if you (but)		for you		(is) better		this	
تَعْلَمُونَ		لَوْ كَانَ عَرَضًا		قَرِيبًا		وَسَفَرًا	
know		if it had been a gain		near		and a journey	
لَا يَتَّبِعُونَكَ		وَلَكِنْ		بَعْدَتْ عَلَيْهِمُ		الْشُّقَّةُ	
surely they would have followed you		[and] but		was long for them		the distance	
وَسَيَحْلِفُونَ		بِاللَّهِ		لَوْ أَسْتَطَعْنَا		لَخَرَجْنَا	
and they would swear		by Allah		if we (only) could		we would certainly have come forth	
مَعَكُمْ		يُهْلِكُونَ أَنْفُسَهُمْ		وَاللَّهُ يَعْلَمُ		إِنَّهُمْ	
with you		they destroy their ownelves		and Allah knows		that they	
عَفَا اللَّهُ عَنْكَ		لِمَ أَذِنْتَ		لَهُمْ		حَتَّى	
may Allah forgive you		why (did) you grant leave		to them		until	
الَّذِينَ صَدَقُوا		وَتَعْلَمُ الْكَاذِبِينَ					
those who told the truth		and you had known the liars?					

لَا يَسْتَعِذُّنَا بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ بِالْمُنْقِنِينَ ﴿٤٣﴾ إِنَّمَا يَسْتَعِذُّنَا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٤﴾ وَلَوْ أَرَادُوا الْخُرُوجَ

Part - 10

لَأَعْدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٤﴾

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

وَالْيَوْمِ	الَّذِينَ يُؤْمِنُونَ بِاللَّهِ	لَا يَسْتَعِذُّنَاكَ		
and the Day	those who believe in Allāh	would not ask your leave (to be exempted)		
وَأَنْفُسِهِمْ	يُجَاهِدُوا بِأَمْوَالِهِمْ	أَنْ	الْآخِرِ	
and their lives	they fight with their wealth	(from) that	the Last	
إِنَّمَا يَسْتَعِذُّنَاكَ	عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٥﴾	وَاللَّهِ		
only ask your leave	(is) All-Knower of (those who are) pious	and Allāh		
وَأَرْتَابَتْ قُلُوبُهُمْ	الْآخِرِ	وَالْيَوْمِ	بِاللَّهِ	الَّذِينَ لَا يُؤْمِنُونَ
and their hearts are in doubt	the Last	and the Day	in Allāh	those who believe not
وَلَوْ أَرَادُوا الْخُرُوجَ	فِي رَيْبِهِمْ يَرْتَدِّدُونَ ﴿٤٦﴾	فَهُمْ		
and if they had intended to march out	waver in their doubts	so they		
وَلَكِنْ	عُدَّةً	لَهُ	لَأَعْدُوا	
[and] but	(some) preparation	for it	certainly they would have prepared	
فَثَبَّطَهُمْ	كَرِهَ اللَّهُ انْبِعَاثَهُمْ			
so He made them lag behind	Allāh was averse to their being sent forth			
الْقَاعِدِينَ ﴿٤٦﴾	اقْعُدُوا مَعَ	وَقِيلَ		
those who sit (at home)	sit (along) with	and it was said (to them)		

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَفُوا لَكُمْ فَوَيْلٌ لِّلَّذِينَ يَكْفُرُونَ ﴿٤٧﴾

وَفِيكُمْ سَمَّعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ
وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾

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

إِلْحَابًا لَا	مَا زَادُوكُمْ	فِيكُمْ	لَوْ خَرَجُوا
except disorder	they would have added to you nothing	with you	if they marched out
الْفِتْنَةَ	يَبْغُونَكُمْ	وَلَا وُضِعُوا خِلَالَكُمْ	
sedition	(and) sowing among you	and they would have hurried about in your midst	
وَاللَّهُ	لَهُمْ	سَمَّعُونَ	وَفِيكُمْ
and Allah	to them	who would have listened	and (there are some) among you
لَقَدْ ابْتَغَوْا الْفِتْنَةَ	عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾		
verily they had plotted sedition	(is) All-Knower of (those who are) wrongdoers		
حَتَّىٰ جَاءَ الْحَقُّ	الْأُمُورَ	لَكَ	وَقَلَّبُوا
until the truth (victory) came	the matters	for you	and had upset
كَرِهُونَ ﴿٤٨﴾	وَهُمْ	وَوَضِعُوا	مِنْ قَبْلُ
hated (it)	though they	and (the) Decree (of) Allah became manifest	before

وَمِنْهُمْ مَن يَقُولُ أُنذِرُ لِي وَلَا نَفْتِي ۖ أَلا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ
لَمَحِيطةٌ بِالْكَافِرِينَ ﴿٤٩﴾ إِنَّ تُصِيبَكَ حَسَنَةٌ سَوْهَتْهُمْ وَإِنَّ تُصِيبَكَ
مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ
يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

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

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

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنَيْنِ وَمَنْ نَرَبَّصْ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بَأْيَدِنَا فَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُنْقَبَلَ مِنْكُمْ إِلَّا تَكْمٌ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهِونَ ﴿٥٤﴾

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

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

قُلْ	هَلْ تَرْتَبِّصُونَ	إِنَّا	إِلَّا أَحَدَى	الْحَسَنَيْنِ	وَنَحْنُ
say	(do) you wait?	for us (anything)	except one	(of) the two best things	while we
نَتَرَبَّصُ بِكُمْ	أَنْ يُصِيبَكُمُ اللَّهُ	بِعَذَابٍ	مِنْ عِنْدِهِ		
await for you	(either) that Allah will afflict you	with a punishment	from Himself		
أَوْ	بِأَيْدِنَا	فَتَرَبَّصُوا	إِنَّا	مَعَكُمْ	مُتَرَبِّصُونَ
or	at our hands	so wait	indeed we (too)	with you	(are) waiting
قُلْ	أَنْفِقُوا طَوْعًا	أَوْ كَرْهًا	لَنْ يُقْبَلَ	مِنْكُمْ	إِنَّكُمْ
say	spend willingly	or unwillingly	it will never be accepted	from you	verily you
كُنْتُمْ قَوْمًا	فَاسِقِينَ	وَمَا مَنَعَهُمْ	أَنْ		
were a people	disobedient	and nothing prevents them	(from) that		
تُقْبَلُ مِنْهُمْ	نَفَقَتُهُمْ	إِلَّا	أَنَّهُمْ	كَفَرُوا بِاللَّهِ	
being accepted from them	their contributions	except	that they	disbelieved in Allah	
وَبِرَسُولِهِ	وَلَا يَأْتُونَ الصَّلَاةَ	إِلَّا	وَهُمْ		
and in His Messenger	and (that) they come not to the prayer	except	while they		
كُسَالَى	وَلَا يَنْفِقُونَ	إِلَّا	وَهُمْ	كَرِهُونَ	
(are) lazy	and (that) they offer not contributions	but	while they	(are) unwilling	

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٤﴾ وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ

وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبَاتٍ أَوْ مَدَّخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

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

فَلَا تُعْجِبْكَ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	لِيُعَذِّبَهُمْ
so let not amaze you	their wealth	nor their children	only Allah intends	to punish them
بِهَا	فِي الْحَيَاةِ	الدُّنْيَا	وَتَزْهَقَ أَنْفُسُهُمْ	
with these (things)	in the life	(of) this world	and (that) their souls shall depart (die)	
وَهُمْ	كَفَرُونَ ﴿٥٥﴾	وَيَحْلِفُونَ	بِاللَّهِ	إِنَّهُمْ
while they	(are) disbelievers	and they swear	by Allah	that they
وَمَا هُمْ	مِنْكُمْ	وَلَكِنَّهُمْ	قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾	
while not they	(are) of you	[and] but they	(are) a people who are afraid	
لَوْ يَجِدُونَ مَلْجَأًا	أَوْ مَغْرَبَاتٍ	أَوْ مَدَّخَلًا		
if they should find a refuge	or caves	or a place of concealment		
لَوَلَّوْا	إِلَيْهِ	وَهُمْ يَجْمَحُونَ ﴿٥٧﴾		
surely they would turn straightway	to it	and they rush (with a swift rush)		

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

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

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

وَمِنْهُمْ		مَنْ	يَلْمُزُكَ	فِي الصَّدَقَاتِ
and of them		(are some) who	accuse you (O Muhammad)	in (the matter of) the alms
فَإِنْ	أَعْطُوا مِنْهَا	رَضُوا	وَإِنْ	لَمْ يُعْطَوْا مِنْهَا إِذَا
then if	they are given from it	they are pleased	but if	then from it they are not given
هَمْ يَسْخَطُونَ	وَلَوْ	أَنْتُمْ رَضُوا	مَا	ءَاتَاهُمْ اللَّهُ
they are enraged	and if	[that] they were contented	(with) what	Allah gave them
وَرَسُولُهُ	وَقَالُوا حَسْبُنَا اللَّهُ	سَيُؤْتِينَا اللَّهُ		
and His Messenger	and had said Allah (is) Sufficient for us	Allah will give us		
مِنْ فَضْلِهِ	وَرَسُولُهُ	إِنَّا	إِلَى اللَّهِ رَاغِبُونَ	
of His bounty	and (also) His Messenger	indeed we	implore Allah [to (enrich us)]	

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوقِهِمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

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

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

لِلْفُقَرَاءِ		إِنَّمَا الصَّدَقَتُ	
(are) for the poor (who beg)		only the alms, charities (Zakat)	
عَلَيْهَا	وَالْعَمَلِينَ	وَالْمَسْكِينِ	
them (the funds)	and those employed to collect	and the poor (who do not beg)	
فُلُوبِهِمْ	وَالْمُؤَلَّفَةِ		
their hearts	and (for) attracting those who have been inclined (towards Islam)		
وَفِي سَبِيلِ اللَّهِ	وَالْغَرَمِينَ	وَفِي الرِّقَابِ	
and in (the) Way (of) Allāh	and (for) those in debt	and to (free) the captives	
عَلِيمٌ	وَاللَّهُ	مِّنَ اللَّهِ	فَرِيضَةٌ
(is) All-Knower	and Allāh	(imposed) by Allāh	a duty
وَأَبْنِ السَّبِيلِ	وَمِنْهُمْ	وَالَّذِينَ	حَكِيمٌ
and (for) the wayfarer	and among them	(are) those who	All-Wise
وَيَقُولُونَ هُوَ	يُؤْذُونَ النَّبِيَّ	الَّذِينَ	وَمِنْهُمْ
and say he (is)	hurt the Prophet	(are) those who	and among them
لَكُمْ	خَيْرٌ	أُذُنٌ	قُلْ
for you	(what is) best	an ear (he listens to)	say
لِلَّذِينَ آمَنُوا	وَرَحْمَةٌ	لِلْمُؤْمِنِينَ	وَيُؤْمِنُ
to those who believe	and (is) a mercy	in the believers	and has faith
أَلِيمٌ	عَذَابٌ	هَمٌّ	رَسُولَ اللَّهِ
painful	(is) a torment	for them	(the) Messenger (of) Allāh
مِنْكُمْ	وَالَّذِينَ يُؤْذُونَ	وَالَّذِينَ يُؤْذُونَ	
of you	and those who hurt	and those who hurt	

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿١٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَتَاهُ نَارُ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٣﴾ يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا وَإِنَّ اللَّهَ لَمُخْرِجٌ مَّا تَحْذَرُونَ ﴿١٤﴾

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

يَحْلِفُونَ بِاللَّهِ	لَكُمْ	لِيَرْضَوْكُمْ	وَاللَّهِ	وَرَسُولَهُ
they swear by Allah	to you (Muslims)	(in order) to please you	but Allah	and His Messenger
أَحَقُّ	أَنْ يَرْضَوْهُ	إِنْ كَانُوا مُؤْمِنِينَ		
has more right	that they should please Him	if they are believers		
أَلَمْ يَعْلَمُوا	أَنَّهُ	مَنْ	يُحَادِدِ اللَّهَ	
(did) they not know?	that [he]	whoever	opposes (and shows hostility to) Allah	
وَرَسُولَهُ	فَأَيُّ	لَهُ	نَارٌ	جَهَنَّمَ خَلِيدًا
and His Messenger	[then] certainly	for him	(will be the) fire	(of) Hell to abide
فِيهَا	ذَلِكَ	الْخِزْيُ	الْعَظِيمُ	يَحْذَرُ الْمُنَافِقُونَ
therein	that	(is) the disgrace	extreme	the hypocrites fear
أَنْ تُنَزَّلَ	عَلَيْهِمْ	سُورَةٌ	تُنَبِّئُهُمْ	بِمَا
lest should be revealed	about them	a Surah (chapter of Quran)	showing them	of what
فِي قُلُوبِهِمْ	قُلْ أَسْتَهْزِئُكُمْ	إِنِّي اللَّهُ مُخْرِجٌ	مَا تَحْذَرُونَ	
(is) in their hearts	say mock	(but) certainly Allah will bring to light	(all) that you fear	

وَلِينَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٣﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٤﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ

أَيَّدِيهِمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

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

فَخَوْضٌ	إِنَّمَا كُنَّا	لَيَقُولُنَّ	وَلَيْن سَأَلْتَهُمْ
talking idly	only we were	surely they declare	and if you ask them (about this)
وَرَسُولِهِ	وَعَايِنِيهِ	أَيَّ اللَّهِ	قُلْ
and His Messenger	and His Verses	(was it) at Allah?	say
وَنَلْعَبُ	كُنْتُمْ	تَسْتَهْزِئُونَ	وَلَا تَعْتَذِرُونَ
and joking (playing)	(that) you were	mocking	indeed you disbelieved
بَعْدَ	إِيمَانِكُمْ	إِنْ نَعَفَ	عَنْ طَائِفَةٍ
after	your belief	if We pardon	[on] a party
نُعَذِّبُ طَائِفَةً	بِأَتِهِمْ	كَانُوا جُرْمِينَ	
We will punish other party (amongst you)	because they	were criminals (sinners)	
الْمُنَافِقُونَ	وَالْمُنَافِقَاتُ	بَعْضُهُمْ	مِنْ بَعْضٍ
the hypocrites men	and the women	some of them	(are) of others
وَيَنْهَوْنَ	عَنِ الْمَعْرُوفِ	وَيَقْبِضُونَ	أَيْدِيَهُمْ
and forbid	from good (Islam)	and they close their hands	they have forgotten Allah
فَنَسِيَهُمْ	إِنَّ الْمُنَافِقِينَ	هُمُ	الْفَاسِقُونَ
so He has forgotten them	verily the hypocrites	[they]	(are) the disobedient

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
 وَلَعْنَةُ اللَّهِ لَئِنَّهُمْ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
 وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ
 الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةٌ
 آَعَمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

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

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارِ	وَالْمُنَافِقَاتِ	وَالْكُفَّارَ	نَارِ
Allah has promised the hypocrites men	and women	and the disbelievers	(the) fire
جَهَنَّمَ	خَالِدِينَ	فِيهَا هِيَ	حَسْبُهُمْ
(of) Hell	they (shall) abide	it therein	(will) suffice them
وَلَهُمْ	عَذَابٌ مُّقِيمٌ ﴿٦٨﴾	كَالَّذِينَ	مِنْ قَبْلِكُمْ
and for them	(is) a torment lasting	like those	before you
مِنْكُمْ قُوَّةً	وَأَكْثَرَ أَمْوَالًا	وَأَوْلَادًا	فَاسْتَمْتَعُوا
than you (in) power	and more abundant (in) wealth	and children	so they had enjoyed
بِخَلْقِهِمْ	فَاسْتَمْتَعْتُمْ	بِخَلْقِكُمْ	كَمَا اسْتَمْتَعَ الَّذِينَ
their portion (awhile)	so enjoy	your portion (awhile)	as enjoyed those
مِنْ قَبْلِكُمْ	بِخَلْقِهِمْ	وَخُضْتُمْ	
before you	their portion (awhile)	and you indulged (in play and pastime)	

حِطَّتْ أَعْمَالُهُمْ		أُولَئِكَ	كَالَّذِي خَاضُوا ^ع	
their deeds are in vain		those	as they indulged (in play and pastime)	
الْخَاسِرُونَ ﴿٧١﴾	هُمْ	وَأُولَئِكَ	وَالْآخِرَةَ ^ط	فِي الدُّنْيَا
(who are) the losers	they	and those (are)	and (in) the Hereafter	in this world

الْمَيَاتِهِمْ نَبَأَ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧١﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٢﴾

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

نُوحٍ	قَوْمٍ	مِنْ قَبْلِهِمْ	الَّذِينَ	نَبَأُ	الْمَيَاتِهِمْ
(of) Noah	(the) people	before them	(of) those	(the) story	(has) not reached them?
وَأَصْحَابِ	إِبْرَاهِيمَ		وَقَوْمٍ	وَتَمُودَ	وَعَادٍ
and (the) dwellers	(of) Abraham		and (the) people	and Thamud	and Ad
رُسُلِهِمْ	أَنَّهُمْ		وَالْمُؤْتَفِكَاتِ	مَدْيَنَ	
their Messengers	to them came		and the cities overthrown	(of) Midian	

بِالْبَيِّنَاتِ	فَمَا كَانَ اللَّهُ	لِيُظْلِمَهُمْ	وَلَكِنْ كَانُوا
with clear proofs	so it was not Allah	that (Who) wronged them	[and] but they used to
أَنْفُسَهُمْ يَظْلِمُونَ	وَالْمُؤْمِنُونَ	وَالْمُؤْمِنَاتُ	بَعْضُهُمْ
wrong themselves	and the believing men	and women	some of them
أَوْلِيَاءَهُ	بَعْضِ	يَأْمُرُونَ بِالْمَعْرُوفِ	وَيَنْهَوْنَ
(are) protectors	(of) others	they enjoin good	and forbid
وَيُحِيمُونَ الصَّلَاةَ	وَيُؤْتُونَ الزَّكَاةَ	وَيُطِيعُونَ اللَّهَ	
and they offer (their) prayers (perfectly)	and give Zakat	and obey Allah	
وَرَسُولَهُ	أُولَئِكَ	سَيَرْحَمُهُمُ اللَّهُ	إِنَّ اللَّهَ
and His Messenger	those	Allah will have Mercy on them	surely Allah
	عَزِيزٌ	حَكِيمٌ	
	(is) All-Mighty	All-Wise	

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَسَاءَ الْمَصِيرُ ﴿٧٣﴾

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

وَعَدَ اللَّهُ الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
Allah has promised the believing men	and women	Gardens	flow under which
خَالِدِينَ	فِيهَا	وَمَسَاكِنَ	طَيِّبَةً
to dwell forever	therein	and mansions	beautiful
الْأَنْهَارُ			فِي جَنَّاتٍ
the rivers			in Gardens

عَدْنٌ	وَرِضْوَانٌ	مِّنَ اللَّهِ	أَكْبَرُ
(of) Adn (Eden Paradise)	and (the) Good Pleasure	of Allah	(is) the greatest (bliss)
ذَلِكَ هُوَ	الْفَوْزُ	يَأْتِيهَا	النَّبِيُّ
it that	(is) the success	0	Prophet
الْكَفَّارِ	وَالْمُنْفِقِينَ	وَأَعْلَىٰ	عَلَيْهِمْ
the disbelievers	and the hypocrites	and be harsh	against them
		وَبِئْسَ الْمَصِيرُ	وَمَا أَوْلَاهُمْ
		and worst (indeed) is the destination	and their abode
	جَهَنَّمَ		
	(is) Hell		

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يَعدِّبَهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

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

يَحْلِفُونَ بِاللَّهِ	مَا قَالُوا	وَلَقَدْ قَالُوا كَلِمَةَ
they swear by Allah	(that) they said nothing	while certainly they said (the) word
الْكَفْرِ	وَكَفَرُوا	وَهُمُّوا
(of) disbelief	and they disbelieved	and they resolved
بِمَا	لَمْ يَنَالُوا	وَمَا نَقَمُوا
that which	they were unable to carry out	and they could not find any cause (to do so)

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

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهُ لَئِنْ آتَيْنَاهُمْ مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

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

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

مِّنْ فَضْلِهِ	ءَاتَاهُمْ	فَلَمَّا	مِنَ الصَّالِحِينَ ﴿٧٥﴾
of His bounty	He gave them	then when	among (those who are) righteous
مُعْرِضُونَ ﴿٧٦﴾	وَهُمْ	وَتَوَلَّوْا	بِهِ
(are) averse	while they	and turned away	[with it]
إِلَى يَوْمٍ	فِي قُلُوبِهِمْ	نِفَاقًا	فَأَعْقَبَهُمْ
till (the) Day (when)	into their hearts	(by putting) hypocrisy	so He punished them
مَا	أَخْلَفُوا اللَّهَ	بِمَا	يَلْقَوْنَهُ
which	they broke (the covenant with) Allah	(because) of that	they shall meet Him
يَكْذِبُونَ ﴿٧٧﴾	وَبِمَا كَانُوا	وَعَدُوهُ	
tell lies	and (because) of what they used to	they had promised Him	
وَنَجْوَاهُمْ	أَبَ اللَّهُ يَعْلَمُ سِرَّهُمْ	أَلَمْ يَعْلَمُوا	
and their secret talk	that Allah knows their secret (ideas)	(do) they not know?	
الْغُيُوبِ ﴿٧٨﴾	عَلَّمُ	وَأَبَ اللَّهُ	
(of) the unseen	(is the) All-Knower	and that Allah	

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جَهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

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

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

الَّذِينَ		يَلْمِزُونَ الْمُطَّوِّعِينَ		مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ	
those who		defame such who give voluntarily		of the believers in the charity	
وَالَّذِينَ		لَا يَجِدُونَ		إِلَّا جُهْدَهُمْ	
and those who		could not find (to give charity)		except what is available to them	
فَيَسَخَرُونَ		مِنْهُمْ		وَهُمْ	
so they mock		at them		and they (shall) have	
عَذَابٌ		أَلِيمٌ		أَوْ لَا تَسْتَغْفِرُ	
a torment		painful		ask not forgiveness or (whether) you ask forgiveness for them	
لَهُمْ		إِنْ		تَسْتَغْفِرُ لَهُمْ	
for them		if		you ask forgiveness for them	
يَغْفِرُ اللَّهُ لَهُمْ		ذَلِكَ		بِأَنَّهُمْ	
Allah will forgive them		that		(is) because they	
وَرَسُولُهُ		وَاللَّهُ		لَا يَهْدِي الْقَوْمَ	
and His Messenger		and Allah		guides not those people	
الْفَاسِقِينَ		الَّذِينَ		لَمْ يَجِدُوا فِي سَبِيلِ اللَّهِ	
(who are) the disobedient		those who		did not find in the Cause of Allah	

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدَّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

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

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

وَأَنْفُسِهِمْ	بِأَمْوَالِهِمْ	أَنْ يُجَاهِدُوا	وَكَرِهُوا
and their lives	with their wealth	to strive hard (and fight)	and they hated
جَهَنَّمَ	قُلْ نَارُ	فِي الْحَرِّ	لَا تَنْفَرُوا
(of) Hell	say (the) fire	in the heat	march not forth
وَقَالُوا	أَشَدُّ	لَوْ كَانُوا	حَرًّا
and they said	(is) more intense	if (only) they could	(in) heat
فِي سَبِيلِ اللَّهِ	يَفْقَهُونَ	أَشَدُّ	أَشَدُّ
in (the) Way (of) Allah	understand	if (only) they could	(in) heat
فَلْيَضْحَكُوا قَلِيلًا	يَكْسِبُونَ	بِمَا كَانُوا	جَزَاءً
so let them laugh a little	earn	of what they used to	(as) a recompense
وَلْيَبْكُوا كَثِيرًا	وَلْيَبْكُوا كَثِيرًا	وَلْيَبْكُوا كَثِيرًا	وَلْيَبْكُوا كَثِيرًا
and (they will) cry much	and (they will) cry much	and (they will) cry much	and (they will) cry much

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعِذْ نُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾ وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِيقُونَ ﴿٨٤﴾

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

مِنْهُمْ	إِلَى طَائِفَةٍ	فَإِنْ رَجَعَكَ اللَّهُ
of them (the hypocrites)	to a party	then if Allah brings you back
فَقُلْ	لِلْخُرُوجِ	فَاسْتَعِذْ نُوكَ
then say	to go out (to fight)	and they ask your permission
إِنَّكُمْ	وَلَنْ تُقَاتِلُوا مَعِيَ	أَبَدًا
indeed you	and never fight with me	[ever]
عَدُوًّا	أَوَّلَ	رَضِيتُمْ بِالْقُعُودِ
an enemy	(on the) first	were pleased to sit (inactive)
فَاقْعُدُوا	مَرَّةٍ	فَاقْعُدُوا
then you sit (now)	occasion	then you sit (now)

عَلَىٰ أَحَدٍ	وَلَا تُصَلِّ	الْخَالِفِينَ	مَعَ
for any	and (O Mohammad) pray not	those who lag behind	with
إِنَّهُمْ كَفَرُوا	عَلَىٰ قَبْرِهِ	وَلَا تَقُمْ	أَبَدًا
certainly they disbelieved	at his grave	nor stand	ever
فَاسْتَقْوُوا	وَهُمْ	وَمَاتُوا	وَرَسُولِهِ
(were) disobedient	while they	and died	and His Messenger
			بِاللَّهِ
			in Allah

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

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

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

الْقَاعِدِينَ ﴿٨٧﴾	نَكُنْ مَعَ
(those) who sit (at home)	we would be with

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَكِنَّ
الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ
وَأَوْلِيَّكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

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

رَضُوا	بِأَن يَكُونُوا مَعَ	الْخَوَالِفِ	وَطُبِعَ عَلَى	قُلُوبِهِمْ فَهُمْ	لَكِنَّ الرَّسُولَ	لَا يَفْقَهُونَ ﴿٨٧﴾	وَالَّذِينَ آمَنُوا	جَاهَدُوا بِأَمْوَالِهِمْ	مَعَهُ
they are content	to be with	those who sit behind	and are sealed up [on]	so they	but the Messenger	understand not	and those who believed	strove hard (and fought) with their wealth	with him
هَمُّ	الْخَيْرَاتِ	وَأَوْلِيَّكَ هُمْ	وَأَنْفُسِهِمْ وَأَوْلِيَّكَ	أَعَدَّ اللَّهُ لَهُمْ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	ذَلِكَ الْفَوْزُ الْعَظِيمُ	خَالِدِينَ فِيهَا
for whom	(are) the good things	and (it is) they who	and their lives and those	Allah has prepared for them	Gardens	flowing under them	the rivers	that	therein to dwell forever
هم	الخيرات	وأوليك هم	وأوليك وأنفسهم	أعد الله لهم	جنت	تجري من تحتها	الأنهار	ذلك الفوز العظيم	خالدين فيها
for whom	(are) the good things	and (it is) they who	and their lives and those	Allah has prepared for them	Gardens	flowing under them	the rivers	that	therein to dwell forever
هم	الخيرات	وأوليك هم	وأوليك وأنفسهم	أعد الله لهم	جنت	تجري من تحتها	الأنهار	ذلك الفوز العظيم	خالدين فيها
for whom	(are) the good things	and (it is) they who	and their lives and those	Allah has prepared for them	Gardens	flowing under them	the rivers	that	therein to dwell forever

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩٢﴾

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

وَجَاءَ الْمُعَذِّرُونَ		مِنَ الْأَعْرَابِ		لِيُؤْذَنَ	
and came		from the bedouins		to ask (your) permission (to exempt)	
لَهُمْ	وَقَعَدَ	الَّذِينَ كَذَبُوا اللَّهَ		وَرَسُولَهُ	
for them	and sat (at home)	those who had lied to Allah		and His Messenger	
سَيُصِيبُ الَّذِينَ		كَفَرُوا مِنْهُمْ		عَذَابٌ	أَلِيمٌ ﴿٩١﴾
soon will seize those who		disbelieve of them		a torment	painful
لَيْسَ عَلَى الضُّعَفَاءِ		وَلَا	عَلَى الْمَرْضَى	وَلَا	عَلَى الَّذِينَ
(there) is not on those who are weak		nor	[on] ill	nor	[on] those who
لَا يَجِدُونَ		حَرَجٌ	إِذَا نَصَحُوا لِلَّهِ		
find not		(any) blame	if they are sincere (in duty) to Allah		
وَرَسُولِهِ		مَا	عَلَى الْمُحْسِنِينَ	مِنْ سَبِيلٍ	
and His Messenger		(there is) not	against the good-doers	any ground (of complaint)	
وَاللَّهُ		غَفُورٌ	رَحِيمٌ ﴿٩٢﴾		
and Allah		(is) Oft-Forgiving	Most Merciful		

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
 وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى
 الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى
 قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

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

وَلَا	عَلَى الَّذِينَ	إِذَا مَا	أَتَوْكَ	لِتَحْمِلَهُمْ
nor (is there blame)	on those who	[when]	came to you	that you provide them with mounts
قُلْتَ	لَا أَجِدُ مَا	أَحْمِلُكُمْ		
(and when) you said	I can not find what	bear you (mounts for you)		
عَلَيْهِ تَوَلَّوْا	وَأَعْيُنُهُمْ تَفِيضُ	مِنَ الدَّمْعِ	حَزَنًا	
[on it] they turned back	while their eyes overflowing	with tears	(of) grief	
أَلَّا يَجِدُوا	مَا يُنْفِقُونَ ﴿٩٢﴾	إِنَّمَا السَّبِيلُ		
that they could not find	anything to spend	only the ground (of complaint)		
عَلَى الَّذِينَ	يَسْتَعِذُّونَكَ	وَهُمْ	أَغْنِيَاءُ	رِضْوَانًا
(is) against those who	ask exemption	yet they	(are) rich	they are content
بِأَن يَكُونُوا مَعَ	الْخَوَالِفِ	وَطَبَعَ اللَّهُ	عَلَى قُلُوبِهِمْ	
to be with	(the women) who sit behind	and Allah has sealed	up their hearts	
فَهُمْ	لَا يَعْلَمُونَ ﴿٩٣﴾			
so they	know not			