



## Glorious Qur'an

English Translation by Abdullah Yusuf Ali

**Abdullah Yusuf Ali**, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

**The Holy Qur'an: Text, Translation and Commentary,**

### Surah Tawbah

(The Repentance)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

A (declaration) of immunity from Allah and His Messenger, to those of the pagans with whom ye have contracted mutual alliances.

2.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land,

وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ

but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject him.

3.

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,

أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ

that Allah and His Messenger dissolve (treaty) obligations with the pagans.

فَإِنْ تَابْتُمْ فَهُوَ خَيْرٌ لَكُمْ

If, then, ye repent, it were best for you;

وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ

but if ye turn away, know ye that ye cannot frustrate Allah.

وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

And proclaim a grievous penalty to those who reject faith.

4.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُواكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا

(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided anyone against you.

فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ

So fulfil your engagements with them to the end of their term:

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

for Allah loveth the righteous.

5.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ

But when the forbidden months are past,

فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْضَرُواهُمْ وَاقْتَدُوا لَهُمْ كُلَّ مَرْصِدٍ<sup>ج</sup>

then fight and slay the pagans wherever ye find them and seize them, beleaguer them and lie in wait for them in every stratagem (of war);

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ<sup>ج</sup>

but if they repent, and establish regular prayers and practice regular charity, then open the way for them:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

for Allah is Oft-Forgiving, Most Merciful.

6.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ<sup>ج</sup>

If one amongst the pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah and then escort him to where he can be secure:

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

that is because they are men without knowledge.

7.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ

عِنْدَ الْمَسْجِدِ الْحَرَامِ<sup>ط</sup>

How can there be a league before Allah and His Messenger, with the pagans, except those with whom ye made a treaty near the sacred mosque?

فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ<sup>ج</sup>

As long as these stand true to you, stand ye true to them:

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

For Allah doth love the righteous.

8.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وِلَادِمَةً<sup>ج</sup>

How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant?

يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.

9.

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ<sup>ج</sup>

The signs of Allah have they sold for a miserable price, and (many) have they hindered from His way:

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

evil indeed are the deeds they have done.

10.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وِلَادِمَةً<sup>ج</sup>

In a believer they respect not the ties either of kinship or of covenant!

وَأُولَئِكَ هُمُ الْمُعْتَدُونَ

It is they who have transgressed all bounds.

11.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ<sup>ط</sup>

But (even so), if they repent, establish regular prayers, and practice regular charity, they are your brethren in faith:

وَنُقَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

(thus) do We explain signs in detail, for those who understand.

12.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ<sup>ل</sup>

إِنَّهُمْ لَا أَيْمَانَ لَهُمْ

But if they violate their oaths after their covenant, and taunt you for your faith, fight ye the chiefs of unfaith: for their oaths are nothing to them:

لَعَلَّهُمْ يَنْتَهُونَ

that thus they may be restrained.

13.

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُواكُمْ أَوْلَ مَرَّةٍ<sup>ج</sup>

Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you?

أَتَخْشَوْنَهُمْ<sup>ج</sup>

Do ye fear them?

فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Nay, it is Allah whom ye should more justly fear, if ye believe!

14.

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ

Fight them, and Allah will punish them by your hands, cover them with shame,

وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

help you (to victory) over them, heal the breasts of believers.

15.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ

And still the indignation of their hearts.

وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

For Allah will turn (in mercy) to whom He will; and Allah is the All-Knowing, All-Wise.

16.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main,

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ

and take none for friends and protectors except Allah, His Messenger, and the (community of) believers?

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

But Allah is well-acquainted with (all) that ye do.

17.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ

It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

The works of such bear no fruit: in fire shall they dwell.

18.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

The mosques of Allah shall be visited and maintained by such as

- believe in Allah and the Last Day,

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ<sup>ط</sup>

- establish regular prayers,
- and practice regular charity,
- and fear none (at all) except Allah.

فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

It is they who are expected to be on true guidance.

19.

أَجْعَلْنَاهُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ

كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ<sup>ج</sup>

Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the Cause of Allah?

لَا يَسْتَوُونَ عِنْدَ اللَّهِ<sup>ط</sup>

They are not comparable in the sight of Allah:

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

and Allah guides not those who do wrong.

20. الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ

Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah:

وَأُولَئِكَ هُمُ الْفَائِزُونَ

They are the people who will achieve (salvation).

21. يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ

Their Lord doth give them Glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure.

22. خَالِدِينَ فِيهَا أَبَدًا

They will dwell therein forever.

إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Verily in Allah's presence is a reward, the greatest (of all).

23. يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ

take not for protectors your fathers and your brothers if they love infidelity above faith:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

if any of you do so, they do wrong.

24.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ

Say:

If it be that your fathers, your sons, your brothers, your mates, or your kindred;

وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا

the wealth that ye have gained; the commerce in which ye fear a decline;

وَمَسَاكِينُ تَرْضَوْنَهَا

or the dwellings in which ye delight,

أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

are dearer to you than Allah, or His Messenger, or the striving in his cause; then wait until Allah brings about His decision:

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

and Allah guides not the rebellious.

25.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ

Assuredly Allah did help you in many battlefields and on the day of Hunain:

إِذْ أَعْجَبْتَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا

Behold! your great numbers elated you, but they availed you naught:

وَصَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

the land, for all that it is wide, did constrain you, and ye turned back in retreat.

26.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

But Allah did pour His calm on the Messenger and on the believers

وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

and sent down forces which ye saw not:

وَعَذَّبَ الَّذِينَ كَفَرُوا<sup>ج</sup>

He punished the unbelievers:

وَذَلِكَ جَزَاءُ الْكَافِرِينَ

thus doth He reward those without faith.

27.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ<sup>ط</sup>

Again will Allah, after this, turn (in mercy) to whom He will:

وَاللَّهُ غَفُورٌ رَحِيمٌ

for Allah is Oft-Forgiving, Most Merciful.

28.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا<sup>ج</sup>

truly the pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque.

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ<sup>ج</sup>

And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty,

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

for Allah is All-Knowing, All-Wise.

29.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ

Fight those who believe not in Allah nor the Last Day,

وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

nor hold that forbidden which hath been forbidden by Allah and His Messenger,

وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

nor acknowledge the religion of truth, (even if they are) of the People of the Book,

حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

until they pay the Jizyah with willing submission, and feel themselves subdued.

30.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ<sup>ط</sup>

The Jews call Uzayr a son of God, and the Christians call Christ the son of God.

ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ<sup>ط</sup> يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلِ<sup>ج</sup>

That is a saying from their mouths; (in this) they but imitate what the unbelievers of old used to say.

ج  
قَاتَلَهُمُ اللَّهُ

Allah's curse be on them:

أَنَّى يُؤْفَكُونَ

how they are deluded away from the truth!

31.

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ

They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary;

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا

Yet they were commanded to worship but one God:

ج  
لَا إِلَهَ إِلَّا هُوَ

there is no god but He.

سُبْحَانَهُ عَمَّا يُشْرِكُونَ

Praise and glory to Him: (far is He) from having the parents they associate (with him).

32.

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ

Fain would they extinguish Allah's Light with their mouths,

وَيَأْتِي اللَّهَ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

but Allah will not allow but that His Light should be perfected, even though the unbelievers may detest (it).

33.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It is He who hath sent His Messenger with guidance and religion of truth, to proclaim it over all religions, even though the pagans may detest (it).

34.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصُدُّونَ عَن سَبِيلِ اللَّهِ

there are indeed many among the priests and anchorites, who in false hood devour the substance of men and hinder (them) from the way of Allah.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ

And there are those who bury gold and silver and spend it not in the way of Allah:

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

announce unto them a most grievous penalty.

35.

يَوْمَ يُجْحَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ

On the day when heat will be produced out of that (wealth) in the fire of hell, and with it will be branded their foreheads, their flanks, and their backs,

هَذَا مَا كُنْتُمْ تَكْنِزُونَ

"This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"

36.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

The number of months in the sight of Allah is twelve (in a year) so ordained by Him the day He created the heavens and the earth;

مِنْهَا أَرْبَعَةٌ حُرُمٌ

of them four are sacred;

ذَلِكَ الدِّينُ الْقَيِّمُ

that is the straight usage.

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

So wrong not yourselves therein,

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

and fight the pagans all together as they fight you all together.

وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

But know that Allah is with those who restrain themselves.

37.

إِذَا نَسِيَ زِيَادَةَ فِي الْكُفْرِ

Verily the transposing (of a prohibited month) is an addition to unbelief:

يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُجِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا

the unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year,

لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ<sup>ج</sup>

in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful.

زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ<sup>طه</sup>

The evil of their course seems pleasing to them.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

But Allah guideth not those who reject faith.

38. يَا أَيُّهَا الَّذِينَ آمَنُوا مَالَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلْتُمْ إِلَى الْأَرْضِ<sup>ج</sup>

O ye who believe!

what is the matter with you, then, when ye are asked to go forth in the Cause of Allah, ye cling heavily to the earth?

أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ<sup>ج</sup>

Do ye prefer the life of this world to the hereafter?

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

But little is the comfort of this life, as compared with the hereafter.

39. إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

Unless ye go forth, He will punish you with a grievous penalty, and put others in your place;

وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ<sup>طه</sup>

but Him ye would not harm in the least. For Allah hath power over all things.

40.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ

If ye help not (your Leader), (it is no matter): for Allah did indeed help him:

إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ

when the unbelievers drove him out: he had no more than one companion:

إِذْهُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us":

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى

then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the unbelievers.

وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.

41.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ

Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah.

ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

That is best for you, if ye (but) knew.

42.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ

If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them.

وَسِيحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ

They would indeed swear by Allah, "If we only could, we should certainly have come out with you"

يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

they would destroy their own souls; for Allah doth know that they are certainly lying.

43.

عَفَا اللَّهُ عَنْكَ

Allah give thee grace!

لِمَ أذْنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

Why didst thou grant them exemption until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

44.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ<sup>فِي</sup>

Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons.

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And Allah knoweth well those who do their duty.

45.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Only those ask thee for exemption who believe not in Allah and the Last Day,

وَأَمْرَاتٌ قُلُوبُهُمْ فَهُمْ فِي رَايِهِمْ يَتَرَدَّدُونَ

and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

46.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

If they had intended to come out, they would certainly have made some preparation therefor;

وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتِهِمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

but Allah was averse to their being sent forth; so He made them lag behind and they were told, "Sit ye among those who sit (inactive)."

47.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا إِلَّا لَكُمْ يَبْعُونَكُمُ الْفِتْنَةَ

If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you,

وَفِيكُمْ سَمَاعُونَ هُمْ<sup>ظ</sup>

and there would have been some among you who would have listened to them.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But Allah knoweth well those who do wrong.

48.

لَقَدْ ابْتَعُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ

Indeed they had plotted sedition before, and upset matters for thee, until The Truth arrived, and the Decree of Allah became manifest, much to their disgust.

49.

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي<sup>ج</sup>

Among them is (many) a man who says: "Grant me exemption and draw me not into trial."

أَلَا فِي الْفِتْنَةِ سَقَطُوا<sup>ط</sup>

Have they not fallen into trial already?

وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

And indeed hell surrounds the unbelievers (on all sides).

50.

إِنْ تُصِيبَكَ حَسَنَةٌ<sup>ط</sup> تَسُوهُمْ

If good befalls thee, it grieves them;

وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ

but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand,"

وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ

and they turn away rejoicing.

51.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا

Say:

"Nothing will happen to us except what Allah has decreed for us:

هُوَ مَوْلَانَا<sup>ج</sup>

He is our Protector":

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

and on Allah let the believers put their trust.

52.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ<sup>ط</sup>

Say:

"Can you expect for us (any fate) other than one of two glorious things (martyrdom or victory)?"

وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا<sup>ط</sup>

But we can expect for you either that Allah will send His punishment from Himself, or by our hands.

فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

So wait (expectant); we too will wait with you."

53.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ<sup>ط</sup>

Say:

"Spend (for the cause) willingly or unwillingly: not from you will it be accepted:

إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ

for ye are indeed a people rebellious and wicked."

54.

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ

The only reasons why their contributions are not accepted are:

- that they reject Allah and His Messenger;

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى

- that they come to prayer without earnestness;

وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

- and that they offer contributions unwillingly.

55.

فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ<sup>ج</sup>

Let not their wealth nor their (following in) sons dazzle thee:

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

in reality Allah's plan is to punish them with these things in this life and that their souls may perish in their (very) denial of Allah.

56.

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

They swear by Allah that they are indeed of you; but they are not of you; yet they are afraid (to appear in their true colors).

57.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مَدَّخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

If they could find a place to flee to, or caves, or a place of concealment, they would turn straightway thereto, with an obstinate rush.

58.

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ

And among them are men who slander thee in the matter of (the distribution of) the alms.

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذْ هُمْ يُسَخِّطُونَ

If they are given part thereof, they are pleased, but if not, behold! they are indignant!

59.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا

If only they had been content with what Allah and His Messenger gave them, and had said,

حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ

"Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty:

إِنَّا إِلَى اللَّهِ رَاغِبُونَ

to Allah do we turn our hopes!"

(That would have been the right course.)

60.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا

Alms are for

- the poor and the needy,
- and those employed to administer the (funds);

وَالْمَوْلَاقَةَ قُلُوبِهِمْ

- for those whose hearts have been (recently) reconciled (to truth);

وَفِي الرِّقَابِ وَالْغَارِمِينَ

- for those in bondage and in debt;

وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ<sup>ص</sup>

- in the Cause of Allah;
- and for the wayfarer:

فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ<sup>ط</sup>

(thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

61.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ<sup>ج</sup>

Among them are men who molest the Prophet and say, "He is (all) ear."

قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

Say,

"He listens to what is best for you; he believes in Allah, has faith in the believers,

وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِنْكُمْ<sup>ج</sup>

and is a Mercy to those of you who believe":

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

but those who molest the Prophet will have a grievous penalty.

62.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لَبِئْسَ صَوْمٌ<sup>ج</sup>

To you they swear by Allah. In order to please you:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْا بِهِ إِنْ كَانُوا مُؤْمِنِينَ

but it is more fitting that they should please Allah and His Messenger if they are believers.

63.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُجَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا<sup>ج</sup>

Know they not that for those who oppose Allah and His Messenger, is the fire of Hell? --

wherein they shall dwell.

## ذَلِكَ الْحِزْبِ الْعَظِيمِ

That is the supreme disgrace.

64.

يَخْذَرُ الْمُنَافِقُونَ أَنْ تُنزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ<sup>ج</sup>

The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is (really passing) in their hearts.

قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ

Say: "Mock ye! but verily Allah will bring to light all that ye fear (should be revealed)."

65.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ<sup>ج</sup>

If thou dost question them, they declare (with emphasis): "We were only talking idly and in play."

قُلْ أِبَاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

Say: "Was it at Allah, and His signs, and His Messenger, that ye were mocking?"

66.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ<sup>ج</sup>

Make ye no excuses: ye have rejected faith after ye had accepted it.

إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا الْجُرِمِينَ

If We pardon some of you, We will punish others amongst you, for that they are in sin.

67.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ<sup>ج</sup>

The Hypocrites, men and women, (have an understanding) with each other:

يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ<sup>ج</sup>

they enjoin evil, and forbid what is just, and are close with their hands.

نَسُوا اللَّهَ فَنَسِيَهُمْ<sup>ط</sup>

They have forgotten Allah; so He hath forgotten them.

إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

Verily the Hypocrites are rebellious and perverse.

68.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارِنَا جَهَنَّمَ خَالِدِينَ فِيهَا<sup>ج</sup>

Allah hath promised the Hypocrites, men and women, and the rejecters of faith, the fire of hell: therein shall they dwell:

هِيَ حَسْبُهُمْ<sup>ج</sup>

sufficient is it for them:

وَلَعَنَهُمُ اللَّهُ وَهُمْ عَذَابٌ مُّقِيمٌ<sup>ط</sup>

for them is the curse of Allah, and an enduring punishment,

69.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا

As in the case of those before you: they were mightier than you in power and more flourishing in wealth and children.

فَأَسْتَمْتَعُوا بِخَلَائِقِهِمْ فَأَسْتَمْتَعْتُمْ بِخَلَائِقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَائِقِهِمْ

They had their enjoyment of their portion: and ye have of yours, as did those before you;

وَحُضُّتُمْ كَالَّذِي خَاصُوا<sup>ج</sup>

and ye indulge in idle talk as they did.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ<sup>ط</sup>

They! their works are fruitless in this world and in the hereafter, and they will lose (all spiritual good).

70.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ

Hath not the story reached them of those before them?

قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ<sup>ج</sup>

The people of Noah, and Ad, and Thamud; the people of Abraham, the men of Madyan, and the cities overthrown.

أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ<sup>ط</sup>

To them came their Messengers with clear signs.

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

It is not Allah who wrongs them, but they wrong their own souls.

71.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ<sup>ج</sup>

The believers, men and women, are protectors, one of another:

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

- they enjoin what is just, and forbid what is evil:

وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

- they observe regular prayers,
- practice regular charity,

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ<sup>ج</sup>

- and obey Allah and His Messenger.

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ<sup>ظ</sup> إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

72.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

Allah hath promised to believers, men and women, gardens under which rivers flow, to dwell therein,

وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ<sup>ج</sup>

and beautiful mansions in gardens of everlasting bliss.

وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ<sup>ج</sup>

But the greatest bliss in the Good Pleasure of Allah:

ذَلِكَ هُوَ الْقَوْزُ الْعَظِيمُ

that is the supreme felicity.

73.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ<sup>ج</sup>

O Prophet!

strive hard against the unbelievers and the Hypocrites, and be firm against them.

وَمَا أَوَاهُمْ جَهَنَّمُ<sup>ط</sup> وَبئسَ المصيرُ

Their abode is hell, an evil refuge indeed.

74.

يَجْلِفُونَ بِاللَّهِ مَا قَالُوا

They swear by Allah that they said nothing (evil),

وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

but indeed they uttered blasphemy, and they did it after accepting Islam;

وَهُمْ أَيْمَانُ يَتَّوُونَ<sup>ج</sup>

and they meditated a plot which they were enable to carry out:

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ<sup>ج</sup>

this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them!

فَإِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ لَهُمْ<sup>ط</sup>

If they repent, it will be best for them;

وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ<sup>ج</sup>

but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the hereafter:

وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

they shall have none on earth to protect or help them.

75.

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

Amongst them are men who made a Covenant with Allah that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.

76.

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ

But when He did bestow of His bounty, they became covetous, and turned back (from their Covenant), averse (from its fulfillment).

77.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ

So He hath put as a consequence hypocrisy into their hearts, (to last) till the day whereon they shall meet Him:

بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

because they broke their Covenant with Allah, and because they lied (again and again).

78.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen?

79.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ

Those who slander such of the believers as give themselves freely to (deeds of) charity,

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ<sup>ل</sup>

as well as such as can find nothing to give except the fruits of their labor, and throw ridicule on them,

سَخَرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allah will throw back their ridicule on them: and they shall have a grievous penalty.

80.

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ<sup>ج</sup>

Whether thou ask for their forgiveness or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them:

ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ<sup>ط</sup> وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious.

81.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ

Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah:

وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ

they hated to strive and fight, with their goods and their persons, in the Cause of Allah:

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ<sup>ط</sup>

they said, "Go not forth in the heat."

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا<sup>ج</sup>

Say, "The fire of Hell is fiercer in heat."

لَوْ كَانُوا يَفْقَهُونَ

If only they could understand!

82.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً لِّمَا كَانُوا يَكْسِبُونَ

Let them laugh a little: much will they weep: a recompense for the (evil) that they do.

83.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ

If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee),

فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا<sup>ط</sup>

say:

"Never shall ye come out with me, nor fight an enemy with me:

إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاتَّعِدُوا مَعَ الْخَالِفِينَ

for ye preferred to sit inactive on the first occasion: then sit ye (now) with those who lag behind."

84.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ<sup>ط</sup>

Nor do thou ever pray for any of them that dies, nor stand at his grave:

إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

for they rejected Allah and His Messenger, and died in a state of perverse rebellion.

85.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ<sup>ج</sup>

Nor let their wealth nor their (following in) sons Dazzle thee:

إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.

86.

وَإِذَا أَنْزَلْنَا سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ

When a Surah comes down, enjoining them to believe in Allah and to strive and fight along with his Messenger,

اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا اذْرِنَا نَكُنْ مَعَ الْقَاعِدِينَ

those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."

87.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They prefer to be with (the women), who remain behind (at home):

وَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

their hearts are sealed and so they understand not.

88.

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ<sup>ج</sup>

But the Messenger, and those who believe with him, strive and fight with their wealth and their persons:

وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ<sup>ط</sup> وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

for them are (all) good things: and it is they who will prosper.

89.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا<sup>ج</sup>

Allah hath prepared for them gardens under which rivers flow, to dwell therein:

ذَلِكَ الْفَوْزُ الْعَظِيمُ

that is the supreme felicity.

90.

وَجَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ

And there were, among the desert Arabs (also), Men who made excuses and came to claim exemption;

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ<sup>ج</sup>

and those who were false to Allah and His Messenger (merely) sat inactive.

سَيَصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

Soon will a grievous penalty seize the unbelievers among them.

91.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى

There is no blame on those who are infirm, or ill,

وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger:

مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ

no ground (of complaint) can there be against such as do right:

وَاللَّهُ غَفُورٌ رَحِيمٌ

and Allah is Oft-Forgiving, Most Merciful.

92.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ

Nor (is there blame) on those who came to thee to be provided with mount,

قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ

and when thou saidst, "I can find no mounts for you,"

تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.

93.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ

The ground (of complaint) is against such as claim exemption while they are rich.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They prefer to stay with the (women) who remain behind:

وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

Allah hath sealed their hearts; so they know not (what they miss).

94.

يَعْتَذِرُونَ إِلَيْكُمْ إِذْ أَرَجَعْتُمْ إِلَيْهِمْ

They will present their excuses to you when ye return to them.

قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ

Say thou:

"Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you:

وَسِيرَى اللَّهِ عَمَلِكُمْ وَرَسُولُهُ ثُمَّ تَرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ

it is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him who knoweth what is hidden and what is open:

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

then will He show you the truth of all that ye did."

95.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتَعْرِضُوا عَنْهُمْ

They will swear to you by Allah, when ye return to them, that ye may leave them alone.

فَاعْرِضُوا عَنْهُمْ

So leave them alone:

إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءِ مَا كَانُوا يَكْسِبُونَ

For they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did.

96.

يَجْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ<sup>ط</sup>

They will swear unto you, that ye may be pleased with them

فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

but if ye are pleased with them, Allah is not pleased with those who disobey.

97.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ<sup>ط</sup>

The Arabs of the desert are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger:

وَاللَّهُ عَلِيمٌ حَكِيمٌ

but Allah is All-Knowing, All-Wise.

98.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ<sup>ج</sup>

Some of the desert Arabs Look upon their payments as a fine, and watch for disasters for you:

عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ<sup>ط</sup>

on them be the disaster of evil: for Allah is He that heareth and knoweth (all things).

99.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ<sup>ج</sup>

قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ

But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger.

أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ<sup>ج</sup>

Aye, indeed they bring them nearer (to Him):

سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ<sup>ظ</sup> إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

soon will Allah admit them to His Mercy: for Allah is Oft-Forgiving, Most Merciful.

100.

وَالسَّابِقُونَ السَّابِقُونَ<sup>ج</sup> مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

The vanguard (of Islam) -- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well pleased is Allah with them, as are they with him:

وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا<sup>ج</sup>

for them hath He prepared gardens under which rivers flow, to dwell therein for ever:

ذَلِكَ الْقَوْزُ الْعَظِيمُ

that is the supreme felicity.

101.

وَمِنَ حَوْلِكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ<sup>ط</sup> وَمِنَ أَهْلِ الْمَدِينَةِ<sup>ط</sup>

Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk:

مَرَدُوا عَلَى الْبِفَاقِ لَا تَعْلَمُهُمْ<sup>ط</sup> نَحْنُ نَعْلَمُهُمْ<sup>ج</sup>

they are obstinate in hypocrisy: thou knowest them not: We know them:

سُعَدُّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

twice shall We punish them and in addition shall they be sent to a grievous penalty.

102.

وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا

Others (there are who) have acknowledged their wrongdoings: they have mixed an act that was good with another that was evil.

عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

Perhaps Allah will turn unto them (in mercy):

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

for Allah is Oft-Forgiving, Most Merciful.

103.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ

Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf.

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Verily thy prayers are a source of security for them:

وَاللَّهُ سَمِيعٌ عَلِيمٌ

and Allah is One who heareth and knoweth.

104.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ

Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity,

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

and that Allah is verily He, the Oft-Returning, Most-Merciful?

105.

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ<sup>ط</sup>

And say:

"Work (righteousness): soon will Allah observe your work, and His Messenger, and the believers:

وَسَنُرَدُّوْنَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

106.

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ<sup>ظ</sup>

There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them:

وَاللَّهُ عَلِيمٌ حَكِيمٌ

and Allah is All-Knowing, Wise.

107.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ

And there are those who put up a mosque by way of mischief and infidelity, to disunite the believers,

وَأِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ<sup>ج</sup>

and in preparation for one who warred against Allah and His Messenger aforetime.

وَلْيَحْلِفَنَّ إِنَّ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars.

108.

لَا تَقُمْ فِيهِ أَبَدًا

Never stand thou forth therein.

لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein.

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا

In it are men who love to be purified;

وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

and Allah loveth those who make themselves pure.

109.

أَفَمَنْ أَسَّسَ

Which then is best?

بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ

he that layeth his foundation on piety to Allah and His good pleasure?

أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَارٍ

or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces?

فَأَمْهَارِبُهُ فِي نَارِ جَهَنَّمَ<sup>ط</sup>

And it doth crumble to pieces with him, into the fire of Hell.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And Allah guideth not people that do wrong.

110.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ<sup>ط</sup>

The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knowing, Wise.

111.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ<sup>ج</sup>

Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise):

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ<sup>ط</sup>

they fight in His cause, and slay and are slain:

وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ<sup>ج</sup>

a promise binding on Him in truth, through the Law, the Gospel, and the Qur'án:

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ<sup>ج</sup>

and who is more faithful to his Covenant than Allah?

ج  
فَاسْتَبَشِّرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ

Then rejoice in the bargain which ye have concluded:

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

that is the achievement supreme.

112.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ

- Those that turn (to Allah) in repentance;
- that serve Him, and praise Him;
- that wander in devotion to the Cause of Allah;

السَّائِغُونَ الرَّاكِعُونَ السَّاجِدُونَ

- that bow down and prostrate themselves in prayer;

الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ

- that enjoin good and forbid evil;

ط  
وَالْحَافِظُونَ لِحُدُودِ اللَّهِ

- and observe the limits set by Allah;

(these do rejoice).

وَبَشِّرِ الْمُؤْمِنِينَ

So proclaim the glad tidings to the Believers.

113.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا

It is not fitting, for the prophet and those who believe,

أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنََّّهُمْ أَصْحَابُ الْجَحِيمِ

that they should pray for forgiveness for pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

114.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ

And Abraham prayed for his father's forgiveness only because of a promise he had made to him.

فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

But when it became clear to him that he was an enemy to Allah, he dissociated himself from him:

إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

for Abraham was most tender-hearted, forbearing.

115.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid) --

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

for Allah hath knowledge of all things.

116.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

Unto Allah belongeth the dominion of the heavens and the earth.

يُحْيِي وَيُمِيتُ

He giveth life and He taketh it.

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ

Except for Him ye have no protector nor helper.

117.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

Allah turned with favor to the Prophet, the Muhajirs, and the Ansar, who followed Him in a time of distress,

مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ

after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also):

إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ

for He is unto them Most Kind, Most Merciful.

118.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا

(He turned in mercy also) to the three who were left Behind:

حَتَّىٰ إِذَا ضَاقَّتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَّتْ عَلَيْهِمْ أَنْفُسُهُمْ

(they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness and their (very) souls seemed straitened to them,

وَوَظَنُوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

and they perceived that there is no fleeing from Allah and no refuge but to Himself.

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا

Then He turned to them, that they might repent:

إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

for Allah is Oft-Returning, Most Merciful.

119.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O ye who believe! fear Allah and be with those who are true (in word and deed).

120.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنِ رَسُولِ اللَّهِ

It was not fitting for the people of Medina and the bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger,

وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

nor to prefer their own lives to his:

ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ

وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger, in the Cause of Allah, or trod paths to raise the ire of the unbelievers, or received any injury whatever from an enemy:

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

for Allah suffereth not the reward to be lost of those who do good;

121.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ

Nor could they spend anything (for the Cause), small or great, nor cut across a valley, but the deed is inscribed to their credit;

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

that Allah might requite their deed with the best (possible reward).

122.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً

Nor should the believers all go forth together:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ

if a contingent from every expedition remained behind, they could devote themselves to studies in religion,

وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).

123.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً

O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you;

وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

and know that Allah is with those who fear Him.

124.

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا

Whenever there cometh down a Surah, some of them say: "Which of you has had his faith increased by it?"

فَأَمَّا الَّذِينَ آمَنُوا فزَادَهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

Yea, those who believe, their faith is increased, and they do rejoice.

125.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

But those in whose hearts is a disease, it will add doubt to their doubt, and they will die in a state of unbelief.

126.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ

See they not that they are tried every year once or twice?

ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ

Yet they turn not in repentance, and they take no heed.

127.

وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ

Whenever there cometh down a Surah, they look at each other, (saying), "Doth anyone see you?"

ثُمَّ انْصَرَفُوا<sup>ج</sup>

Then they turn aside:

صَرَفَ اللَّهُ قُلُوبَهُمْ بَأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

Allah hath turned their hearts (from the light); for they are a people that understand not.

128.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ

Now hath come unto you a Messenger from amongst yourselves:

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

it grieves him that ye should perish: ardently anxious is he over you:

بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

to the believers is he most kind and merciful.

129.

فَإِنْ تَوَلَّوْا فَعَلَّ

But if they turn away, Say:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

"Allah sufficeth me: there is no god but He:

عَلَيْهِ تَوَكَّلْتُ

on Him is my trust,

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

He the Lord of the throne (of Glory) Supreme!"

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Zahid Javed Rana, Abid Javed Rana

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