

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

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

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

فَلَقَنَلَهُمْ	فَإِنْ	أَعْتَزَلُوكُمْ	فَلَمْ				
and (do) not	they withdraw from you	So if	and surely they (would have) fought you.				
يُقَنِّلُوكُمْ	وَأَلْقُوا إِلَيْكُمُ السَّلَامَ	فَمَا	جَعَلَ اللَّهُ لَكُمْ				
for you	Allah has made [the] peace	to you	and offer	fight against you			
عَلَيْهِمْ سَبِيلًا	سَتَجِدُونَ	ءآخَرِينَ	يُرِيدُونَ	أَنْ			
that	wishing	others	You will find	90	a way.	against them	
يَأْمَنُوكُمْ	وَيَأْمَنُوا	قَوْمَهُمْ	كُلَّ مَا				
Every time	their people,	and they be secure from	they be secure from you				
رُدُّوْا إِلَى الْفِتْنَةِ	أُرْكِسُوا	فِيهَا	فَإِنْ لَمْ				
not	So if	into it.	they are plunged	the temptation,	to	they are returned	
يَعْتَزِلُوكُمْ	وَيَلْقُوا إِلَيْكُمُ السَّلَامَ	وَيَكْفُرُوا	أَيْدِيَهُمْ				
their hands,	and they restrain	[the] peace	to you	and offer	they withdraw from you		
فَخَذَوْهُمْ وَأَقْتَلُوهُمْ	حَيْثُ	ثَقِفْتُمُوهُمْ	وَأُولَئِكَ	جَعَلْنَا			
We made	And those -	you find them.	wherever	and kill them	then seize them		
لَكُمْ عَلَيْهِمْ	سُلْطَانًا مُّبِينًا	وَمَا	كَانَ				
is	And not	91	clear.	an authority	against them	for you	
لِمُؤْمِنٍ	أَنْ	يَقْتُلَ مُؤْمِنًا	إِلَّا	خَطَاً	وَمَنْ	قَتَلَ	
killed	And whoever	(by) mistake.	except	a believer	he kills	that	for a believer
مُؤْمِنًا	خَطَاً	فَتَحْرِيرُ	رَقَبَةٍ	مُؤْمِنَةٍ	وَدِيَّةٌ		
and blood money	(of) a believing slave	then freeing	(by) mistake,	a believer			
مُسَلَّمَةً	إِلَى	أَهْلِهِ	إِلَّا	أَنْ	يَصَدَّقُوا	فَإِنْ	
But if	they remit (as) charity.	that	unless	his family	to	(is to be) paid	
كَانَ	مِنْ	قَوْمٍ	عَدُوٍّ	لَكُمْ	وَهُوَ	مُؤْمِنٌ	فَتَحْرِيرُ
then freeing	a believer	and he was	to you	hostile	a people	from	(he) was
رَقَبَةٍ	مُؤْمِنَةٍ	وَإِنْ	كَانَ	مِنْ	قَوْمٍ	بَيْنَكُمْ	
between you	a people	from	(he) was	And if	(of) a believing slave.		
وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةٌ	مُسَلَّمَةٌ	إِلَى	أَهْلِهِ		
his family,	to	(is to be) paid	then blood money	(is) a treaty,	and between them.		
وَتَحْرِيرُ	رَقَبَةٍ	مُؤْمِنَةٍ	فَمَنْ	لَمْ	يَجِدْ	فَصِيَامٌ	
then fasting	find,	(does) not	And whoever	(of) a believing slave.	and freeing		

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

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

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

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

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

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

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

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

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

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

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

101. And when you travel in the earth,

الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ					
from Him	Ranks	95	great,	(with) a reward	the ones who sit
وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾					
96	Most Merciful.	Oft-Forgiving,	Allah	And is	and forgiveness,
إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ					
(while) they (were) wronging	the Angels	take them (in death)	those whom -	Indeed,	
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا					
"We were	They said,	were you?"	"In what (condition)	they say,	themselves
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ					
(of) Allah	(the) earth	was	"Not	They said,	the earth."
وَأَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَهُمْ					
(will have) their abode	Then those	in it?"	so that you (could) emigrate	spacious (enough)	
جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ					
the oppressed	Except	97	(as) a destination.	and evil it is	in Hell -
مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً					
plan	who are not able to	and the children	and the women	the men	among
وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ					
[that] Allah	may be,	Then those,	98	(to) a way.	they (are) directed
يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٩﴾					
99	Oft-Forgiving,	Oft-Pardoning,	Allah	and is	on them,
﴿١٠٠﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ					
the earth	in	will find	(of) Allah,	(the) way	in
مُرَافِقًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ					
from	leaves	And whoever	and abundance.	many,	place(s) of refuge -
بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ					
over takes him	then	and His Messenger,	Allah	to	(as) an emigrant
الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ					
And Allah is	Allah.	on	his reward	(became) incumbent	then certainly
غَفُورًا رَّحِيمًا ﴿١٠١﴾ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ					
the earth	in	you travel	And when	100	Most Merciful.
Oft-Forgiving,					

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

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

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

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

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

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا
(at) fixed times. prescribed the believers on is the prayer Indeed,

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

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
you are If (of) the people. pursuit in be weak And (do) not 103

تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ
you are suffering, like what are (also) suffering then indeed, they suffering,

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
And Allah is they hope. not that which Allah from while you (have) hope

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

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبْنَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِنِينَ خَصِيمًا
the Book to you We (have) sent down Indeed, 104 All-Wise. All-Knowing,

بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبْنَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِنِينَ خَصِيمًا
with what the people between so that you may judge with the truth

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

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
105 a pleader. for the deceitful be And (do) not Allah has shown you.

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
Most Merciful. Oft-Forgiving, is Allah Indeed, (of) Allah. And seek forgiveness

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

وَلَا تَجِدُ الَّذِينَ يُخْتَانُونَ أَنْفُسَهُمْ إِنْ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا
themselves. deceive those who for argue And (do) not 106

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا
(and) sinful. a treacherous is the one who love (does) not Allah Indeed,

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

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا
Allah from but cannot hide the people from They seek to hide 107

وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا
of He (does) not approve what they plot by night when (is) with them and He

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا
108 All-Encompassing. they do - of what And Allah is the word.

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

هَآأَنَآ هَآؤَلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَن
but who (of) the world, the life in for them [you] argue those who Here you are -

هَآَأَنَآ هَآؤَلَاءِ جَدَلْتُمْ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَن
who or of [the] Resurrection (on) the Day for them (with) Allah will argue

will be their defender.

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

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

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

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

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

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

يَكُونُ عَلَيْهِمْ وَكَيْلًا	وَمَنْ يَعْمَلْ سُوءًا	109	(their) defender.	[over them]	will be
evils	does	And whoever	109	(their) defender.	[over them]
أَوْ يَظْلِمَ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ	غَفُورًا رَحِيمًا	110	Most Merciful.	Oft-Forgiving,	
Allah	he will find	(of) Allah	seeks forgiveness	then	his soul wrongs or
وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا	يَكْسِبُهُ عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا حَكِيمًا	111	All-Wise.
then only	sin,	earns	And whoever	110	Most Merciful.
فَقَدْ	أَحْتَمَلَ	بِهْتِنًا	وَإِثْمًا مُبِينًا	112	manifest.
112	manifest.	and a sin	(with) a slander	he (has) burdened (himself)	then surely
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ	وَرَحْمَتُهُ لَهَمَّتْ	طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ	وَمَا يُضِلُّونَ إِلَّا	أَنْفُسَهُمْ	وَمَا يَضُرُّونَكَ
surely (had) resolved	and His Mercy -	upon you	for the Grace of Allah	And if not	
وَأَنْزَلَ اللَّهُ	عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ	وَعَلَّمَكَ مَا لَمْ تَكُنْ	تَعْلَمُ	وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا	لَا
And Allah has sent down	in anything.	they will harm you	and not	themselves,	
خَيْرٍ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ	أَمَرَ بِصَدَقَةٍ	أَوْ مَعْرُوفٍ	أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ	وَمَنْ يَفْعَلْ ذَلِكَ	أَتَبَغَاءَ مَرْضَاتِ اللَّهِ
charity	orders	(he) who	except	their secret talk	of
وَمَنْ يَفْعَلْ ذَلِكَ	أَتَبَغَاءَ مَرْضَاتِ اللَّهِ	فَسَوْفَ نُؤْتِيهِ	أَجْرًا عَظِيمًا	114	great.
that	does	And who	the people.	between	conciliation or kindness or
وَمَنْ يُشَاقِقِ الرَّسُولَ	مِنْ بَعْدِ مَا	بَيَّنَّ	لَهُ	115	great.
114	great.	a reward	We will give him	then soon	(of) Allah
وَمَنْ يُشَاقِقِ الرَّسُولَ	مِنْ بَعْدِ مَا	بَيَّنَّ	لَهُ	115	great.
(has) become clear	what	after	the Messenger	opposes	And whoever

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

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

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

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

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

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

121. Those will have their abode

لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	(of) the believers,	(the) way	other (than)	and he follows	the guidance,	to him
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ	and evil it is	(in) Hell	and We will burn him	he (has) turned	(to) what	We will turn him
مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ	that	forgive	does not	Allah	Indeed,	115 (as) a destination.
يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ	that	other (than)	[what]	but He forgives	with Him ,	partners be associated
لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ	then surely	with Allah	associates partners	And whoever	He wills.	for whom
ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ إِنْ يَدْعُونَ مِنْ دُونِهِ	beside Him	they invoke	Not	116	far away.	straying he lost (the) way,
إِلَّا إِنْ شَاءَ إِنْ شَاءَ وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا	rebellious.	Shaitaan -	except	they invoke	and not	female (deities) but
﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ	your slaves	from	"I will surely take	and he said,	Allah cursed him	117
نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا أَضِلُّنَّهُمْ	"And I will surely mislead them	118	appointed."	a portion		
وَلَا أَمْنِيْنَهُمْ وَلَا أَمْرَنَّهُمْ فَلَئِبَتَكُنَّ	so they will surely cut off	and surely I will order them	and surely arouse desires in them,			
ءَاذَانِ الْأَنْعَامِ وَلَا أَمْرَنَّهُمْ فَلَئِبَتَكُنَّ	so they will surely change	and surely I will order them	(of) the cattle	the ears		
خَلْقِ اللَّهِ ۗ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا	(as) a friend	the Shaitaan	takes	And whoever	(of) Allah."	(the) creation
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا	manifest.	a loss	he (has) lost -	then surely	Allah,	besides
﴿١١٩﴾ يَعِدُهُمْ وَيُمْنِيْنُهُمْ وَمَا يَعِدُهُمْ	promises them	and not	and arouses in them desires	He promises them	119	
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ مَأْوَنُهُمْ	their abode	Those -	120	deception.	but	the Shaitaan -

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