

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

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

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

فَلَقَاتُوكُمْ	فَإِنْ	اعْتَزَلُوكُمْ	فَلَمْ
and (do) not	they withdraw from you	So if	and surely they (would have) fought you.
يُقَاتِلُوكُمْ	وَالْقُوا إِلَيْكُمْ السَّلَامَ	فَمَا	جَعَلَ اللَّهُ لَكُمْ
for you	Allah (has) made	then not	[the] peace to you and offer fight against you
عَلَيْهِمْ سَبِيلًا	سَتَجِدُونَ	آخَرِينَ	يُرِيدُونَ أَنْ
that	wishing	others	You will find 90 a way. against them
يَأْمَنُوكُمْ	وَيَأْمَنُوا	تَوَمَّهُمْ	كُلَّمَا
Every time	their people,	and they be secure from	they be secure from you
رُدُّوْا	إِلَى الْفِتْنَةِ	أُرْكَسُوا	فِيهَا فَإِنْ لَمْ
not	So if	into it.	they are plunged the temptation, to they are returned
يَعْتَزِلُوكُمْ	وَيُلْقُوا إِلَيْكُمْ السَّلَامَ	وَيَكْفُوا	أَيْدِيَهُمْ
their hands,	and they restrain	[the] peace	to you and offer they withdraw from you
فَخَذَوْهُمْ	وَأَقْتُلُوهُمْ	حَيْثُ	تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا
We made	And those -	you find them.	wherever and kill them then seize them
لَكُمْ عَلَيْهِمْ سُلْطَانًا	مُبِينًا	وَمَا	كَانَ
is	And not	91	clear. an authority against them for you
لِمَنْ	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 يَصَّدَّقُوا 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	مُسَلَّمَةً إِلَى أَهْلِهِ
his family,	to	(is to be) paid	then blood money (is) a treaty, and between them,
وَتَحْرِيرُ	رَقَبَةٍ مُؤْمِنَةٍ	فَمَنْ	لَمْ يَجِدْ فَصِيَامُ
then fasting	find,	(does) not	And whoever (of) a believing slave. and freeing

شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ	and Allah is	Allah,	from	(seeking) repentance	consecutively,	(for) two months
عَلِيمًا حَكِيمًا ٩٢ وَمَنْ يَقْتُلْ مُؤْمِنًا	a believer	kills	And whoever	92	All-Wise.	All-Knowing,
مُتَعَمِّدًا فَجَزَاءُوهُ جَهَنَّمُ خَالِدًا فِيهَا	abiding in it forever	(is) Hell,	then his recompense			intentionally
وَغَضَبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ	for him	and He has prepared	and He (will) curse him	on him	and Allah's wrath will fall	
عَذَابًا عَظِيمًا ٩٣ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا	When	believe[d]!	who	O you	93	great. a punishment
صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا	say	and (do) not	then investigate,	(of) Allah	(the) way	in you go forth
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا	"You are not a believer,"	(a greeting of) peace,	to you	offers	to (the one) who	
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَالِمُ	(are) booties	Allah	for with	(of) the world,	(of) the life	transitory gains seeking
كَثِيرَةٌ ٩٤ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ	then Allah conferred favor	before,	you were	Like that	abundant.	
عَلَيْكُمْ فَتَبَيَّنُوا ٩٥ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ	you do	of what	is	Allah	Indeed,	so investigate. upon you;
خَيْرًا ٩٦ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ	the believers,	among	the ones who sit	(are) equal	Not	94 All-Aware.
غَيْرِ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ	(the) way	in	and the ones who strive	[the] disabled,	the ones (who are)	other than
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	the ones who strive	Allah (has) preferred	and their lives.	with their wealth	(of) Allah	
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ٩٧ وَكُلًّا	And (to) all	(in) rank.	the ones who sit	to	and their lives	with their wealth
وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى	over	the ones who strive	Allah (has) preferred	the best.	Allah (has) promised	

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

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

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

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

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

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

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

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

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

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

101. And when you travel in the earth,

الْقُعِدِينَ	أَجْرًا	عَظِيمًا	دَرَجَاتٍ	مِنْهُ
the ones who sit	(with) a reward	great,	Ranks	from Him
وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ	اللَّهُ	عَفُورًا
and forgiveness,	and mercy.	And is	Allah	Oft-Forgiving,
وَرَحِيمًا	عَظِيمًا	وَمَنْ	يَجِدْ	فِي الْأَرْضِ
Most Merciful,	Oft-Forgiving,	And whoever	will find	(of) Allah,
إِنَّ الَّذِينَ	تَوَفَّوهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Indeed,	take them (in death)	the Angels	(while) they (were) wronging	
أَنْفُسِهِمْ	قَالُوا	فِيمَ	كُنْتُمْ	قَالُوا
themselves	they say,	"In what (condition)	were you?"	They said,
مُسْتَضْعَفِينَ	فِي الْأَرْضِ	قَالُوا	أَلَمْ	تَكُنْ
oppressed	in	the earth."	was	(the) earth
وَأَسِعَةً	فَتَهَاجَرُوا	فِيهَا	فَأُولَئِكَ	مَأْوَاهُمْ
spacious (enough)	so that you (could) emigrate	in it?"	Then those	(will have) their abode
جَهَنَّمَ	وَسَاءَتْ	مَصِيرًا	إِلَّا	الْمُسْتَضْعَفِينَ
(in) Hell -	and it is an evil	destination.	Except	the oppressed
مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	لَا يَسْتَطِيعُونَ	حِيلَةً
the men	the women	and the children	who are not able to	plan
وَلَا	يَهْتَدُونَ	سَبِيلًا	فَأُولَئِكَ	عَسَى
and not	they are directed	(to) a way.	Then those,	may be,
يَعْفُو عَنْهُمْ	وَكَانَ	اللَّهُ	عَفُورًا	عَظِيمًا
[on] them,	and is	Allah	Oft-Forgiving,	Oft-Pardoning,
وَمَنْ	يُهَاجِرْ	فِي سَبِيلِ	اللَّهِ	يَجِدْ
And whoever	emigrates	(the) way	(of) Allah,	will find
مُرْعَمًا	كَثِيرًا	وَسِعَةً	وَمَنْ	يَخْرُجْ
place(s) of refuge -	many,	and abundance.	And whoever	leaves
بَيْتِهِ	مُهَاجِرًا	إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ
his home	(as) an emigrant	Allah	and His Messenger,	then
الْمَوْتُ	فَقَدْ	وَقَعَ	أَجْرُهُ	عَلَى اللَّهِ
[the] death,	then certainly	(became) incumbent	on	Allah.
عَفُورًا	رَاحِمًا	وَإِذَا	ضَرَبْتُمْ	فِي الْأَرْضِ
Oft-Forgiving,	Most Merciful.	And when	you travel	in the earth

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّكُمْ	if	the prayer	[of]	you shorten	that	(is) any blame	upon you	then not
خِفْتُمْ أَنْ يُفْتِنَكُمْ 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
فَاقْبَتُوا لَهُمْ الصَّلَاةَ فَتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ	with you	of them	a group	then let stand	the prayer,	for them	and you lead	
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ۚ فَإِذَا سَجَدُوا فَلْيَكُونُوا	then let them be	they have prostrated,	Then when	their arms.	and let them take			
مِنْ وَرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ	(which has) not	other,	a group -	and let come (forward)	behind you			
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ	and their arms.	their precautions	and let them take	with you	and let them pray	prayed,		
وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ	your arms	[about]	you neglect	if	disbelieved	those who	Wished	
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً 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	
مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا	you lay down	that	sick	you are	or	rain	(because) of	
أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ	has prepared	Allah	Indeed,	your precautions.	but take	your arms,		
لِلْكَافِرِينَ عَذَابًا مُهِينًا ۗ فَإِذَا قَضَيْتُمْ	you (have) finished	Then when	102	humiliating.	a punishment	for the disbelievers		
الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا وَرُغُودًا 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.			

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

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

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

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

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

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

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

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

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

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

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا	Indeed, the prayer is prescribed for the believers at fixed times.
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ١٠٤	And (do) not be weak in pursuit of the people. If you are suffering, then indeed they are also suffering like what you are suffering, and you hope from Allah what they hope. not what Allah from while you (have) hope. And Allah is All-Wise. All-Knowing.
بِالْحَقِّ لَتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ١٠٥ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ١٠٦	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. And Allah has shown you.
وَأَسْتَغْفِرِ اللَّهَ ١٠٧ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ١٠٨	And seek forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.
وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ١٠٩ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ١١٠	And do not argue on behalf of those who deceive themselves. Indeed, Allah does not love the one who is treacherous and sinful.
يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ ١١١ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ الْقَوْلِ ١١٢ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١١٣	They seek to hide from the people but they cannot hide from Allah and He is with them when they plot by night in words that He does not approve. And Allah encompasses what they do.
هَآأَنْتُمْ هَآؤَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ ١١٤	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

يَكُونُ عَلَيْهِمْ	وَكَيْلًا	١٠٩	وَمَنْ	يَعْمَلُ	سُوءًا
will be	(their) defender.	109	And whoever	does	evil
أَوْ يَظْلِمُ نَفْسَهُ ثُمَّ	يَسْتَغْفِرُ	اللَّهُ	يَجِدُ	اللَّهُ	
or	then	his soul	wrongs	he will find	(of) Allah
غُفُورًا	رَّحِيمًا	١١٠	وَمَنْ	يَكْسِبُ	إِثْمًا فَإِنَّمَا
Oft-Forgiving,	Most Merciful.	110	And whoever	earns	sin,
يَكْسِبُهُ	عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا	١١١
he earns it	against	his soul.	And Allah is	All-Knowing,	All-Wise.
وَمَنْ	يَكْسِبُ خَطِيئَةً	أَوْ إِثْمًا ثُمَّ	يَرْمِ بِهِ	بَرِيًّا	
And whoever	earns	a fault	or	a sin	(on) an innocent,
فَقَدَرِ	اِحْتَلَّ	بُهْتَانًا	وَإِثْمًا	مُبينًا	١١٢
then surely	he (has) burdened (himself)	(with) a slander	and a sin	manifest.	112
وَلَوْلَا	فَضْلُ اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ	لَهَتَتْ	
And if not	(for the) Grace of Allah	upon you	and His Mercy -	surely (had) resolved	
طَائِفَةٌ	مِنْهُمْ	أَنْ يُضِلُّوكَ	وَمَا	يُضِلُّونَ	إِلَّا
a group	of them	to	mislead you.	But not	except
أَنْفُسَهُمْ	وَمَا	يَضُرُّونَكَ	مِنْ شَيْءٍ	وَأَنْزَلَ اللَّهُ	
themselves,	and not	they will harm you	(in) anything.	And Allah has sent down	
عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ	وَعَلَّمَكَ	مَا	لَمْ تَكُنْ
to you	the Book	and [the] Wisdom	and taught you	what	you did not
تَعْلَمُ	وَكَانَ	فَضْلُ اللَّهِ	عَلَيْكَ	عَظِيمًا	١١٣
And is	know.	(the) Grace	(of) Allah	upon you	great.
خَيْرٌ فِي كَثِيرٍ	مِنْ تَجْوَاهُمْ	إِلَّا	مَنْ	أَمَرَ بِصَدَقَةٍ	
in	of	much	except	(he) who	charity
أَوْ مَعْرُوفٍ	أَوْ إِصْلَاحٍ	بَيْنَ	النَّاسِ	وَمَنْ	يَفْعَلْ ذَلِكَ
or	or	kindness	between	the people.	that
اِبْتِغَاءَ	مَرْضَاتِ اللَّهِ	فَسَوْفَ	نُؤْتِيهِ	أَجْرًا	عَظِيمًا
seeking	pleasure	(of) Allah	then soon	We will give him	a reward
وَمَنْ	يُشَاقِقِ	الرَّسُولَ	مِنْ بَعْدِ	مَا	تَبَيَّنَ
And whoever	opposes	the Messenger	after	what	(has) become clear

will be their defender.

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

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

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

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

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

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

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

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

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

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

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

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

121. Those will have their abode

لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	(of) the believers,	(the) way	other than	and he follows	(of) the guidance,	to him
نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ 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	ndded,	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 ضَلًّا بَعِيدًا ﴿١١٦﴾ إِنَّ يَدْعُونَ مِنْ دُونِهِ	besides Him	they invoke	Not	116	far away.	straying he lost (the) way,
إِلَّا إِنْثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا	rebellious.	Shaitaan -	except	they invoke	and not	female (deities) but
﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ	your slaves	from	"I will surely take	and he said,	Allah cursed him	117
نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا أَضِلَّهُمْ	"And I will surely mislead them	118	appointed."	a portion		
وَلَا مَنِيَّةً لَهُمْ وَلَا مَرْهَمٌ فَلْيَبْتِكُنْ	so they will surely cut off	and surely I will order them	and surely arouse desires in them,			
أَذَانَ الْأَنْعَامِ وَلَا مَرْهَمٌ فَلْيَغْيِرَنَّ	so they will surely change	and surely I will order them	(of) the cattle	(the) ears		
خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا	(as) a friend	the Shaitaan	takes	And whoever	(of) Allah."	(the) creation
مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا	manifest.	a loss	he (has) lost -	then surely	Allah,	besides
يَعِدُهُمْ وَيُبَيِّنُهُمْ وَمَا يَعِدُهُمْ	promises them	and not	and arouses desires in them	He promises them	119	
الشَّيْطَانُ إِلَّا عُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ مَا لَهُمْ	their abode	Those -	120	deception.	except	the Shaitaan -