

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.

فَلَقَاتُوكُمْ ۖ فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ						
and (do) not	they withdraw from you	So if	and surely they (would have) fought you.			
يُقَاتِلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلَامَ ۚ فَمَا جَعَلَ اللَّهُ لَكُمْ						
for you	Allah (has) made	then not	[the] peace	to you	and offer	fight against you
عَلَيْهِمْ سَبِيلًا ۚ سَتَجِدُونَ ٩٠ آخَرِينَ يُرِيدُونَ أَنْ						
that	wishing	others	You will find	90	a way.	against them
يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا						
Every time	their people,	and they be secure from		they be secure from you		
رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ۚ فَإِنْ لَّمْ						
not	So if	into it.	they are plunged	the temptation,	to	they are returned
يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ						
their hands,	and they restrain	[the] peace	to you	and offer	they withdraw from you	
فَخَذَوْهُمْ وَأَقْتَلَوْهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا						
We made	And those -	you find them.	wherever	and kill them	then seize them	
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ۚ وَمَا كَانَ						
is	And not	91	clear.	an authority	against them	for you
لِمُؤْمِنٍ أَنْ يَكْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ						
killed	And whoever	(by) mistake.	except	a believer	he kills	that for a believer
مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَّةٌ						
and blood money	(of) a believing slave	then freeing		(by) mistake,	a believer	
مُسْلِمَةً إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۚ فَإِنْ						
But if	they remit (as) charity.	that	unless	his family	to	(is to be) paid
كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ						
then freeing	a believer	and he was	to you	hostile	a people	from (he) was
رَقَبَةٍ مُّؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ						
between you	a people	from	(he) was	And if	(of) a believing slave.	
وَبَيْنَهُمْ مِّيثَاقٌ فَدِيَّةٌ مُّسْلِمَةٌ إِلَىٰ أَهْلِهِ						
his family,	to	(is to be) paid	then blood money	(is) a treaty,	and between them,	
وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَنْ لَّمْ 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 فَجَزَاءُ جَهَنَّمَ 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
ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا	say	and (do) not	then investigate,	(of) Allah	(the) way	in you go forth
لِمَن 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 مَغَانِمُ	(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;
خَبِيرًا ٩٤ لَا يَسْتَوِي الْقُعْدُونَ مِنَ الْمُؤْمِنِينَ	the believers,	among	the ones who sit	(are) equal	Not	94 All-Aware.
غَيْرِ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ	(the) way	in	and the ones who strive	[the] disabled,	the ones (who are)	other than
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	the ones who strive	Allah (has) preferred	and their lives.	with their wealth	(of) Allah	
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقُعْدِينَ دَرَجَةً ٩٥ 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,

الْقُعْدِينَ	أَجْرًا	عَظِيمًا	لَا	دَرَجَاتٍ	مِّنْهُ
the ones who sit	(with) a reward	great,	95	Ranks	from Him
وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ	اللَّهُ	غَفُورًا	رَّحِيمًا
and forgiveness,	and mercy.	And is	Allah	Oft-Forgiving,	Most Merciful.
إِنَّ	الَّذِينَ	تَوَفَّيْنَاهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Indeed,	those whom -	take them (in death)	the Angels	(while) they (were) wronging	
أَنفُسِهِمْ	قَالُوا	فِيمَ	كُنْتُمْ	قَالُوا	كُنَّا
themselves	they say,	"In what (condition)	were you?"	They said,	"We were
مُسْتَضْعَفِينَ	فِي الْأَرْضِ	قَالُوا	أَلَمْ	تَكُنْ	أَرْضَ اللَّهِ
oppressed	in	the earth."	They said,	was	(of) Allah
وَاسِعَةً	فَتَهَاجَرُوا	فِيهَا	فَأُولَٰئِكَ	مَأْوَاهُمْ	
spacious (enough)	so that you (could) emigrate	in it?"	Then those	(will have) their abode	
جَهَنَّمَ	وَسَاءَتْ	مَصِيرًا	لَا	إِلَّا	السُّتَضْعَفِينَ
(in) Hell -	and it is an evil	destination.	97	Except	the oppressed
مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	لَا يَسْتَطِيعُونَ	حِيلَةً	
among	the men	and the women	and the children	who are not able to	plan
وَلَا	يَهْتَدُونَ	سَبِيلًا	لَا	قَوْلًا	عَسَى اللَّهُ أَنْ
and not	they are directed	(to) a way.	98	Then those,	[that] Allah
يَعْفُو عَنْهُمْ	وَكَانَ	اللَّهُ	عَفُورًا	غَفُورًا	
will pardon	[on] them,	and is	Allah	Oft-Pardoning,	Oft-Forgiving.
وَمَنْ	يُهَاجِرْ فِي سَبِيلِ	اللَّهِ	يَجِدْ	فِي الْأَرْضِ	
And whoever	emigrates	in	(the) way	(of) Allah,	the earth
مُرْعَمًا	كَثِيرًا	وَسَعَةً	وَمَنْ	يَخْرُجْ	مِنْ
place(s) of refuge -	many,	and abundance.	And whoever	leaves	from
بَيْتِهِ	مُهَاجِرًا	إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ	يُدْرِكُهُ
his home	(as) an emigrant	to	Allah	and His Messenger,	then
الْمَوْتُ	فَقَدْ	وَقَعَ	أَجْرُهُ	عَلَى اللَّهِ	وَكَانَ اللَّهُ
[the] death,	then certainly	(became) incumbent	on	his reward	And Allah is
غَفُورًا	رَّحِيمًا	وَإِذَا	ضَرَبْتُمْ	فِي الْأَرْضِ	
Oft-Forgiving,	Most Merciful.	100	And when	you travel	the earth

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ	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 فَلْتَقُمْ طَآئِفَةٌ 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 طَآئِفَةٌ أُخْرَى 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,		
وَدَّ الَّذِينَ 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 مَرْضَى 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	your arms,		
لِلْكَافِرِينَ عَذَابًا مُهِينًا ۖ فَإِذَا قَضَيْتُمْ	you (have) finished	Then when	102	humiliating.	a punishment	for the disbelievers		
الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا وَرُغُودًا وَعَلَى	and (lying) on	and sitting	standing	Allah	then remember	the prayer,		
جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيْبُوا الصَّلَاةَ	the (regular) prayer.	then establish	you are secure	But when	your sides.			

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

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

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

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

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

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

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

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

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

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

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا							
(at) fixed times.	prescribed	the believers	on	is	the prayer	Indeed,	
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا							
you are	If	(of) the people.	pursuit	in	be weak	And (do) not	103
تَأْكُمُونَ فَإِنَّهُمْ يَأْكُمُونَ كَمَا تَأْكُمُونَ							
you are suffering,	like what	are (also) suffering	then indeed, they	suffering,			
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ							
And Allah is	they hope.	not	what	Allah	from	while you (have) hope	
عَلِيمًا حَكِيمًا ۚ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ							
the Book	to you	We (have) sent down	Indeed,	104	All-Wise.	All-Knowing,	
بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا							
with what	the people	between	so that you may judge	with the truth			
أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ۝							
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	
وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ							
themselves.	deceive	those who	for	argue	And (do) not	106	
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا							
(and) sinful.	treacherous	is	(the one) who	love	(does) not	Allah	Indeed,
يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ							
Allah	from	but they cannot hide	the people	from	They seek to hide	107	
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ							
of	He (does) not approve	what	they plot by night	when	(is) with them	and He	
الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝							
108	All-Encompassing.	they do -	of what	And Allah is	the word.		
هَآنَتْكُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ							
but who	(of) the world,	the life	in	for them	[you] argue	those who	Here you are -
يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ							
who	or	(of) [the] Resurrection	(on the) Day	for them	(with) Allah	will argue	

يَكُونُ عَلَيْهِمْ وَكِيلًا ١٠٩ وَمَنْ يَعْمَلْ سُوءًا	evil	does	And whoever	109	(their) defender.	[over them]	will be
أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ١١٠ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ١١١	Allah	he will find	(of) Allah	seeks forgiveness	then	his soul	wrongs or
وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ١١٢ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ١١٣ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ١١٤ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ	then only	sin,	earns	And whoever	110	Most Merciful.	Oft-Forgiving,
111	All-Wise.	All-Knowing,	And Allah is	his soul.	against	he earns it	
(on) an innocent,	it	throws	then	a sin	or	a fault	earns
112	manifest.	and a sin	(with) a slander	he (has) burdened (himself)	then surely		
surely (had) resolved	and His Mercy -	upon you	(for the) Grace of Allah	And if not			
except	they mislead	But not	mislead you.	to	of them	a group	
And Allah has sent down	(in) anything.	they will harm you	and not	themselves,			
you did not	what	and taught you	and [the] Wisdom	the Book	to you		
(There is) no	113	great.	upon you	(of) Allah	(the) Grace	And is	know.
charity	orders	(he) who	except	their secret talk	of	much	in good
that	does	And who	the people.	between	conciliation	or	kindness or
114	great.	a reward	We will give him	then soon	(of) Allah	pleasure	seeking
(has) become clear	what	after	the Messenger	opposes	And whoever		

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	وَيَتَّبِعُهُ	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	إِنَّ	اللَّهِ	لَا	يَغْفِرُ	أَنْ
that	forgive	does not	Allah	ndded,	115
(as) a destination.					
يُشْرِكُ	بِهِ	وَيَغْفِرُ	مَا	دُونَ	ذَلِكَ
that	other than	[what]	but He forgives	with Him ,	partners be associated
لِمَنْ	يَشَاءُ	وَمَنْ	يُشْرِكُ	بِاللَّهِ	فَقَدْ
then surely	with Allah	associates partners	And whoever	He wills.	for whom
ضَلَّ	ضَلَالًا	بَعِيدًا	إِنْ	يَدْعُونَ	مِنْ دُونِهِ
besides Him	they invoke	Not	116	far away.	straying
إِلَّا	إِنثَاءً	وَأَنْ	يَدْعُونَ	إِلَّا	شَيْطَانًا
rebellious.	Shaitaan -	except	they invoke	and not	female (deities)
لَعَنَهُ	اللَّهُ	وَقَالَ	لَا تَتَّخِذَنَّ	مِنْ	عِبَادِكَ
your slaves	from	"I will surely take	and he said,	Allah cursed him	117
نَصِيبًا	مَّفْرُوضًا	وَأَلْضَلُّهُمْ	لَا		
"And I will surely mislead them	118	appointed."	a portion		
وَلَا مَنِيَّةَ لَهُمْ	وَلَا مَرَمَهُمْ	فَلْيَبْتِكُنَّ			
so they will surely cut off	and surely I will order them	and surely arouse desires in them,			
أَذَانَ	الْأَنْعَامِ	وَلَا مَرَمَهُمْ	فَلْيَغْيِرَنَّ		
so they will surely change	and surely I will order them	(of) the cattle	(the) ears		
خَلَقَ	اللَّهُ	وَمَنْ	يَتَّخِذِ	الشَّيْطَانَ	وَلِيًّا
(as) a friend	the Shaitaan	takes	And whoever	(of) Allah."	(the) creation
مِنْ دُونِ	اللَّهِ	فَقَدْ	خَسِرَ	خُسْرَانًا	مُبِينًا
manifest.	a loss	he (has) lost -	then surely	Allah,	besides
يَعِدُهُمْ	وَيُغْوِيهِمْ	وَمَا	يَعِدُهُمْ		
promises them	and not	and arouses desires in them	He promises them	119	
الشَّيْطَانُ	إِلَّا	غُرُورًا	أُولَئِكَ	مَا وَلَّهُمْ	
their abode	Those -	120	deception.	except	the Shaitaan -