

trouble. Verily, the disbelievers are an open enemy to you.

103. And when thou art among them, and leadeest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick, that you lay aside your arms. But you should *always* take your means of defence. Surely, Allāh has prepared an humiliating punishment for the disbelievers.

104. And when you have finished the Prayer, remember Allāh while standing, and sitting, and *lying* on your sides. And when you are secure *from danger*, then observe Prayer *in the prescribed form*; verily Prayer is enjoined on the believers *to be performed* at fixed hours.

105. And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from Allāh what they hope

الْكُفْرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠٣﴾

وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا فَلْيَكُونُوا
مِنْ وَرَائِكُمْ ۖ وَلْتَأْتِ طَائِفَةٌ أُخْرَى
لَمْ يَصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا
حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً
وَاجِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ
بِكُمْ آدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَوْ
تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ
إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُبِينًا ﴿١٠٤﴾
فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ
قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ ۚ
فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ
كَيْسًا مَوْقُوتًا ﴿١٠٥﴾

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا
تَأْمِنُونَ فَإِنَّهُمْ يَأْمِنُونَ كَمَا تَأْمِنُونَ ۚ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ

* 104. verily Prayer is enjoined on the believers *to be performed* at prescribed times.

not. And Allāh is All-Knowing, Wise.

R. 16.

106. We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allāh has taught thee. And be not thou a disputer for the faithless;

107. And ask forgiveness of Allāh. Surely, Allāh is Most Forgiving, Merciful.

108. And plead not on behalf of those who are dishonest to themselves. Surely, Allāh loves not one who is perfidious and a great sinner.

109. They seek to hide from men, but they cannot hide from Allāh; and He is with them when they spend the night plotting about matters of which He does not approve. And Allāh encompasses what they do.

110. Behold! you are they who pleaded for them in the present life. But who will plead with Allāh for them on the Day of Resurrection, or who will be a guardian over them?

111. And whoso does evil or wrongs his soul, and then asks forgiveness of Allāh, will surely find Allāh Most Forgiving, Merciful.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ
وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴿١٦﴾

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَتْ غَفُورًا
رَحِيمًا ﴿١٧﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ
أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
خَوَانًا أَثِيمًا ﴿١٨﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ
مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا
يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا
يَعْمَلُونَ مُحِيطًا ﴿١٩﴾

هَآأَنْتُمْ هَآؤَآءُ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ
الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ
يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ
وَكِيلًا ﴿٢٠﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَحِيمًا ﴿٢١﴾

* 106. And do not plead the cause of those who betray the trust.

112. And whoso commits a sin commits it only against his own soul. And Allāh is All-Knowing, Wise.

113. And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden* of a calumny and a manifest sin.

R. 17.

*114. And but for the grace of Allāh upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. Allāh has sent down to thee the Book and Wisdom and has taught thee what thou knewest not, and great is Allāh's grace on thee.

*115. There is no good in many of their conferences except *the conferences of* such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allāh, We shall soon bestow on him a great reward.

116. And *as to* him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers,

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ
عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١٢﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا
وَرِثْمًا مُّبِينًا ﴿١١٣﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّت طَآئِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ ۚ وَمَا
يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصْرِوْنَكَ مِنْ
شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ
وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿١١٥﴾

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنۢ بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ

*114. And but for the grace of Allāh upon **you** and His mercy, a party of them had resolved to lead you astray *but He frustrated their designs*. In fact they lead none but themselves astray and they cannot harm **you** at all.

*115. No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people.