

4. SURAH AL-NISA (THE WOMEN)

(This Surah is Madani, containing 176 verses and 24 sections)

Allah's Name to commence with, the Most Gracious, the Most Merciful.

4:1. O people! Fear your Lord Who created you from a single soul, and created its spouse from it, and has spread from both of them many men and women, and fear Allah in Whose Name you demand (mutual rights) and be mindful of your (blood) relations. Indeed, Allah is observing you at all times.

4:2. And give orphans their wealth, and do not exchange the pure for the impure, and do not consume their wealth by mixing your wealth with their wealth; this is indeed a big sin.

4:3. And if you fear that you will not be able to deal justly with orphan girls (by marrying them), marry therefore the women who

٢ سُورَةُ النِّسَاءِ مَدَنِيَّةٌ ٩٢
آيَاتُهَا ١٢٦ رُكُوعَاتُهَا ٢٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ۝

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا
تَتَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ ۗ وَلَا
تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۗ إِنَّهُ
كَانَ حُوبًا كَبِيرًا ۝

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

please you; two, or three or four (at one given time). If you then fear that you cannot be just between two women, so (marry) only one or (fulfil your desire with) the slave-girls you own; this is closer to prevent you from doing injustice.

مَثْنَى وَثُلَّةَ وَرُبَاعَ فَإِن خِفْتُمْ
أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ
أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۖ

4:4. And willingly give the women (upon marriage) their dowry; if they then give you (back) a part of it, consume it therefore wholesomely with pleasure.

وَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن
طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُنَّ فَاكْلُوهُ
هَنِيئًا مَّرِيئًا ۖ

4:5. And do not give the weak-minded (amongst the orphan children) their wealth which you have in your custody, which Allah has made a means of your living. And feed and clothe them from it, and speak kindly to them.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي
جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَا
كْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۖ

4:6. And keep assessing the orphans till they are fit to get married (i.e. reach adulthood). Hence, if you find them of sound judgement, so hand over their wealth to them, and do not consume it by spending excessively and hastily with the discomfort that they may grow up. And whoever is not in need (i.e. the guardian), he should abstain (from taking any fees for his services); and whosoever is needy, he may utilise a reasonable amount. Then, when you hand

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِن آنَسْتُمْ مِنْهُمْ رُشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۚ وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا ۚ
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ
كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ

over their wealth to them, so appoint witnesses over them. And Allah is Sufficient to take account.

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا
عَلَيْهِمْ ۗ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٧﴾

4:7. For men is a share from that what the parents and close relatives have left behind; and for women is a share from that what the parents and close relatives have left behind, whether the (wealth of) inheritance is small or large; the share is a fixed one.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ
مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ﴿٨﴾

4:8. Then, if (non-heir) relatives, and orphans and the needy come at the time of distribution (of inheritance), so give them something also from it and speak to them kindly.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَ
الْيَتَامَىٰ وَالسَّكِينُ فَارْزُقُوهُمْ مِنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٩﴾

4:9. And those people (i.e. the guardians of orphans) must fear (injustice) who, if they (themselves) actually die leaving behind young children (of their own), so how distressful would it be for them (leaving their own children as orphans). Hence, they should fear Allah and speak upright words.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ
دُورًا يَتُومًا ضِعْفًا خَافُوا عَلَيْهِمْ ۗ فَلْيَتَّقُوا
اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿١٠﴾

4:10. Those who consume the wealth of orphans unjustly; they are actually only filling their bellies with fire, and soon they will go into a blazing section of the Fire.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ
ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۗ وَ
سَيَصْلُونَ سَعِيرًا ﴿١١﴾

4:11. Allah commands you concerning your children (regarding their share of inheritance); the share of the son is equal to the share of two daughters; then if there are only daughters, even if more than two, for them is two-thirds of the inheritance. And if there is only one daughter, for her is one half. For each of the parents of the deceased is one sixth of the inheritance, if he has children. Then, if the deceased has no children but leaves behind parents, so one third is for the mother (and the remaining is for the father). Then, if he has several brothers and sisters, so one sixth is for the mother after any will he had made and (after) payment of debt (if owed by the deceased). Your fathers and your sons; you do not know which of them will be more useful to you. This share is fixed by Allah; indeed, Allah is All-Knowing, Most Wise.

يُؤْتِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ
مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ فَإِن كُنَّ
نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا
تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ ۗ وَلَا يُوْثِقُ لِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسَ مِمَّا تَرَكَ إِن كَانَ
لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَ
وَرِثَةٌ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن
بَعْدِ وَصِيَّةِ يُؤْصِي بِهَا أَوْ دَيْنٍ ۗ
أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۗ فَرِيضَةٌ مِّن
اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

4:12. And for you is one half from that what your wives leave behind, if they do not have children. Then, if they have children, for you therefore is one fourth of what they leave after payment of any will that (they) had made or (their)

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن
لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لهنَّ
وَلَدٌ فَلَكُمْ الرُّبُعَ مِمَّا تَرَكْنَ مِن

debt yet to be paid. And for the women is one fourth of what you leave behind, if you do not have children. Then, if you have children; so one eighth of what you leave behind after any will you had made, or debt yet to be paid. And if the inheritance of such a (deceased) man or woman is in the process of being distributed who did not leave behind a mother, father or children, but has a brother or a sister through a common mother, to each of them is therefore one sixth. Then, if the brothers and sisters are more than one, so they shall all have a share in one third after payment of any will or any outstanding debt, in which the deceased has not caused harm (to the heirs by making an unfair will). This is the decree of Allah, and Allah is All-Knowing, Most Forbearing.

بَعْدَ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۗ وَ
لَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ
يَكُنْ لَكُمْ وَلَدٌ ۚ وَإِنْ كَانَ لَكُمْ
وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِنْ
كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً
وَأَخًا أَوْ أُخْتًا فَلِكُلِّ وَاحِدٍ مِّنْهُمَا
السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ
ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ
بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ ۗ لِغَيْرِ
مُضَآئِرٍ ۚ وَصِيَّةً مِّنَ اللَّهِ ۗ وَاللَّهُ
عَلِيمٌ حَلِيمٌ ﴿١٣﴾

4:13. These are the limits of Allah, and whosoever obeys Allah and His Messenger; Allah will take him into the Gardens beneath which rivers flow; (they) will abide therein forever; only this is the great success.

تِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ
الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

4:14. And whoever disobeys Allah and His Messenger and transgresses all His limits (by becoming a disbeliever); Allah will put him in the Fire, in which he will remain forever, and for him is a disgraceful punishment.

وَمَنْ يُعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

4:15. And take testimony from four selected (upright) men amongst you against your women who commit indecency (i.e. adultery/fornication). Then, if they testify, so confine those women in the houses until death overtakes them or Allah opens some way for them. (This ruling has been abrogated by the law of lashing and stoning.)

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

4:16. And punish whichever man or woman amongst you who is guilty of such an act (adultery/fornication). Then, if they repent and become pious, so leave them alone; indeed, Allah is Most Accepting of repentance, Most Merciful.

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَادْخُلَا فِيهَا فَإِنْ تابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

4:17. That repentance which Allah, by His Grace, has made compulsory to accept is only of those who commit sin unmindfully and then repent instantly; Allah looks towards them with mercy, and Allah is All-Knowing, All-Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

4:18. And that repentance is not of those who constantly commit sins, until death approaches one of them, he therefore says, 'I repent now,' nor of those who die as disbelievers; for them We have kept prepared painful punishment.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ
الْمَوْتُ قَالَ إِنِّي تُبْتُ اللَّهَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا ۗ أُولَٰئِكَ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

4:19. O believers! It is not lawful for you to become the heirs of women by force, and do not detain women with the intention of taking away a part of the dowry you gave them, unless they commit blatant shamelessness. And deal with them kindly, if you do not then like them, it is therefore likely that you dislike a thing in which Allah has placed much good.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ
تَرْتُدُّوا النِّسَاءَ كَرْهًا وَلَا تَعْضُوهُنَّ
لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا
أَنْ يَأْتِيَنَّ بِعَاجِزَةٍ مُّبِينَةٍ ۗ وَ
عَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِنْ
كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

4:20. And if you wish to replace one wife for another and you have already given her abundant wealth, do not therefore take back anything from it; will you take it back by slandering (her) and committing open sin?

وَإِنْ أَرَادْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ
زَوْجٍ ۖ وَآتَيْتُمْ أَحَدَهُنَّ قِطْعًا رَافِعًا
فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۗ أَتَأْخُذُونَهُ
بِهَتَاةٍ وَإِثْمٍ مُّبِينٍ ﴿٢٠﴾

4:21. And how would you take it back, whereas you unveiled (yourselves fully) before each other (to become intimate) and they have taken a binding covenant (i.e. Nikah) from you?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَقْضَى
بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ
مِيثَاقًا غَلِيظًا ﴿٢١﴾

4:22. And do not marry the women who were wedded to your forefathers except what has already occurred; that is indeed an act of shame, and a detestable deed, and an evil way.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِمَّنْ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّهُ كَانَ
فَاحِشَةً وَمَقْتًا ۗ وَسَاءَ سَبِيلًا ﴿٢٢﴾

4:23. Unlawful for you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your mothers who suckled you (i.e. foster-mothers), and foster-sisters (i.e. their daughters), and your wife's mothers, and your wife's daughters (i.e. your stepdaughters) who are under your care born from those women whom you have had intercourse with; so if you then had no intercourse with them, it is therefore no sin for you to marry their daughters. And (forbidden are) the wives of your own sons, and to have two sisters together (in marriage at the same time), except what has already occurred. Indeed, Allah is Most

حَرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَبَنَاتِكُمْ وَ
أَخَوَاتِكُمْ وَعُمَّاتِكُمْ وَأَخْلَتِكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ الَّتِي
أَرْضَعْتُمْ وَأَخَوَاتُهُمْ مِنَ الرِّضَاعَةِ وَ
أُمَّهَاتُ نِسَائِكُمْ وَرَبَابِيكُمْ الَّتِي فِي
حُجُورِكُمْ مِمَّنْ نِسَائِكُمُ الَّتِي
دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا
دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۗ وَ
حَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ
أَصْلَابِكُمْ ۗ وَأَنْ تَجْمَعُوا ابْنَيْنِ

Forgiving, Most Merciful.

الْأُحْتَمِينَ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ
اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٣٣﴾

4:24. And forbidden are the women who have husbands except the women of disbelievers who come into your possession (as slaves, due to war); this is Allah's Decree for you. And other than these, those remaining (women) are lawful for you, that you seek them in exchange of your wealth (i.e. dowry) in proper marriage; not (through) adultery/fornication, therefore give the women you wish to marry their fixed dowries. And after fixing (the dowry), so there is no sin upon you if you come to a mutual agreement (to increase or decrease the amount). Indeed, Allah is All-Knowing, All-Wise.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
 أَيْمَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَأُجْرٌ
 لَكُمْ مَّا وَرَا ۚ آءُ ذِكْرِكُمْ ۚ أَنْ تَبْتَغُوا
 بِأَمْوَالِكُمْ مُّحْصِنِينَ ۚ غَيْرِ مُسْفِحِينَ ۚ
 فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
 أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ
 فِي بَيِّاتِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَرِيضَةً
 إِنْ كَانَ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

4:25. And whoever amongst you (O Muslims) does not have the means to marry free believing women should therefore marry from the believing slave-women that you own. And Allah knows well your faith; you are from one another; therefore marry them with the permission of their masters, and give them their dowries according to (acceptable) custom whilst they become wives; not committing adultery/fornication or (secretly) taking lovers. When they are married then commit an act of indecency, upon them is therefore half of that punishment which is upon the free women; this

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ
 يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ
 مَّا مَلَكَتْ أَيْمَانُكُمْ ۚ مَنْ فِتْيَتِكُمْ
 الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ
 بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانكِحُوهُنَّ
 بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ
 أُجُورَهُنَّ بِالْعُرْفِ ۚ وَمُحْصَنَاتٍ غَيْرِ
 مُسْفِحَاتٍ ۚ وَلَا مَخْذَلَاتٍ ۚ أَخْذَانِ ۚ
 قَادَا أَحْصَنَ ۚ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ

(permission of marring slave-women) is for the one amongst you who fears adultery/fornication. And to have patience is better for you. And Allah is Most Forgiving, Most Merciful.

فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ
مِنَ الْعَذَابِ ۗ ذَٰلِكَ لِمَنْ خَشِيَ
الْعَنَتَ مِنْكُمْ ۗ وَأَنْ تَصَدِرُوا خَيْرٌ
لَّكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٥﴾

4:26. Allah wills to make clear to you His commandments and informs you of the conducts of those before you, and to direct His Mercy towards you, and Allah is All-Knowing, All-Wise.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ
سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ
عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾

4:27. And Allah wants to direct His Mercy towards you. And those who chase after their own pleasures; they desire that you be remotely separated from the straight path.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ ۗ
يُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ
تَسِيلُوا مَيْلًا عَظِيمًا ﴿١٧﴾

4:28. Allah wills to make things easy for you. And mankind has been created weak.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۗ وَخُلِقَ
الْإِنْسَانُ ضَعِيفًا ﴿١٨﴾

4:29. O believers! Do not unfairly consume the wealth of each other, except that it is a trade by your mutual agreement, and do not kill yourselves (by committing murder, or suicide, etc.). Indeed,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۗ

Allah is Most Merciful upon you.

وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا ﴿٣٩﴾

4:30. And whoever will do such through injustice and aggression, so We shall soon put him in the Fire; and this is easy for Allah.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا
فَسَوْفَ نُصَلِّيهِ نَارًا ۗ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿٤٠﴾

4:31. If you keep avoiding the major sins that are forbidden to you, so We will forgive your other (i.e. minor) sins and admit you into a place of honour.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ
عَنْهَا نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ
نُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ﴿٤١﴾

4:32. And do not long for things by which Allah has given superiority to some of you over others; for men there is a share from their earning, and for women there is a share from their earning, and ask Allah for His Bounty. Indeed, Allah knows everything.

وَلَا تَسْتَوُوا مَافَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ
عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا
اِكْتَسَبُوا ۗ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
اِكْتَسَبْنَ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٢﴾

4:33. And for everyone, We have appointed heirs of whatever their parents and near relatives leave behind, and to those with whom you have made an agreement (to

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ
الْوَالِدِينَ وَالْأَقْرَبُونَ ۗ وَالَّذِينَ

give a share from the inheritance); give them their share. Indeed, everything is present before Allah.

عَقَدَتْ أَيْمَانُكُمْ فَاتُّوهُمْ نَوَيْبِهِمْ ط
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ع

4:34. Men are guardians over women because Allah has made one excel over the other, and because men spent their wealth on them. So, virtuous women are obedient (to their husbands); guarding (the wealth and honour of their husbands) in the absence of (their) husbands, the way Allah has commanded to guard; and the women from whom you fear ill-conduct (i.e. rebellion towards their husbands which may cause a breakdown of the marriage); so, (first) admonish them, and (then) sleep apart from them, and (lastly) hit them (lightly, e.g. with a handkerchief, or with a soft twig, etc. on non-delicate areas no more than thrice, only if it is beneficial to save the marriage). Then, if they obey you, so do not seek to do injustice to them. Indeed, Allah is Ever Exalted, Most Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا
فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِأَنَّ
أَنْفُسَهُمْ مِنْ أَمْوَالِهِمْ ط فَالصَّالِحَاتُ
قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ
اللَّهُ ط وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ
فَعُذُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاصْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا ط إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا ع

4:35. And if you fear a dispute between husband and wife, therefore send a mediator from the man's family and a mediator from the woman's family; if these two desire to bring about reconciliation, so Allah will cause unity between them; indeed, Allah is All-Knowing, Well Aware.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا
حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا ع
إِنْ يُرِيدَ إِصْلَاحًا يُوَفِّقِ اللَّهُ
بَيْنَهُمَا ط إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ع

4:36. And worship Allah and associate no one with Him; and be good to parents, and relatives, and orphans, and the needy, and the near neighbour and the distant neighbour, and the close companion and the traveller, and your male and female slaves. Indeed, Allah does not like the arrogant, the boastful.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي
الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَجْنَ السَّبِيلِ ۗ وَمَا مَلَكَتْ
أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
مُخْتَالًا فَخُورًا ﴿٣٦﴾

4:37. (There is severe warning for) those who themselves are miserly, and say others to be misers and hide what Allah has given them by His Benevolence; and We have kept ready a disgraceful punishment for the disbelievers.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ
مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مَّهِينًا ﴿٣٧﴾

4:38. And those who spend their wealth to show off to the people and do not believe in Allah nor the Last Day. And whoever has the Devil as his companion (i.e. advisor), so what an evil companion he is.

وَالَّذِينَ يُفْقُونَ أَمْوَالَهُمْ رِيَاءًا
لِلنَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

4:39. And what would they have lost, if they had believed in Allah

وَمَا ذَاعَ عَلَيْهِمْ لَوْمَاتُ اللَّهِ وَالْيَوْمِ

and the Last Day and spent in His Path from what Allah has provided them? And Allah knows them.

الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَ
كَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٦﴾

4:40. Allah does not do injustice even equal to the weight of an atom; and if there is a good deed, He doubles it and gives a great reward from Himself.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ
تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ
لَدُنْهِ أَجْرًا عَظِيمًا ﴿٣٧﴾

4:41. So, how will it be when We bring a witness from each Ummah (nation), and We shall bring you, O Beloved, as a witness and observer over all of them?

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٣٨﴾

4:42. On that Day, those who disbelieved and disobeyed the Messenger will wish that they be buried in the earth, and the ground be levelled over them, and they will not be able to conceal anything from Allah.

يَوْمَ مَن يَبْذُؤُونَ الَّذِينَ كَفَرُوا وَأَعَصَوْا
الرَّسُولَ لَو تُسَوَّىٰ بِهِمُ الْأَرْضُ ۖ وَ
لَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٣٩﴾

4:43. O believers! Do not approach Salah in the state of intoxication, until you have the sense to understand what you say; nor in the state of impurity without having a bath (i.e. Ghusl - major ritual ablution) except whilst travelling (i.e. perform Tayammum if you cannot find water). And if you are ill, or on a journey, or one of you returns from responding to the call of

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا
مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي
سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ
مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ

nature, or you have touched women (i.e. had intercourse), and you do not find water; therefore perform Tayammum with pure sand, so rub your faces and your hands (i.e. as well as the forearms including the elbows) with it. Indeed, Allah is Most Pardoning, Most Forgiving.

مِّنْكُمْ مِنَ الْعَابِثِ أُولَٰئِكَ سَأَلَ سَأَلَ
فَلَمْ تَجِدْ أَوْ مَاءً فَتَيَسَّرُ لَكَ مِأْتًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ
اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٣٣﴾

4:44. Did you not see those who received a part of the Book? They purchase error and wish that you too go astray from the (right) path.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يَشْتَرُونَ الضَّلَالَاتِ وَيُرِيدُونَ
أَنْ تَضِلُّوا السَّبِيلَ ﴿٣٤﴾

4:45. Allah knows well your enemies, Allah is Sufficient as a Guardian, and Allah is Sufficient as a Helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى
بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٣٥﴾

4:46. Some of the Jews are those who distort words from their (proper) places (i.e. they twist the words of Allah) and say, 'We heard and disobeyed,' (they also say) 'and listen, may you not be heard,' and they say 'Raa'ina,' distorting it with their tongues and in order to taunt the religion. And if they had said that 'We heard and obeyed, and 'may your respected self listen to us (O Beloved Prophet),' and 'may your respected self look upon us' it would have therefore been much better for them, in righteousness and uprightness. But Allah has cursed them due to their disbelief;

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا
وَاعْتَصَبْنَا وَاسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعَيْنَا
لِيَّيَّا لِنَسْتَنِيَهُمْ وَطَعْنَا فِي الدِّينِ ط
لَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعُ
وَإِنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمًا
وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا

therefore they, except a few, do not believe.

4:47. O People of the Book! Believe in what We have sent down (i.e. the Qur'aan); confirming the Book with you, before We disfigure some faces thus turning them towards their backs, or curse them like We had cursed the People of Saturday (i.e. the Sabbath). And (know that) the command of Allah is to be carried out.

يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٣١﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا
بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ
أَنْ نَطْمِسَ وُجُوهَ فَرَدَّهَا عَلَى
أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا
أَصْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿٣٢﴾

4:48. Undoubtedly, Allah does not forgive Shirk (i.e. polytheism), and forgives anything less than Shirk for whomsoever He wills. And whoever ascribes partners with Allah, he has indeed fabricated a mighty sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَ
مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا
عَظِيمًا ﴿٣٣﴾

4:49. Did you not see those (i.e. the Christians and the Jews) who proclaim their purity? In fact, Allah purifies whomsoever He wills, and no injustice will be done to them; (even) equal to the thread of a date seed.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُورُونَ
أَنْفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَنْ
يَشَاءُ وَلَا يُلْظِمُونَ فِتْيَلًا ﴿٣٤﴾

4:50. See how they are fabricating lie against Allah; and this in itself

أَنْظُرْ كَيْفَ يُفْتَرُونَ عَلَى اللَّهِ

is sufficiently a clear sin.

4:51. Did you not see those who received a part of the Book (i.e. the Tawrah) believing in idols and the Devil, and they say regarding the (idol-worshipping) disbelievers that they are more rightly guided than the Muslims?

الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ٥١
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
 الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
 كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ
 الَّذِينَ آمَنُوا سَبِيلًا ٥١

4:52. It is they whom Allah has cursed; and for the one whom Allah curses, you will hence never find for him any helper.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ
 يَلْعَنِ اللَّهُ فَعَلَنْ تَجِدَ لَهُ نَصِيرًا ٥٢

4:53. Do they have some share in the kingdom? If it was so, they would therefore not give (anything) to people, even equal to a sesame seed.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا آلَا
 يُوْتُونَ النَّاسَ نَقِيرًا ٥٣

4:54. Or do they envy people (i.e. Muslims) over that what Allah has bestowed upon them from His Grace? So, We have bestowed the Book and wisdom to the children of Ibrahim, and We granted them a great kingdom.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ
 اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ
 إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ
 مُلْكًا عَظِيمًا ٥٤

4:55. So, some of them believed in him (i.e. the Prophet Muhammad)

فِيهِمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ

and some of them turned away from him; and sufficient (for them) is Hell; the blazing Fire.

4:56. We shall soon put those who disbelieved in Our verses into the Fire; whenever their skins are cooked (i.e. fully burnt), other than these (skins) We shall change them for new skins; that they may (endlessly) taste the punishment. Indeed, Allah is Almighty, All-Wise.

عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۗ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا أُخْرَىٰ ۗ لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

4:57. And those who believed and did good deeds, We shall soon take them into Gardens beneath which rivers flow; they will abide therein forever; for them are pure wives therein, and We shall admit them there, where there will be shade in abundance.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۗ وَوَسُدُّوا لَهُمْ الظُّلُمَاتِ ﴿٥٧﴾

4:58. Indeed, Allah commands you to hand over whatever you hold in trust to their owners, and this; that whenever you judge between people, so judge with justice. Undoubtedly, what excellent advice Allah gives you. Indeed,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا إِلَىٰ أَهْلِهَا ۗ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا

Allah is All-Hearing, All-Seeing.

بَصِيرًا ﴿٥٨﴾

4:59. O believers! Obey the command of Allah, and obey the command of the Messenger and of those amongst you who have the power of command. If then there is a dispute amongst you concerning any matter, refer it therefore to Allah and the Messenger (for judgement) if you believe in Allah and the Last Day; this is better and its outcome is the best.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ
أَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى
اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ
أَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

4:60. Did you not see those whose claim is that they believed in that what is revealed to you and in that what is revealed before you? They then wish to make the Devil their mediator, whereas they were ordered to completely reject him; and the Devil desires to lead them far astray.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ
مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا
إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

4:61. And when they are told that 'Come towards the Book sent down by Allah and towards the Messenger,' you will therefore see that the hypocrites turn away from you; turning their faces.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

4:62. How will their state be, when some calamity befalls them as a result of what their own hands have sent forth, and they are then present in your august court, O Beloved, swearing an oath by Allah that 'Our goal was only to bring about goodwill and reconciliation (between the believers and the disbelievers).?'

فَكَيْفَ إِذَا آصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ هُمْ جَاعِلُونَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَادْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

4:63. Allah in fact knows the secrets of their hearts; so overlook them, and admonish them, and speak to them in convincing words concerning their matters.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

4:64. And We did not send any Messenger except that he should be obeyed by the command of Allah. And if when they (i.e. people) do injustice to their own souls (by committing sins), they should then present themselves in your august court, O Beloved, and then seek forgiveness from Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ط وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

4:65. So, O Beloved, by the oath of your Lord, they will not be Muslims until they take you as a judge for the disputes between them, and whatever you have then decided, they should not have resistance to it

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكُمُواكَ فِيمَا سَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ

within their hearts, and they must accept it wholeheartedly.

يَسْلُمُوا اسْلِيًّا ﴿٢٥﴾

4:66. And if We made it obligatory for them (i.e. those who did injustice to their souls) to slay themselves or go out leaving their homes and families, only a few of them would therefore do it. And if they did what they are advised to do, it would have therefore been good for them and would have been a means of steadfastness upon faith.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا
أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۗ وَلَوْ أَنَّهُمْ
فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا
لَّهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٢٦﴾

4:67. And if it had been so, We would have henceforth necessarily given them great reward from Us.

وَإِذَا لَاتَيْتُهُمْ مِنْ لَدُنَّا أَجْرًا
عَظِيمًا ﴿٢٧﴾

4:68. And (We) would have certainly guided them to the straight path.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٨﴾

4:69. And the one who obeys Allah and His Messenger, so he will be with those upon whom Allah has bestowed favour i.e. the Prophets, and the (exceptionally) truthful ones, and the martyrs and the virtuous; and what excellent companions they really are.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ
مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَ
الصَّالِحِينَ ۗ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٢٩﴾

4:70. This is the Benevolence of Allah, and Allah is Sufficient, All-

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ

Knowing.

عَلِيًّا ۝

4:71. O believers! Be vigilant (of the enemy), then advance towards the enemy in small groups or go forth all together.

يَا أَيُّهَا الَّذِينَ آمَنُوا اخذُوا حُدُودَكُمْ
فَانفِرُوا فِي الْحَرِّبَاتِ أَوْ انْفِرُوا جَمِيعًا ۝٤١

4:72. Indeed, amongst you is the one (i.e. the hypocrite) who will certainly loiter behind. If some disaster were then to befall you, he would therefore say, 'It was the Grace of Allah upon me that I was not present with them (i.e. with the believers).'

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ
أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ
اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ۝٤٢

4:73. And were you to receive the Benevolence of Allah (i.e. spoils of war), he would therefore definitely say as if there had been no friendship between you and him; 'Alas, if only I had (also) been with them, I would have therefore achieved great success.'

وَلَوْ أَنَّ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ
لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَ
بَيْنَهُ مَوَدَّةٌ يُلَيْتُنِي لَوْ كُنْتُ
مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ۝٤٣

4:74. So, those who sell the life of this world for the Hereafter, they should fight in the path of Allah; and We shall bestow a great reward upon the one who fights in the path of Allah; whether he is martyred or he conquers; so We will grant him a great reward very soon.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فُوتِلَ أَوْ
يَعْلَبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝٤٤

4:75. And what is the matter with you, that you would not fight in

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَ

the way of Allah, and for the sake of the weak men, and women and children; who are making this supplication; that 'O our Lord, liberate us from this town; the people of which are unjust, and give us a protector from Yourself, and give us a helper from Yourself.'

الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٤٥﴾

4:76. The believers fight in the path of Allah, and the disbelievers fight in the path of the Devil; fight therefore against the friends of the Devil; undoubtedly, the conspiracy of the Devil is weak.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ
ضَعِيفًا ﴿٤٦﴾

4:77. Did you not see those to whom it was said, 'Restrain your hands (from retaliating), keep Salah established and pay Zakah,' then when fighting was made obligatory for them, some of them therefore started fearing people, the way they should (in reality) fear Allah, or even greater. And they said, 'O our Lord! Why have You made fighting obligatory upon us? You should have let us live a little longer.' Say you (O

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
إِذَا قَرِيعٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا
رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ﴿٤٧﴾

Beloved); that 'The enjoyment of this world is a little, and the Hereafter is better for those who fear (Allah), and you will not be wronged even as much as a single thread.'

4:78. Death will come to you wherever you may be, even if you are in strong forts; if some good reaches them (i.e. the hypocrites), they therefore say, 'This is from Allah,' and if any misfortune reaches them, they therefore say, 'This is from you (O Muhammad).' Say you (O Beloved), 'Everything is from Allah.' What is hence the matter with those people; that they do not seem to understand anything?

4:79. O listener! Whatever good reaches you, that is from Allah; and whatever evil reaches you, that is from yourselves; and We have sent you, O Beloved, as a Messenger towards all the people; and Allah is Sufficient as a Witness (to that).

4:80. Whosoever has obeyed the Messenger, he has indeed obeyed Allah; and anyone who turns his face away, so We have not sent

لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ لَّحَدَّ مَتَاعُ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ ۖ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٨﴾

أَيُّنَّ مَا تَكُونُوا يُدْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۗ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٩﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٨٠﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ

you to save them.

حَفِيظًا ۝

4:81. And they say, 'We have obeyed,' then when they go away from you, a group of them therefore makes plans in the night against what they had said. And Allah keeps recorded what they plan by night; therefore, O Beloved, ignore them and rely upon Allah; and Allah is Sufficient as a Disposer of matters.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَدُوا مِنْ
عِنْدِكَ يَكْتُمُونَ طَائِفَةٌ مِنْهُمْ غَيْرَ
الَّذِي يَقُولُ ۗ وَاللَّهُ يُكْتِبُ مَا
يُبَيِّنُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ۝

4:82. So, do they not ponder over the Qur'aan? And if it had been from anyone other than Allah, they would have therefore definitely found much contradiction in it.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ
اِخْتِلَافًا كَثِيرًا ۝

4:83. And when any news of satisfaction or fear comes to them, they publicise it. And had they referred it to the Messenger and to their men of authority, they would have hence definitely known the truth about it from those who investigate (in the light of Qur'aan and Sunnah) and draw conclusion from it. And if the Benevolence of Allah and His Mercy had not been upon you, so you, except a few, would have definitely followed the Devil.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ
الْخَوْفِ أَذَاعُوا بِهِ ۗ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَكْبِرُونَ عَنْهُ مِنْهُمْ ۗ
لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۝

4:84. So, O Beloved, fight in the path of Allah (even if you get no support from people); you will not be burdened but for yourself. And urge the believers (to fight); it is close that Allah will diminish the strength of the disbelievers, and the grip of Allah is the strongest and His punishment is the most severe.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا
نَفْسَكَ وَحَرْضَ الْمُؤْمِنِينَ عَسَى
اللَّهُ أَنْ يَكْفِ بِأَسْ الذِّينَ كَفَرُوا
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

4:85. Whosoever makes a good recommendation, for him there is a share from it; and whoever makes an evil recommendation, for him there is a share from it. And Allah is Powerful over everything.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ
لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كُفْلٌ مِنْهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٨٥﴾

4:86. And when someone greets you with some words (of greeting), respond therefore with words better than that or return the same; indeed, Allah is going to take account of everything.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا
بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

4:87. Allah is (worthy of worship); there is no one worthy of worship except Him. He will definitely gather you on the Day of Resurrection, in which there is no doubt. And whose Words are more truthful than (those) of Allah?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى
يَوْمِ الْقِيَامَةِ لَا رَايَ فِيهِ وَمَنْ
أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

4:88. So, what is the matter with you, that you became divided into two groups concerning the hypocrites, whereas Allah has cast them back (to disbelief) because of their misdeeds? Do you wish to guide the one whom Allah has caused to go astray? And the one whom Allah causes to go astray, you will therefore never find for him a way.

فَمَا لَكُمْ فِي الْمُفْرِقِينَ فَتَيْنَ وَاللَّهِ
أُرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ
أَنْ تَهْتَدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ
يُضِلِلِ اللَّهُ فَمَا لَهُ سَبِيلًا ﴿٨٨﴾

4:89. They (i.e. the hypocrites) actually desire that you too should become disbelievers the way they became disbelievers, so (that) you all become one; do not therefore befriend any of them until they leave their homes and families, (by migrating) in the path of Allah. If they then turn back (and intend to harm you), so get hold of them and kill them wherever you find them, and do not take any of them as a friend nor as a helper.

وَدُّوا لَوْ تُكْفِرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي
سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فُحِدُوا لَهُمْ
وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا
تَتَّخِذُوا مِنْهُمْ وَّلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

4:90. Except those who are associated to such people, that between them and yourself there is a (peace) treaty; or (those) who come to you with their hearts no longer having the strength to fight you; or to fight their own people (by uniting with you). Had Allah willed, He would have henceforth certainly given them power over you, so they would have undoubtedly fought with you. If they then withdraw from you, and do not wage war

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ
صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ
يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ
لَسَطَّهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ
اعْتَرَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا

against you and send you a message of peacemaking, so Allah has not opened for you a way (to fight) against them.

إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ⑩

4:91. You will now find some who desire that they should be safe from you, and also be safe from their own people. Whenever their nation turns them towards mischief (against Muslims), they therefore fall back into it. If they then do not avoid (confronting) you, nor submit an offer of peace nor restrain their hands, so seize them, and (if they do not restrain from fighting you), kill them wherever you find them; and they are the ones against whom We have given you clear authority.

سَتَجِدُونَ أَخْرَيْنَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا رُادًّا إِلَى الْفِتْنَةِ أُرَاكُسُوا فِيهَا فَإِنْ لَمْ يَعْزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فخذوهم واقتلوهم حيث ثقفتموهم وأولئك جعلنا لكم عليهم سلطاناً مبيناً ⑪

4:92. It is not befitting (i.e. lawful) that a Muslim kills a Muslim, unless it occurs by mistake. And the one who kills a Muslim by mistake, upon him is therefore (necessary) to free a Muslim slave and that the family of the slain be paid Diyyah (i.e. blood money) except this; that they give up (their right). Then, if the victim is from the people who are your enemies, and he (i.e. the deceased) himself is a Muslim, so only the freeing of a Muslim slave (is obligatory). And if the victim is

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ

from the people with whom you have a treaty, blood money must therefore be paid to his family and the freeing of a Muslim slave. The one who has no means (to free a Muslim slave), he must therefore fast for two consecutive months; this is his repentance before Allah; and Allah is All-Knowing, All-Wise.

كَانَ مِنْ تَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ
فَدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَوْسِيَامَ
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

4:93. And whoever kills a Muslim purposely, his restitution is therefore Hell; that he will abide in it for a very long time, and Allah has inflicted wrath upon him, and has cursed him and kept prepared for him a great punishment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ
عَلَيْهِ وَلَعَنَهُ وَآعَدَ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

4:94. O believers! When you go forth to fight in the path of Allah, so investigate properly, and the one who says Salaam to you; do not say to him that 'You are not a Muslim.' You seek the means of this worldly life, so with Allah are plenty of spoils of war. You too were like this before (when you were new Muslims), Allah then bestowed His favour upon you, you are therefore duty-bound to investigate; indeed, Allah knows your actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي
سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا
لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ
الدُّنْيَا ۖ فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ
كُذِّبَتْ كُنتُمْ مِّنْ قَبْلُ ۖ فَمَنَّ اللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

4:95. Those Muslims who stay back from fighting without proper excuse are not equal to those (Muslims) who fight in the path of Allah with their wealth and lives; Allah has bestowed a higher rank to the warriors who strive with their wealth and lives than those who stay back. And Allah has promised goodness (i.e. Paradise) to all (the companions of the Prophet), and Allah has granted greater status with greater reward to the warriors than those who stay back.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ
عَيَّرُوا وَلِي الضَّرَّاءِ وَالْمُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ
اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ
عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

4:96. From Him (are) ranks, and forgiveness, and mercy (for the warriors); and Allah is Most Forgiving, Most Merciful.

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَ
كَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٦﴾

4:97. Those people whose souls are taken by the angels whilst they were doing injustice to themselves (by not migrating), the angels say to them, 'What situation were you in?' They reply, 'We were weak in the land,' they (i.e. the angels) say, 'Was Allah's earth not spacious enough for you that you could have migrated therein?' Therefore, the abode for such is Hell; and a very despicable place of return.

إِنَّ الَّذِينَ تَوَفَّاهُم الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۗ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا لِمَ
تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا
فِيهَا ۗ فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ ۗ وَ
سَاءَتْ مَصِيرًا ﴿٩٧﴾

4:98. Except those who were deteriorated; men, and women

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ

and children; unable to devise a plan, not knowing the way (to migrate).

النِّسَاءِ وَالْوُلْدَانِ لَا يَسْتَطِيعُونَ
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

4:99. So, it is close that Allah may forgive such (people); and Allah is Most Pardoning, Most Forgiving.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۗ
وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

4:100. And whosoever migrates in the path of Allah, leaving his home and family; he will find abundant place and capacity in the earth. And whosoever leaves his home, migrating towards Allah and the Messenger, then death overtook him; his reward has henceforth become upon the responsibility (of the Generosity) of Allah. And Allah is Most Forgiving, Ever Merciful.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ
فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً ۗ
وَمَنْ يُخْرَجْ مِنْ بَيْتِهِ مُهَاجِرًا
إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ
الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

4:101. And when you travel on the earth, so it is no sin for you to shorten some of your (obligatory) Salahs, if you fear that disbelievers will cause you harm. Undoubtedly, the disbelievers are your open enemies.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ ۖ إِنَّ خِيفْتُمْ أَنْ يَفْتِكُمْ
الَّذِينَ كَفَرُوا ۗ إِنَّ الْكٰفِرِينَ كَانُوا
لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

4:102. And when you, O Beloved, are amongst them, then lead them in Salah, it should be that a group of them is therefore with you (in Salah), and they must keep their weapons with them (for defence). When they have then performed their prostration, they should hence move away from behind you and go to the back (for protection of the other performers of Salah); and the other group that had not participated in Salah at that time must come, they should now be your followers in Salah. And it should be that they take precaution and keep their weapons with them; it is the desire of the disbelievers that you become neglectful of your arms and your goods so they may overpower you with a single attack. And it is no sin for you to keep aside your arms due to the difficulty of rain or if you are sick; and take precaution for yourselves. Undoubtedly, Allah has kept prepared a disgraceful punishment for the disbelievers.

وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةً مِنْهُمْ مَعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا
فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَ
أَسْلِحَتَهُمْ وَذَٰلِكَ زَيْنٌ لِّكَفْرِهِمْ
تَعْفَلُونَ عَنْ أَسْلِحَتِكُمْ وَ
أَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً
وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ
بِكُمْ أَدْمَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَىٰ
أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا
حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ
عَذَابًا مُهِينًا ﴿١٠٢﴾

4:103. When you have therefore completed your Salah, so remember Allah (whilst) standing, sitting and lying on your sides. When you then feel secure, so offer Salah in the usual manner;

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ
قِيًّا وَتَعُودُوا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا
اطْمَأَنَّكُمْ فَاقْبِئُوا الصَّلَاةَ إِنَّ

indeed, Salah has been made obligatory upon the Muslims at fixed times.

الصَّلَاةُ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مُّوقِفَاتًا ﴿١٠٤﴾

4:104. And do not be laidback in the hunt for disbelievers. If you are suffering (hardship), so they also suffer as you do, and you have that hope in Allah which they do not have; and Allah is All-Knowing, All-Wise.

وَلَا تَهْوَ فِي ابْتِعَاءِ الْقَوْمِ ۗ إِنْ
تَكُونُوا تَاكُفُونَ فَإِنَّهُمْ يَأْكُفُونَ
كَمَا تَاكُفُونَ ۗ وَتَرْجُونَ مِنَ اللَّهِ
مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٠٥﴾

4:105. O Beloved, We have indeed sent down the true Book towards you, so that you may judge between the people in the way Allah shows you, and do not fight on behalf of the deceivers.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ
وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٦﴾

4:106. And seek forgiveness from Allah; indeed, Allah is Most Forgiving, Most Merciful.

وَأَسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ
عَفُورًا رَحِيمًا ﴿١٠٧﴾

4:107. And do not fight on behalf of those who are dishonest to themselves; indeed, Allah does not like any extremely treacherous sinner.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ
أَنْفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
كَانَ خَوَّانًا أَثِيمًا ﴿١٠٨﴾

4:108. They hide from people and do not hide from Allah; whereas, Allah is with them when they secretly plan that matter which Allah does not like. And Allah has their actions encompassed.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ
يُبَيِّتُونَ مَا لَا يَرُفِي مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

4:109. (O people) pay heed! It is you who actually fight on their behalf (i.e. of the deceivers) in the life of this world; who will therefore fight on their behalf with Allah on the Day of Resurrection, or who will be their defender (on that Day)?

هَآأَنْتُمْ هُوَآ لَا جِدَلْتُمْ عَنْهُمْ فِي
الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ
عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ
عَلَيْهِمْ وَكَيْلًا ﴿١٠٩﴾

4:110. And whoever does evil or wrongs his own soul, then seeks forgiveness from Allah, (he) shall henceforth find Allah Most Forgiving, Most Merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَّحِيمًا ﴿١١٠﴾

4:111. And whoever earns sin, his earning (sins) will therefore fall upon himself; and Allah is Ever Knowing, All-Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِذَا مَا يَكْسِبُهُ عَلَى
نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

4:112. And whoever commits a mistake or a sin, then blames it on an innocent (person), he has definitely burdened himself with

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا

slandering and a manifest sin.

4:113. And O Beloved, had the Benevolence of Allah and His Mercy not been upon you, a group amongst them would have therefore desired to deceive you; and they are only misleading their own selves and will not harm you at all. And Allah has sent down upon you the Book and wisdom, and taught you whatever you did not know, and upon you is the great Benevolence of Allah.

وَاِنَّمَا مِثْنًا ۱۱۳

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّت طَآئِفَةٌ مِنْهُمْ اَنْ يُضِلُّوكَ ۚ
وَمَا يُضِلُّونَ اِلَّا اَنْفُسَهُمْ وَمَا
يَضُرُّوْكَ مِنْ شَيْءٍ ۗ وَاَنْزَلَ اللَّهُ
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ
مَا لَمْ تَكُنْ تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ
عَلَيْكَ عَظِيمًا ۱۱۳

4:114. Most of their (secret) consultations do not contain any benefit except of the one who commands charity, or goodness, or peacemaking amongst people; and whoever does this to seek the pleasure of Allah, We shall soon give him a great reward.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ اِلَّا مَنْ
اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوفٍ اَوْ اِصْلَاحٍ
بَيْنَ النَّاسِ ۗ وَمَنْ يَفْعَلْ ذٰلِكَ
اِبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ
نُؤْتِيْهِ اَجْرًا عَظِيمًا ۱۱۴

4:115. And whoever opposes the Messenger after this; that the right path has been made clear to him, and follows a way other than the way of the Muslims, We shall leave him in his own condition

وَمَنْ يُشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ
الْمُؤْمِنِيْنَ نُوَلِّهِ مَا تَوَلٰى وَنُصَلِّهِ

and shall put him in Hell; and what a despicable place of return.

جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

4:116. Allah does not forgive (the sin of) associating a partner with Him, and He forgives whatever is less than that for whomsoever He wills; and whoever ascribes partners to Allah, he has indeed gone far astray.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَ
مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ﴿١١٦﴾

4:117. These polytheists do not worship other than Allah but (they worship) some females; and they do not worship (anyone) but the rebellious Devil.

إِنْ يَدْعُونَ مِنْ دُونِهَا إِنثًا
وَإِنْ يَدْعُونَ إِلَّا الشَّيْطَانَ مَرِيدًا ﴿١١٧﴾

4:118. The one whom Allah has cursed (i.e. the Devil); and he said, 'I swear I will definitely take a fixed portion of Your bondsmen (as my followers).'

لَعَنَهُ اللَّهُ ۖ وَقَالَ لَا أَخَذْتُ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

4:119. 'I swear I will definitely lead them astray, and I will certainly arouse (sinful) desires in them, and I will definitely order them that they will pierce the ears of animals (this is a ritual of idol worshippers), and I will definitely order them that they will change the creation of Allah.' And whoever chooses the Devil for a friend instead of Allah, he has indeed suffered a manifest loss.

وَلَا ضَلَالَةً لَهُمْ وَلَا مَنِيَّةَ لَهُمْ وَلَا مَرَّةَ لَهُمْ
فَلْيَبْتَئِكُنَّ آذَانَ الْأَنْعَامِ وَ
لَأْمُرَهُمْ فليَغْرِثْنَ خُلُقَ اللَّهِ ۗ وَ
مَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ
اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُبِينًا ﴿١١٩﴾

4:120. The Devil promises them and arouses (sinful) desires in them; and the Devil does not promise them except deception.

يَعِدُهُمْ وَيُنبِئُهُمْ^ط وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

4:121. The destination for such is Hell; and they will not find any protection from it.

أُولَئِكَ مَاؤُهُم جَهَنَّمُ^ط وَلَا يَجِدُونَ
عَنْهَا مَجِيصًا ﴿١٢١﴾

4:122. And those who believed and did good deeds, We shall soon take them into Gardens beneath which rivers flow; abiding in them forever and ever; (this is) a true promise from Allah; and whose words are more true than the Words of Allah?

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سُدَّ خَلْفَهُم جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا^ط وَعَدَّ
اللَّهُ حَقًّا^ط وَمَنْ أَصْدَقُ مِنَ اللَّهِ
قِيلًا ﴿١٢٢﴾

4:123. Things do not happen according to your wishful thinking (O polytheists), nor on the desires of the people given the Book. Whoever does wrong will get the recompense of it and will not find any friend or any helper except Allah.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ
الْكِتَابِ^ط مَنْ يَعْمَلْ سُوءًا يُجْزَ
بِهِ^ط وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٢٣﴾

4:124. And whosoever does some good deeds; be it a man or woman, and is a Muslim, they will therefore be admitted to Paradise, and they will not be wronged

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ
أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ

(even) to the extent of a sesame seed.

يَدُّ حُلُونِ الْجَنَّةِ وَلَا يُظَكُّونَ
نَقِيرًا ﴿١٢٤﴾

4:125. And whose religion is better than the one who submitted his face to Allah and is a doer of good, and followed the religion of Ibrahim who was separate from all falsehood? And Allah made Ibrahim His close friend.

وَمَنْ أَحْسَنُ دِينًا مِّنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

4:126. And only to Allah belongs whatever is in the heavens and whatever is in the earth; and Allah has control over all things.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
مُّجِيبًا ﴿١٢٦﴾

4:127. And they ask you the ruling concerning women. Say you (O Beloved); that 'Allah gives you the verdict concerning them (to fulfil their rights), and what is recited to you from the Qur'aan concerning those orphan girls; that you do not give them what is fixed for them (from inheritance), and you also turn your faces from marrying them (i.e. you do not show interest in this regard), and (He gives the verdict) concerning weak (i.e. orphaned) children (to fulfil their rights), and this; that you (must) remain established upon justice in dealing with the rights of orphans;

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ ۗ وَمَا يُثَلِّ عَلَيْكُمْ
فِي الْكِتَابِ فِي يَتَّىٰ النِّسَاءِ الَّتِي
لَا تُوْتُونَ هُنَّ مَا كُتِبَ لَهُنَّ وَ
تَرْتَعِبُونَ ۗ اَنْ تَتْرَكُوهُنَّ ۗ وَ
الْمُسْتَضْعَفِينَ مِنَ الْوٰلِدَانِ ۗ وَاَنْ
تَقُومُوا لِلْيَتٰمٰى بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا

and whatever good deeds you do, so Allah is Aware of it.'

4:128. And if a woman fears ill treatment from her husband or lack of interest, it is therefore no sin for them that they reach an agreement of peace between themselves (to compromise with each other). And peace is better, and the heart is trapped in greed; and if you do good and practice piety, so Allah is Aware of your actions.

مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

وَإِنْ أَمْرًا أَتَّخَفْتُمْ مِنْ بُعْلِهَا فَسُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

4:129. And you will never be able to deal equally between women no matter how much you may desire (to treat them equally), so do not actually be totally inclined towards one (wife), that the other is left hanging (in the midst). And if you do good and practice piety, so Allah is undoubtedly Most Forgiving, Most Merciful.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَبِيئُوكُلَّ النَّبِيلِ فَنُكْرُوهَا كَالْبُعْلَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

4:130. And if those two separate (by divorce), so Allah will make each of you independent from the other with His Bounty; and Allah is All-Encompassing, All-Wise.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِمَّنْ سَعَيْتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

4:131. And only to Allah belongs whatever is in the heavens and

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ

whatever is in the earth. And We have indeed emphasised to those who received the Books before you, and to you; that remain fearful of Allah. And if you disbelieve, so undoubtedly only to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is Independent, Worthy of all praise.

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۗ
وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا
حَمِيدًا ﴿١٣١﴾

4:132. And only to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah is Sufficient as a Disposer of matters.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ
وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

4:133. O people! If He wills, so He can remove you and bring others (to replace you); and Allah has the power to do that.

إِنْ يَشَاءْ يُدْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ
قَدِيرًا ﴿١٣٣﴾

4:134. Whoever desires the reward of (this) world, so know that only with Allah is the reward of both; (this) world and the Hereafter. And Allah is All-Hearing, All-Seeing.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ
اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ
اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

4:135. O believers! Become firm in standing for justice (whilst) giving testimony for the sake of Allah, even if there is loss in it for yourselves, or for (your) parents,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ

or for (your) relatives; whether the one you testify against is rich or poor; nevertheless, Allah has greater right over it. Do not therefore follow your wishes lest you separate from the truth (i.e. justice), and if you distort (testimony) or turn away (from giving it), so Allah is Aware of your actions.

أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ
بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ
تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تَعْرِضُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

4:136. O believers! Keep faith in Allah, and the Messenger of Allah, and this Book (i.e. the Qur'aan) He has sent down upon that Messenger of His, and that Book He sent down before. And whoever does not believe in Allah, and His angels, and His Books, and His Messengers and the Last Day, he has hence undoubtedly gone far astray.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ مِن
قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَ
كُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

4:137. Indeed, those people who believe, then become disbelievers, then believe, then become disbelievers, then grow in further disbelief; Allah will never forgive them, nor will He show them the (true) path.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا
ثُمَّ كَفَرُوا ثُمَّ آذَوْا كُفْرًا لَمْ
يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ
سَبِيلًا ﴿١٣٧﴾

4:138. Give glad tidings to the hypocrites; that for them is a painful punishment.

بَشِيرٍ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

4:139. Those who befriend disbelievers instead of Muslims, do they seek honour from them? So, (know that) all honour in fact belongs to Allah.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَتَبْتَغُونَ
عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ
جَمِيعًا ﴿١٣٩﴾

4:140. And Allah has indeed sent down to you in the Book; that when you hear the verses of Allah being rejected or being mocked, do not therefore sit with those people, until they engage in some other conversation; otherwise, you too are like them. Undoubtedly, Allah will gather the hypocrites and the disbelievers all together into Hell.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ
إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَ
يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ
إِذَا مَثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ
وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

4:141. Those (i.e. the hypocrites) who constantly watch your situation; if victory therefore comes to you from Allah, they say (to the Muslims), 'Were we not with you?' and if there is victory for the disbelievers, they therefore say (to the disbelievers), 'Did we not have control over you (but did not kill you) and we protected you from the Muslims?' So, Allah will judge between all of you on the Day of Resurrection, and Allah

الَّذِينَ يَتَرَبَّصُّونَ بِكُمْ فَإِنْ كَانَ
لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ
مَعَكُمْ ۗ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ
قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَعَسَعَعْنَا
مِنَ الْمُؤْمِنِينَ ۗ قَالَ اللَّهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ

will not provide the disbelievers any way over the Muslims.

لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝

4:142. Undoubtedly, the hypocrites, in their assumption, desire to deceive Allah, and only He will destroy them by making them neglectful; and when they stand up for Salah, they therefore unwillingly do it for show, and they do not remember Allah but slightly.

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ ۖ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝

4:143. (The hypocrites) are wavering in the middle; neither of here (i.e. with the believers) nor of there (i.e. with the disbelievers); and the one whom Allah causes to go astray, you will hence not find for him a way.

مَذَبَدَبِينَ بَيْنَ بَيْنَ ذَلِكَ ۖ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ ۖ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝

4:144. O believers! Do not befriend disbelievers instead of Muslims. Do you wish this; that you offer Allah a clear (point of) argument against yourselves?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَلْتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ۝

4:145. Undoubtedly, the hypocrites are in the lowest section of Hell, and you will never find any helper for them.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۝

4:146. Except those who repented, and reformed themselves, and held tightly on to the rope of Allah and made their religion purely for Allah; they are therefore with the Muslims, and Allah will soon bestow upon the Muslims a great reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ
مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

4:147. And what will Allah do (i.e. gain) by punishing you, if you become grateful and accept faith? And Allah is All-Rewarding, All-Knowing.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ
وَأَمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

4:148. Allah does not like the public utterance of evil talk except by the oppressed, and Allah is All-Hearing, All-Knowing.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ
الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ
سَبِيْعًا عَلِيْمًا ﴿١٤٨﴾

4:149. If you do any good openly or secretly, or forgive someone's evil; so, Allah is indeed Most Forgiving, All-Powerful.

إِنْ تَبَدُّوْا خَيْرًا أَوْ تَخْفُوْهُ أَوْ تَعْفُوْا عَنْ
سُوْءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيْرًا ﴿١٤٩﴾

4:150. Those who do not believe in Allah and His Messengers, and desire to separate His Messengers from Allah, and they say, 'We believe in some (Messengers) and disbelieve in others,' and desire to find a path between faith and disbelief.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَ
رُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَ
نَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا
بَيْنَ ذَلِكَ سَبِيْلًا ﴿١٥٠﴾

4:151. These are truly the disbelievers; and for the disbelievers We have kept prepared a humiliating punishment.

أُولَئِكَ هُمُ الْكٰفِرُونَ حَقًّا وَأَعْتَدْنَا
لِلْكَافِرِيْنَ عَذَابًا مُّهِينًا ﴿١٥١﴾

4:152. And those who believe in Allah, and all His Messengers and do not make any distinction in believing any one of them, Allah will soon reward them; and Allah

وَالَّذِيْنَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ
يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ
سَوْفَ يُؤْتِيْهِمْ أَجْرًا هُمْ ۖ وَكَانَ

is Most Forgiving, Most Merciful.

اللَّهُ عَفُوٌّ رَّاحِمٌ ﴿٥٦﴾

4:153. O Beloved, the People of the Book request you to bring down a book upon them from heaven; so, they had actually asked Moosa already for something even bigger; that they said (requesting), 'Show us Allah clearly,' thunder therefore seized them on account of their sins. They then also took the calf (for worship) after this; that clear verses had come to them. So, We forgave this, and We gave Moosa clear dominance.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا مُوسَىٰ سُلْطَانًا مُبِينًا ﴿٥٦﴾

4:154. We then raised the Mount (Sinai) over them in order to take a covenant from them and said to them that 'Enter the gate while prostrating,' and stated to them (warning) not to exceed the limit in the matter regarding Saturday (the Sabbath), and We took from them a firm covenant.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ رَبِّيبًا قَوْمًا وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٥٧﴾

4:155. So, We cursed them because of them breaking their covenant, and also because of this; that they denied the verses of Allah, and would unjustly martyr the Prophets, and for this declaration of theirs; that 'Our hearts are covered,' rather, it is Allah Who sealed their hearts due to their

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا حَقٌّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا

disbelief. So, they, except a few, do not believe.

قَلِيلًا ١٥٥

4:156. And (Allah cursed them) due to the fact that they disbelieved and gravely slandered Maryam (Mary).

وَبُكِّرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ١٥٦

4:157. And because of their stating this; that 'We have martyred the Messiah 'Eisa; the son of Maryam; the Messenger of Allah,' and it is (the truth) that neither did they kill him nor crucify him but for them a look-alike was created (his face resembling the face of 'Eisa). And those who disagree regarding him (i.e. the look-alike) are definitely in doubt over him; they know nothing of him, but are merely following this very assumption, and without doubt, they did not kill him.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۗ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِينًا ١٥٧

4:158. Rather, Allah raised him towards Himself, and Allah is Overpowering, All-Wise.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ١٥٨

4:159. There is no person of the Book who will not believe in him ('Eisa) before his death, and on the Day of Resurrection he ('Eisa) will be a witness against them.

وَإِنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا ١٥٩

4:160. So, on account of the great injustice committed by the Jews, We made unlawful for them some of those pure things which were lawful for them, and due to the fact that they prevented many people from the path of Allah.

فَقِطَّلِم مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا
عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَنِ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

4:161. And because of the fact that they would take usury (interest); whereas, they were prohibited from it, and they would wrongfully consume the wealth of people. And for those amongst them who became disbelievers, We have kept prepared for them a painful punishment.

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ
وَآكَلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ ۗ
أَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا ﴿١٦١﴾

4:162. Yes; those amongst them who are firm in knowledge and are believers; believing in that what was sent down upon you, O Beloved, and what was sent down before you, and those who keep Salah established, and give Zakah, and believe in Allah and the Last Day; to such (people), We shall soon give a great reward.

لَكِن الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ
الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا
عَظِيمًا ﴿١٦٢﴾

4:163. Indeed, We sent revelation to you, O Beloved, just like We sent revelation to Nooh (Noah) and the Prophets after him, and We sent

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا
إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ

revelation to Ibrahim (Abraham), and Isma'eel (Ishmael), and Is-haaq (Isaac), and Ya'qoob (Jacob) and his sons, and 'Eisa (Jesus), and Ayyoob (Job), and Yunus (Jonah), and Haaron (Aaron), and Sulaimaan (Solomon), and We bestowed the Zaboor (Psalms) upon Daawood (David).

أَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ
وَإِيُّوبَ وَيُوسُفَ وَهَارُونَ وَ
سُلَيْمَانَ ۗ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿١٣٢﴾

4:164. And (We sent other) Messengers whom We have mentioned to you previously, and those (Messengers) We have not mentioned to you. And, in reality, Allah spoke to Moosa.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ
وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٣٣﴾

4:165. (We sent) Messengers giving glad tidings and giving warnings; (in order) that no excuse remains for people before Allah, after the (arrival of) Messengers; and Allah is the Overpowering, the Wise.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٣٤﴾

4:166. But, O Beloved, Allah is Witness to what He has sent down upon you; He has sent it down with His knowledge, and the angels are witnesses. And sufficient is the testimony of Allah.

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ
أَنْزَلَهُ بِعِلْمِهِ ۗ وَالْمَلَائِكَةُ يَشْهَدُونَ
وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿١٣٥﴾

4:167. Those who disbelieved and prevented (others) from the Path of Allah, they have undoubtedly gone far astray.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٣٦﴾

4:168. Indeed, those who disbelieved and crossed the limit, Allah will never forgive them, nor will anyone show them the (right) path.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

4:169. Except the path (leading) to Hell; that they will remain therein forever and ever; and this is easy for Allah.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

4:170. O people! This Messenger has come to you with the truth from your Lord; so, accept faith for your own good. And if you disbelieve; so, only to Allah verily belongs whatever is in the heavens and in the earth; and Allah is All-Knowing, All-Wise.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ
بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ
وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَإِلَّاَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٧٠﴾

4:171. O People of the Book! Do not cause excess in your religion, nor say anything concerning Allah but the truth. The Messiah 'Eisa; the son of Maryam, is purely a Messenger of Allah and is His Word; that (He) sent towards Maryam, and is a (special) Spirit from Him. So, believe in Allah and His Messengers, and do not say '(deities are) three,' abstain (from it) for your own good. Allah is in fact the only One God; far Exalted is He from having a child; only to Him belongs whatever is in the

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ
اللَّهِ وَكَلَّمَتْهُ الْعُقُبَا إِلَى مَرْيَمَ
رُوحٌ مِنْهُ ۗ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ
وَلَا تَقُولُوا ثَلَاثَةٌ ۗ إِنَّهُوَ خَيْرٌ لَكُمْ
إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۗ سُبْحَانَ أَنْ

heavens and whatever is in the earth, and Allah is the Sufficient Disposer of matters.

يَكُونُ لَهُ وَلَدٌ مِّمَّا فِي السَّمٰوٰتِ وَ
مٰا فِي الْاَرْضِ وَ كُفٰى بِاللّٰهِ وَكِيلًا ﴿١٧١﴾

4:172. The Messiah does not at all despise whatsoever being a bondsman of Allah, nor do the close angels. And whoever despises worshipping Him and is arrogant; so, He will drive all of them very soon towards Himself (for punishment).

لَنْ يَسْتَنْكِفَ الْمَسِيْحُ اَنْ يَكُوْنَ
عَبْدًا لِلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ۗ
مَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِيْهِ
يَسْتَكْبِرْ فَسَيَحْضُرُهُمْ اِلٰهٌ جَمِيْعًا ﴿١٧٢﴾

4:173. So, to those who believed and did good deeds, He will reward them in full for their labour and, by His Bounty, grant them even more. And to those who despised (His worship) and were arrogant; He will give them a painful punishment. And, other than Allah, they will not find any supporter nor (any) helper for themselves.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَيَزِيْدُهُمْ مِّنْ
فَضْلِهِ ۗ وَاَمَّا الَّذِيْنَ اسْتَنْكَفُوْا
وَاسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا
وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وٰلِيًّا
وَلَا نَصِيْرًا ﴿١٧٣﴾

4:174. O people! Indeed, there has come to you clear proof (i.e. the Prophet Muhammad) from Allah, and We have sent down to you a shining light (i.e. the Holy Qur'aan).

يٰۤاَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهٰنٌ مِّنْ
رَّبِّكُمْ وَاَنْزَلْنَا اِلَيْكُمْ كِتٰبًا مِّمَّا
﴿١٧٤﴾

4:175. Those who therefore believed in Allah and held firm to

فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاَعْتَصَمُوْا

His rope; so, Allah will soon admit them to His Mercy and Bounty, and show them the Straight Path towards Himself.

بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَتِهِ وَنَهُ وَ
فَضْلٍ وَيَهْدِيَهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمًا ۝١٧٥

4:176. O Beloved! They ask you for a verdict. Say you; that 'Allah gives you a verdict concerning 'Kalaalah' (i.e. someone who has passed away without leaving behind a father or children); if a man dies childless and has a sister, from the inheritance half is therefore for his sister. And the man is the heir of his sister if the sister does not have children; if there are then two sisters, for them is two-thirds of the inheritance. And if there are brothers and sisters; men as well and women too, the share of a male is therefore equal to that of two females. Allah explains to you clearly so that you may not go astray; and Allah is the Knower of everything.'

يَسْتَفْتُونَكَ ۝ قُلِ اللَّهُ يُقْتِيبُكُمْ فِي
الْكُلَّةِ ۝ إِنْ أَمْرٌ وَأَهْلَكَ لَيْسَ لَهُ
وَلَدٌ وَلَا وَلَةٌ أَحْتَفِلُهَا نِصْفَ مَا
تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا
وَلَدٌ ۝ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا
الْعُدْلُ مِمَّا تَرَكَ ۝ وَإِنْ كَانُوا
إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ
حِظِّ الْأُنثِيَيْنِ ۝ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ
تَضَلُّوا ۝ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝١٧٦