

24. And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

25. And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.

26. Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ^٩
rightfully you possess whom except the women of And (prohibited are) the ones who are married

كَتَبَ اللَّهُ عَلَيْكُمْ وَأُجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا
you seek that (is) beyond what to you And are lawful upon you (of) Allah Decree

بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ
of it you benefit[ed] So what (to be) lustful not desiring to be chaste with your wealth

مِنْهُنَّ فَمَا تَوْهُنَ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
concerning what on you sin And (there is) no (as) an obligation their bridal due so you give them from them

تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا
All-Knowing is Allah Indeed the obligation beyond from of it you mutually agree

حَكِيمًا^{١٠} وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
marry to afford among you able to (is) not And whoever 4:24 All-Wise

الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ
of your right hands possess[ed] what (then) (marry) from [the] believing women the free chaste

فَتَيْتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ
(each of) You about your faith knows best And Allah (of) the believers your girls

مِّنْ بَعْضٍ فَإِنْ كَوَّهْنَ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ
their bridal due and give them (of) their family with (the) permission So marry them (one) (are) from

بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ
those who take and not those who commit immorality not (They should be) chaste in a fair manner

أَخْدَانٍ فَإِذَا أَحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
(is) half then for them adultery they commit and if they are married Then when secret lovers

مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
committing sin fears (is) for whoever That the punishment of the free chaste women (is) on (of) what

مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ
Most Merciful (is) Off-Forgiving And Allah for you (is) better you be patient and that among you

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ
(of) those (to) ways and to guide you to you to make clear Allah Wishes 4:25

مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ^{١١}
4:26 All-Wise (is) All-Knowing And Allah from you and (to) accept repentance before you from

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
follow those who but wish from you accept repentance to wishes And Allah

الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ٤٢٧ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ
lighten to Allah Wishes 427 great (into) a deviation you deviate that the passions

عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ٤٢٨ يَا أَيُّهَا الَّذِينَ ءَامَنُوا
believe[d!] who O you 428 weak the mankind and was created for you

لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ
(there) be that But unjustly between yourselves your wealth eat (Do) not

تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ
Indeed yourselves kill And (do) not among you mutual consent on business

اللَّهُ كَانَ بِكُمْ رَحِيمًا ٤٢٩ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا
(in) aggression that does And whoever 429 Most Merciful to you is Allah

وُظْلَمًا فَسَوْفَ نُنْصِلُهُ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
Allah for that And is (into) a Fire We (will) cast him then soon and injustice

يَسِيرًا ٤٣٠ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ
We will remove from [it] you are forbidden (of) what great (sins) you avoid If 430 easy

عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ٤٣١
431 a noble (to) an entrance and We will admit you your evil deeds from you

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ ءَبَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ
For men others over some of you [with it] Allah (has) bestowed what covet And (do) not

نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ
they earned of what (is) a share and for women they earned of what (is) a share

وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ءِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
thing of every is Allah Indeed His Bounty of Allah And ask

عَلِيمًا ٤٣٢ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ
(by) the parents (is) left of what heirs We (have) made And for all 432 All-Knower

وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ
then give them your right hands pledged And those whom and the relatives

نَصِيبَهُمْ ءِ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ٤٣٣
433 a Witness thing every over is Allah Indeed their share

27. Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

28. And Allah wants to lighten for you [your difficulties]; and mankind was created weak.

29. O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

30. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.

31. If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

32. And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.

33. And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness.

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34. Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

35. And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].

36. Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-decloding and boastful.

37. Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment -

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى

over some of them Allah (has) bestowed because the women of (are) protectors [The] men

بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَلِحَاتُ قَانَتُ

(are) obedient So the righteous women their wealth from they spend and because others

حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ

you fear And those (by) (orders) them that which in the unseen guarding

نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ

the bed in and forsake them then advise them their ill-conduct

وَإِضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

a way against them seek then (do) not they obey you Then if and set forth to them

إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٢٤﴾ وَإِنِ خِفْتُمْ شِقَاقَ بَيْنِهِمَا

between (the) a dissension you fear And if 4:34 Most Great Most High is Allah Indeed

فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن

If her family from and an arbitrator his family from an arbitrator then send

يُرِيدَ إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنِ اللَّهُ كَانَ عَلِيمًا

All-Knower is Allah Indeed between both of them Allah will cause reconciliation reconciliation they both wish

خَيْرًا ﴿٢٥﴾ * وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

anything with Him associate And (do) not Allah And worship 4:35 All-Aware

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

and the needy and the orphans the relatives and with (do) good and to the parents

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ

by your side and the companion (who is) and the neighbor near (who is) and the neighbor

وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنِ اللَّهُ

Allah Indeed your right hands possess[ed] and what traveler and the

لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٢٦﴾ الَّذِينَ يَبْخَلُونَ

are stingy Those who 4:36 (and) [a] boastful [a] proud is (the one) who love (does) not

وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ

(has) given them what and hide [of] stinginess the people and order

اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٢٧﴾

4:37 humiliating a punishment for the disbelievers and We (have) prepared His Bounty of Allah

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ
in Allah they believe and not (by) the people to be seen their wealth spend And those who

وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ وَقَرِينًا فَسَاءَ
then evil (as) companion for him the Shaitaan has and whoever the Last in the Day and not

قَرِينًا ﴿٢٨﴾ وَمَا ذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا
and spent the Last and the Day in Allah they believed if (is) against them And what 4:38 (is he as) a companion

مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٢٩﴾ إِنَّ اللَّهَ لَا يَظْلِمُ
wrong (does) not Allah Indeed 4:39 All-Knower about them Allah And is Allah (has) provided them from what

مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ
near Him from and gives He doubles it a good there is And if (of) an atom (as much as) weight

أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
a witness nation every from We bring when So how (will it be) 4:40 great a reward

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَ مِيدِ يَوْمِ الَّذِينَ
those who will wish (On) that Day 4:41 (as) a witness these (people) against you and We bring

كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ
they will (be able to) hide and not the earth with them was leveled if the Messenger and disobeyed disbelieved

اللَّهِ حَدِيثًا ﴿٤٢﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ
while you the prayer go near (Do) not believe! who O you 4:42 (any) statement (from) Allah

سُكْرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي
(when) passing except (when you are) impure and not you are saying what you know until (are) intoxicated

سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَرْرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ
came or a journey on or ill you are And if you have bathed until (through) a way

أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
water you find and not the women you have touched or the toilet from of you one

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ
and your hands your faces and wipe (with it) clean (with) earth then do tayammum

إِنَّ اللَّهَ كَانَ عَفْوًا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنْ
of a portion were given those who [towards] you see Did not 4:43 Off-Forgiving Off-Pardoning is Allah Indeed

الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤٤﴾
4:44 (from) the way you stray that and wishing [the] error purchasing the Book

38. And [also] those who spend of their wealth to be seen by the people and believe spnd in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.

39. And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing.

40. Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

41. So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?

42. That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.

43. O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

44. Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

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45. And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.

46. Among the Jews are those who distort words from their [proper] usages and say, “We hear and disobey” and “Hear but be not heard” and “Ra’ina,” twisting their tongues and defaming the religion. And if they had said [instead], “We hear and obey” and “Wait for us [to understand],” it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

47. O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished.

48. Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

49. Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

50. Look how they invent about Allah untruth, and sufficient is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, “These are better guided than the believers as to the way”?

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾

445 (as) a Helper (is) Allah and sufficient (as) a Protector Allah and (is) sufficient about your enemies knows better And Allah

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ

and they say their places from the words they distort are Jews those who Of

سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيًّا بِالسِّنِّتِ هُمْ

[with] their tongues twisting and Raina to be heard not and Hear and we disobey[ed] We hear[d]

وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا

and look (at) us and Hear and we obey[ed] We hear[d] (had) said [that] they And if the religion [in] and defaming

لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ

they believe so not for their disbelief Allah cursed them [And] but and more suitable for them better surely it (would) have been

إِلَّا قَلِيلًا ﴿٤٦﴾ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا

We (have) revealed in what believe the Book (have) been given who O you 446 a few except

مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُّدَّهَا

and turn them faces We efface [that] before from with you what is confirming

عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ

(the) command And is (of) the Sabbath companions We cursed as We curse them or their backs on

اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ

other than from but He forgives with partners be that forgive (does) Allah Indeed 447 (always) executed (of) Allah

ذَٰلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

tremendous a sin he has fabricated then surely with Allah associates partners And whoever He wills for whom that

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ

He wills whom He purifies (it is) Allah Nay (for) themselves claim purity those who [towards] you Do not 448

وَلَا يُظَاهَمُونَ فَتِيلًا ﴿٤٨﴾ أَنْظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ

[the] lie Allah about they invent how See 449 (even as much as) a hair on a date-seed they will be wronged and not

وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٤٩﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا

a portion were given those who [towards] you Do not 450 manifest (as) a sin is it and sufficient

مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ

and they say and the false deities in the superstition They believe the Book of

لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

451 (as to the) way believe[d] those who than (are) better guided These disbelieve[d] for those who

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

4:52 (any) helper for him will you then (by) (is) cursed and (by) (who have (are) the ones Those

52. Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ

Or 4:53 (even as much as the) speck the people they give not would Then the Kingdom of (is) a share for them Or

53. Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

يَحْسُدُونَ النَّاسَ عَلَىٰ مَاءِ آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ ءَاتَيْنَا

We gave But surely His Bounty from Allah gave them what for (of) the people are they jealous

54. Or do they envy people for what Allah has given them of His bounty? But we had already given the

ءَالَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ ۗ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

4:54 great a kingdom and [We] gave them and [the] wisdom the Book (of) Ibrahim (the) family

family of Ibrahim the Scripture and wisdom and conferred upon them a great kingdom.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ ۗ وَمِنْهُمْ مَّنْ صَدَعَنَّهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

4:55 (as a) Blazing Fire (is) Hell and sufficient from him turned away (are some) and of them in him believed (are some) Then of them

55. And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.

إِنَّ الَّذِينَ كَفَرُوا بِءَايَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا نَضِجَتْ

are roasted Every time (in) a Fire We will burn them soon in Our Signs disbelieved those who Indeed

56. Indeed, those who disbelieve in Our verses - We will drive them in-

جُلُودُهُمْ بِدَلِّئِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ

is Allah Indeed the punishment so that they may taste (than) that skins We will change their their skins

to a Fire. Every time their skins are roasted through We will replace

عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ

We will admit them the good deeds and did believe[d] And those who 4:56 All-Wise All-Mighty

them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ لَهُمْ فِيهَا

in it For them forever in it will abide the rivers underneath from flows (in) Gardens

57. But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever.

أَزْوَاجٌ مُّطَهَّرَةٌ وَوَدَّخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾ * إِنَّ اللَّهَ يَأْمُرُكُمْ

orders you Allah Indeed 4:57 thick (in the) shade and We will admit them pure (are) spouses

For them therein are purified spouses, and We will admit them to deepening shade.

أَنْ تُؤَدُّوا الْأَمَانَتَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَنْ

to the people between you judge and when their owners to the trusts render to

58. Indeed, Allah commands you to render trusts to whom they are due

تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا

All-Hearing is Allah Indeed with it advises you excellently Allah Indeed with justice judge

and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed,

بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي

and those the Messenger and obey Allah Obey believe[d] who O you 4:58 All-Seeing

Allah is ever Hearing and Seeing.

الْأَمْرِ مِنْكُمْ ۗ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ

you if and the Messenger Allah to refer it anything in you disagree if among you authority

59. O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer

تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

4:59 (for final) determination and more suitable (is) best That [the] Last and the Day in Allah believe

it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

5

60. Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.

61. And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

62. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation."

63. Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.

64. And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

65. But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

الْمَ تَرَى إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ

to you (is) revealed in what believe that they claim those who [towards] you Do not see

وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّحَكَمُوا إِلَى الطَّاغُوتِ

the false deities to go for judgment to They wish before you from was revealed and what

وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ

mislead them to the Shaitaan And wishes [with] it reject to they were ordered and surely

ضَلَالًا بَعِيدًا ۗ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ

(has) revealed what to Come to them it is said And when 4:60 far away astray

اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ

from you turning away the hypocrites you see the Messenger and to Allah

صُدُّودًا ۗ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا

for what disaster befalls them when So how 4:61 (in) aversion

قَدَّمَتْ أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا

except we intended Not by Allah swearing they come to you then their hands sent forth

إِحْسَانًا وَتَوْفِيقًا ۗ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا

what Allah knows (are) the ones who Those 4:62 and reconciliation good

فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي

concerning to them and say and admonish them from them so turn away their hearts (is) in

أَنْفُسِهِمْ قَوْلًا بَلِيغًا ۗ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا

except Messenger any We sent And not 4:63 penetrating a word their souls

لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ

themselves they wronged when [that] they And if (of) Allah by (the) permission to be obeyed

جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ

the Messenger for them and asked forgiveness (of) Allah and asked forgiveness (had) come to you

لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ۗ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ

will they believe not by your Lord But no 4:64 Most Merciful Oft-Forgiving Allah surely they would have found

حَتَّىٰ يُحْكَمُوا لَكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي

in they find not then between them arises about what they make you judge until

أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۗ

4:65 (in full) submission and submit you (have) decided about what any discomfort themselves

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ۖ وَإِذَا آلَتَبْتَهُمْ

from Go forth or yourselves Kill that on them (had) decreed [that] We And if

مِن لَّدُنَّا أَجْرًا عَظِيمًا ۖ وَلَهْدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ۖ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۖ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلِيمًا ۖ يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَابًا أَوْانْفِرُوا جَمِيعًا ۖ وَإِن مِّنكُمْ لَمَنْ لَّيَبُطِئَنَّ فَإِن أَصَابَتْكُمْ مُّصِيبَةٌ قَالِ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَعَهُمْ شَهِيدًا ۖ وَلَئِن أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَّكَلِّتُنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ۖ فليُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۖ

they were advised what had done [that] they But if of them a few except they would have done it not your homes

We would (have) given them And then 4:66 strengthen(ing) and stronger for them better surely (it) would have been with [it]

And We would have guided them 4:67 great a reward Ourselves from

Allah has bestowed (His) Favor those whom (will be) with then those and the Messenger Allah obeys And whoever 4:68

and the righteous and the martyrs and the truthful the Prophets of upon them

and sufficient Allah of (is) the Bounty That 4:69 companion(s) (are) those And excellent

your precautions Take believe[d]! who O you 4:70 (as) All-Knower Allah

lags behind (is he) who among you And indeed 4:71 all together advance or (in) groups and advance

I was (that) not [when] [on] me Allah (has) favored Verily he said a disaster befalls you then if

as if he would surely say Allah from bounty befalls you And if 4:72 present with them

with them I had been Oh! I wish any affection and between him between you been (had) not

those who (of) Allah (the) way in So let fight 4:73 great a then I would success have attained

(the) way in fights And whoever for the Hereafter (of) the world the life sell

4:74 a great a reward We will grant him then soon achieves victory or then he is killed (of) Allah

66. And if We had decreed upon them, “Kill yourselves” or “Leave your homes,” they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

67. And then We would have given them from Us a great reward.

68. And We would have guided them to a straight path.

69. And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

70. That is the bounty from Allah, and sufficient is Allah as Knower.

71. O you who have believed, take your precaution and [either] go forth in companies or go forth all together.

72. And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, “Allah has favored me in that I was not present with them.”

73. But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. “Oh, I wish I had been with them so I could have attained a great attainment.”

74. So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.

5

75. And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, “Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?”

76. Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

77. Have you not seen those who were told, “Restrain your hands [from fighting] and establish prayer and give zakah”? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, “Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time.” Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed].”

78. Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, “This is from Allah”; and if evil befalls them, they say, “This is from you.” Say, “All [things] are from Allah.” So what is [the matter] with those people that they can hardly understand any statement?

79. What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
the men among and (for) those who are weak (of) Allah (the) way in you fight (that) not for you And what

وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
[the] town this of take us out Our Lord say those who and the children and the women

الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا
a helper Yourself from for us and appoint a protector Yourself from for us and appoint (are) its people (the) oppressor(s)

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي
in they fight who disbelieve and those (of) Allah (the) way in they fight believe Those who 475

سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
(of) the Shaitaan (the) strategy Indeed (of) the Shaitaan (the) friends So fight (against) (of) the false deities (the) way

كَانَ ضَعِيفًا ۖ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا
and establish your hands Restrain to them (when) it those [tow- you Have 476 weak is
was said] who ards] seen not

الصَّلَاةَ وَءَاتُوا الزَّكَاةَ فَمَا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فُرِقَ مِنْهُمْ
of them a group then the fighting on them was ordained Then when the zakah and give the prayer

يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُتِبَتْ
have You ordained why Our Lord and they said fear more intense or Allah as (they) fear the people [they] fear

عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلًا
(is) little (of) the world Enjoyment Say near a term to You postpone (it for) us Why not [the] fighting upon us

وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ۗ أَيْنَمَا تَكُونُوا
you be Wherever 477 (even as much as) a hair on a date-seed you will be wronged and not fears (Allah) for whoever (is) better and the Hereafter

يُدْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصَبِّهُمُ حَسَنَةٌ
any good befalls them And if lofty towers in you are even if [the] death will overtake you

يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصَبِّهُمُ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ
(is) from This they say any evil befalls them And if Allah from (is) This they say

عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ
(to) understand do they seem not [the] people (with) these So what (is wrong) Allah from (is) All Say you

حَدِيثًا ۗ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ
(the) evil of befalls you and whatever Allah (is) from (the) good of befalls you What (ever) 478 any statement

فَمِنْ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ۗ
479 (as) a Witness Allah and is sufficient (as) a Messenger for the people And We have sent you yourself (is) from

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ

We (have) sent you then not turns away and whoever Allah he obeyed then surely the Messenger obeys (He) who

عَلَيْهِمْ حَفِيظًا ۖ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ

you from they leave Then when (We pledge) obedience And they say 4:80 (as) a guardian over them

بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ

they plan by night what records But Allah you say that which other than of them a group plan by night

فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

(as) a Trustee is Allah And sufficient Allah in and put (your) trust from them So turn (away)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

Allah other than from (of) it had (been) And if (on) the Quran they ponder Then (do) not 4:81

لَوْجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۖ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ

the security of a matter comes to them And when 4:82 much contradiction in it surely they (would) have found

أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ

(having) authority those and to the Messenger to they (had) referred it But if (with) it they spread (the) fear or

مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ

(of) Allah (had) been the bounty And if not among them draw correct conclusion (from) it those who surely would have known it among them

عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

4:83 a few except the Shaitaan surely you (would) have followed and His Mercy on you

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ

the believers And encourage (for) yourself except are you responsible not (of) Allah (the) way in So fight

عَسَى اللَّهُ أَنْ يَكْفِيَ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا

(in) Might (is) Stronger And Allah disbelieved (of) those who (the) might restrain will Allah perhaps

وَأَشَدُّ تَنكِيلًا ۖ مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ

for him will have good an intercession Intercedes Who-ever 4:84 (in) punishment and Stronger

نَصِيبٌ مِمَّا وَنَ مَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ وَكِفْلٌ مِمَّا

of it a portion for him will have evil an intercession Intercedes and whoever of it a share

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا ۖ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا

then greet with a greeting you are greeted And when 4:85 a Keeper thing every on Allah And is

بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

4:86 an Accountant thing every of is Allah Indeed return it or than it with better

680. He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

681. And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.

682. Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.

683. And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.

684. So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.

685. Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper.

686. And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.

5

87. Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

88. What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].

89. They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper.

90. Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] 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 influence of] disbelief, they fall back 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 overtake them. And those - We have made for you against them a clear authorization.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعََنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

about it doubt no (of) Resurrection (the) Day to surely He will gather you Him except god (there is) no Allah

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا * فَمَا لَكُمْ فِي الْمُنَافِقِينَ

the hypocrites (that) conce (is the matter) ring with you So what 4:87 (in) statement Allah than (is) more truthful And who

فَعَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتْرِيدُونَ أَنْ تَهْدُوا مَنْ

whom you guide that Do you wish they earned for what cast them back While Allah (you have become) two parties

أَضَلَّ اللَّهُ وَمَنْ يَضِلَّ اللَّهُ فَلَنْ تَجِدَهُ سَبِيلًا ۗ وَدُّوا لَوْ تَكْفُرُونَ

you disbelieve if They wish 4:88 a way for him will you then (by) Allah is let astray And (by) whoever Allah is let astray

كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ

until allies from them take So (do) not alike and you would be they disbelieved as

يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ

wherever and kill them seize them they turn back But if (of) Allah (the) way in they emigrate

وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا ۗ إِلَّا الَّذِينَ

those who Except 4:89 any helper and not any ally from them take And (do) not you find them

يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ

restraining those who come to you or (is) a treaty and between them between you a group [to] join

صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يَقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ

Allah (had) willed And if their people they fight or they fight you that their hearts

لَسَاطَتَهُمْ عَلَيْكُمْ فَלَقَاتُواكُمْ وَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُواكُمْ

fight against you and (do) not they withdraw from you So if and surely they (would have) fought you over you surely He (would have) given them power

وَأَقْبُوا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۗ

4:90 a way against them for you Allah (has) made then not (the) peace to you and offer

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ

Every time their people and they be secure from they be secure from you that wishing others You will find

مَا رَدُّوا إِلَىٰ الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا

and offer they withdraw from you not So if into it they are plunged the temptation to they are returned that

إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ

wherever and kill them then seize them their hands and they restrain (the) peace to you

تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ۗ

4:91 clear an authority against them for you We made And those you find them

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ

killed And whoever (by) mistake except a believer he kills that for a believer is And not

مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ

(is to be) paid and blood money believing (of) a slave then freeing (by) mistake a believer

إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ

hostile a people from (he) was But if they remit (as) charity that unless his family to

لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ

(he) was And if believing (of) a slave then freeing a believer and he was to you

مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ

to (is to be) paid then blood money (is) a treaty and between them between you a people from

أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ

then fasting find (does) And not whoever believing (of) a slave and freeing his family

شَهْرَيْنِ مُتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ

Allah and is Allah from (seeking) repentance consecutively (for) two months

عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا

intentionally a believer kills And whoever 492 All-Wise All-Knowing

فَجَزَاءُ لَهُ وَجَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ

on him (of) Allah and will fall the wrath in it abiding forever (is) Hell then his recompense

وَلَعَنَهُ وَأَعَدَّ لَهُ وَعَذَابًا عَظِيمًا ﴿٩٣﴾ يَا أَيُّهَا الَّذِينَ

who O you 493 great a punishment for him and He has prepared and He (will) curse him

ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا

say and (do) not then investigate (of) Allah (the) way in you go forth When believe[d]

لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ

seeking a believer You are not (a greeting of) peace to you offers to (the one) who

عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ

abundant (are) booties Allah for with (of) the world (of) the life transitory gains

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ بَلَّغَ اللَّهُ عَلَيْكُمْ

upon you Allah then conferred favor before from you were Like that

فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

494 All-Aware you do of what is Allah Indeed so investigate

92. And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.

93. But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.

94. O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.

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95. Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward -

96. Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.

97. Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

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

99. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

100. And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

101. And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ

and the ones who sit (are) equal Not the ones who strive [the] disabled (who other than the believers among the ones who sit (are) equal Not

فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ

with their wealth the ones who strive (has) Allah Preferred and their lives with their wealth (of) Allah (the) way in

وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ

(has) Allah preferred the best (has) Allah promised (And) (to) all (in) rank the ones who sit to and their lives

الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ٩٥ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً

and forgiveness from Him Ranks 4:95 great (with) a reward the ones who sit over the ones who strive

وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ٩٦ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ

the Angels take them (in death) those whom Indeed 4:96 Most Merciful Off-Forgiving Allah And is and mercy

ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

the earth in oppressed We They were you (in what) they say themselves they (were) (while) they (were) wronging

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ

(will have) their abode Then those in it so that you (could) emigrate spacious (enough) (of) Allah (the) earth was Not They said

جَهَنَّمَ وَسَاءَتْ مَصِيرًا ٩٧ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ

the men among the oppressed Except 4:97 destination and it is an evil (in) Hell

وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ٩٨

4:98 (to) a way they are directed and not plan are able to (who) not and the children and the women

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا * وَمَنْ

And whoever 4:99 Off-Forgiving/Pardoning Allah and is (on) them pardon will Allah may be Then those

يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَٰغَمَا كَثِيرًا وَاسِعَةً وَمَنْ

And whoever and abundance many place(s) of refuge the earth in will find (of) Allah (the) way in emigrates

يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ

then certainly (the) death overtakes him then and His Messenger Allah to (as) an emigrant his home from leaves

وَقَعَ أَجْرُهُ وَعَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ١٠٠ وَإِذَا ضَرَبْتُمْ فِي

in you travel And when 4:100 Most Merciful Off-Forgiving Allah And is Allah on his (became) reward incumbent

الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ

you fear if the prayer (of) you shorten that (is) any blame upon you then not the earth

أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنْ الْكٰفِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ١٠١

4:101 open an enemy for you are the disbelievers Indeed disbelieved those who (may) harm you that

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ

a group then let stand the prayer for them and you lead among them you are And when

مِّنْهُمْ مَّعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا

then let them be they have prostrated Then when their arms and let them take with you of them

مِنْ وَرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا

and let them pray prayed (which has) not other a group and let come (forward) behind you from

مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ

those who Wished and their arms their precautions and let them take with you

كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ

so (that) they (can) assault and your baggage your arms [about] you neglect if disbelieved

عَلَيْكُمْ مِّمْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ

with you was if upon you blame (But there is) no single (in) an attack [upon] you

أَذَىٰ مِنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ

your arms you lay down that sick you are or rain (because) any trouble of

وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا

4:102 humiliating punishment a for the disbelievers has prepared Allah Indeed your precautions but take

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ

and (lying) on and sitting standing Allah then remember the prayer you (have) finished Then when

جُنُوبِكُمْ فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ

the prayer Indeed the (regular) prayer then establish you are secure But when your sides

كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۖ وَلَا تَهِنُوا فِي

in be weak And (do) not 4:103 (at) fixed times prescribed the believers on is

تَأْتِيهِمُ الْقَوْمُ ۖ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا

like what are (also) suffering then indeed, they suffering you are If (of) the people pursuit

تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ

Allah And is they hope not what Allah from while you (have) hope you are suffering

عَلِيمًا حَكِيمًا ۖ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ

so that you may judge with the truth the Book to you We (have) sent down Indeed 4:104 All-Wise All-Knowing

بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

4:105 a pleader for the deceitful be (And do) not Allah has shown you with what the people between

بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

4:105 a pleader for the deceitful be (And do) not Allah has shown you with what the people between

102. And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

103. And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

104. And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.

105. Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.

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106. And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.

107. And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.

108. They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.

109. Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?

110. And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

111. And whoever commits a sin only earns it against himself. And Allah is ever Knowing and Wise.

112. But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

113. And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تُجَادِلْ

argue (do) not 4:106 Most Merciful Off-Forgiving is Allah Indeed (of) Allah And seek forgiveness

عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ

is (the one) who love (does) not Allah Indeed themselves deceive those who for

خَوَانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ

(can) they hide but not the people from They seek to hide 4:107 (and) sinful treacherous

مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ

the word of (does) he approve not what they plot by night when (is) with them and He Allah from

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَآأَنْتُمْ هَآؤَآءِ

those who Here you are 4:108 All-Encompassing they do of what Allah And is

جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ

for them (with) Allah will argue but who (of) the world the life in for them [you] argue

يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ

does And whoever 4:109 (their) defender [over them] will be who or (of) [the] Resurrection (on) the Day

سُوءًا أَوْ يَطْلِمَ نَفْسَهُ وَثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا

Off-Forgiving Allah he will find (of) Allah seeks forgiveness then his soul wrongs or evil

رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ وَعَلَى نَفْسِهِ

his soul against he earns it then only sin earns And whoever 4:110 Most Merciful

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَنْ يَكْسِبْ خَطِيئَةً

a fault earns And whoever 4:111 All-Wise All-Knowing Allah And is

أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا

manifest and a sin (with) a slander he (has) burdened (himself) then surely (on) an innocent it throws then a sin or

﴿١١٢﴾ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ وَلَهَمَّتْ طَائِفَةٌ مِّنْهُمْ

of them a group surely (had) resolved and His Mercy upon you (of) Allah (for) the Grace And if not 4:112

أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ

they will harm you and not themselves except they mislead But not mislead you to

مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ

and taught you and [the] Wisdom the Book to you Allah And has sent down anything in

مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

4:113 great upon you (of) Allah (the) Grace And is know you did not what

* لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ

charity orders (he) except their secret talk of much in good (There is) no

أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ

that does And who the people between conciliation or kindness or

أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَنْ

And whoever 4:114 great a reward We will give him then soon (of) Allah pleasure seeking

يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ

other than and he follows (of) the guidance to him (has) become clear what after from the Messenger opposes

سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ

and evil it is (in) Hell and We will burn him he (has) turned what We will turn him (of) the believers (the) way

مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ

other than [what] but He forgives with Him partners be associated that forgive does not Allah Indeed 4:115 (as) a destination

ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا

straying he lost (the) way then surely with Allah associates partners And whoever He wills for whom that

بَعِيدًا ﴿١١٦﴾ إِنْ يَدْعُونَ مِنْ دُونِهِ ۖ إِلَّا إِنثًا وَإِنْ يَدْعُونَ

they invoke and not female (deities) but besides Him from they invoke Not 4:116 far away

إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا تَخْذَنْ مِنْ

from I will surely take and he said by Allah He was cursed 4:117 rebellious Shaitaan except

عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا أُضِلُّهُمْ وَلَا أُمْنِيهِمْ

and surely arouse desires in them And I will surely mislead them 4:118 appointed a portion your slaves

وَلَا أُمِرْتُمْ فَلَئِنَّ كُنَّ عِزًّا أَلْفَاظًا وَلَا تَكْفُرُونَ

and surely I will order them (of) the cattle (the) ears so they will surely cut off and surely I will order them

فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن

from (as) a friend the Shaitaan takes And whoever (of) Allah (the) creation so they will surely change

دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾ يَعِدُهُمْ

He promises them 4:119 manifest a loss he (has) lost then surely Allah besides

وَيُمْنِيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ

Those 4:120 deception except the Shaitaan promises them and not and arouses desires in them

مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخْرِجًا ﴿١٢١﴾

4:121 any escape from it they will find and not (is) Hell their abode

114. No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to 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 give him what he has taken and drive him into Hell, and evil it is as a destination.

116. Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.

117. They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.

118. Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.

119. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.

120. Satan promises them and arouses desire in them. But Satan does not promise them except delusion.

121. The refuge of those will be Hell, and they will not find from it an escape.

5

122. But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.

123. Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.

124. And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

125. And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as an intimate friend.

126. And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing.

127. And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
(in) Gardens We will admit them [the] righteous deeds and do believe[d] And those who

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ
(of) Allah ^A Promise forever in it will abide the rivers underneath it from flow

حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾ لَيْسَ بِأَمَانِيِّكُمْ
by your desire Not 4:122 (in) statement Allah than (is) truer and who (in) truth

وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ
for it will be recompensed evil does Whoever (of) the Book (of) the People (by) the desire and not

وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ
And whoever 4:123 any helper and not any protector Allah besides from for him he will find and not

يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
(is) a believer and he female or (the) male from [the] righteous deeds [of] does

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ
And who 4:124 (even as much as) the speck on a date-seed they will be wronged and not Paradise will enter then those

أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
and follows (is) a good-doer and he to Allah his face submits than (one) who (in) religion (is) better

مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ
And for Allah 4:125 (as) a friend Ibrahim (by) Allah And was taken (the) upright (of) Ibrahim (the) religion

مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
thing of every Allah and is the earth (is) in and what the heavens (is) (is) in what

مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلْ اللَّهُ يُفْتِيكُمْ
gives you the ruling Allah Say the women conce rning And they seek your ruling 4:126 All-Encompassing

فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَىٰ النِّسَاءِ
[the] girls orphans conce rning the Book in to you is recited and what about them

الَّتِي لَا تَوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
marry them to and you desire for them is ordained what (do) you give them not (to) whom

وَالْمُسْتَضْعَفِينَ مِنَ الْوَالِدِينَ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ
with justice for orphans stand and to the children of and the ones who are weak

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾
4:127 All-Knowing about it is Allah then indeed good of you do And whatever

وَإِن أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
sin then (there is) no desertion or ill-conduct her husband from fears a woman And if

عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ
(is) best and [the] reconciliation a reconciliation between themselves they make terms of peace that on both of them

وَأَحْضَرْتَ الْأَنْفُسَ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
Allah then indeed and fear (Allah) you do good But if (by) greed the souls And are swayed

كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا
deal justly to will you be able And never 4:128 All-Aware you do of what is

بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا
and leave her (the other) the inclination (with) all incline but (do) not you desired even if [the] women between

كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
is Allah then indeed and fear (Allah) you reconcile And if like the suspended one

غَفُورًا رَحِيمًا ﴿١٢٩﴾ وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ
His abundance from each (of them) (by) Allah will be enriched they separate And if 4:129 Most Merciful Oft-Forgiving

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ
the heavens (is) in what ever And for Allah 4:130 All-Wise All-Encompassing Allah and is

وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
from the Book were given those who We have instructed And surely the earth (is) in and whatever

قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
for Allah then indeed you disbelieve But if Allah you fear that and yourselves before you

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا
Praiseworthy Free of need Allah And is the earth (is) in and whatever the heavens (is) in what ever

﴿١٣١﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا
(as) a Disposer of affairs Allah And is sufficient the earth (is) in and what ever the heavens (is) in what ever And for Allah 4:131

﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ
And is others and bring people O He can take you away He wills If 4:132

اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
Allah then with (of) the world reward desires [is] Whoever 4:133 All-Powerful that over Allah

ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾
4:134 All-Seeing All-Hearing Allah And is and the Hereafter (of) the world (is) the reward

128. And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

129. And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.

130. But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.

131. And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

132. And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

133. If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allah competent to do that.

134. Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing.

135. O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

136. O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

137. Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way.

138. Give tidings to the hypocrites that there is for them a painful punishment -

139. Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.

140. And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together -

﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدُوا وَإِن تَلَوْا أَوْ تَعْرَضُوا فَأَنبَأِ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ ءَ وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ وَلَا يَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلّٰهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَن إِذَا سَمِعْتُمْ ءَايَاتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ءَ إِنَّكُمْ إِذًا مِّثْلَهُمْ قُلْ إِنَّ اللّٰهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

even if to Allah (as) witnesses of justice custodians Be believe[d]! who O you
poor or rich he be if and the relatives the parents or yourselves (it is) against
you distort And if you deviate lest the desire follow So (do) to both of them (is) nearer for Allah
O you 4:135 All-Aware you do of what is Allah then indeed refrain or
He revealed which and the Book and His Messenger in Allah Believe believe[d] who
disbelieves And whoever before from He revealed which and the Book His Messenger upon
he (has) lost then surely the Last and the Day and His Messengers and His Books and His Angels in Allah
then (again) believed then disbelieved then believed those who Indeed 4:136 far away straying
will guide them and not (for) them forgive Allah will not (in) disbelief increased then disbelieved
Those who 4:138 painful (is) a punishment for them that (to) the hypocrites Give tidings 4:137 (to) a (right) way
Do they seek the believers instead of (from) (as) allies the disbelievers take
in to you He has revealed And surely 4:139 all (is) for Allah the honor But indeed the honor with them
then do not at [it] and ridiculed [it] being rejected (of) Allah (the) Verses you hear when that the Book
(would be) like them then indeed you other than that a conversation in they engage until with them sit
4:140 all together Hell in and the disbelievers the hypocrites will gather Allah Indeed

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا

they say Allah from a victory for you was Then if for you are waiting Those who

أَلَمْ تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا

they said a chance for the disbelievers (there) was But if with you we Were not

أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ

will judge And Allah the believers from and we protected you over you we have advantage Did not

بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ

the believers over for the disbelievers Allah will make and never (of) the Resurrection (on the) Day between you

سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا

And when who deceives them and (it is) He Allah (seek to) deceive the hypocrites Indeed 4:141 a way

قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ

they remember and not (to) the people showing off lazily they stand the prayer for they stand

اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى

to and not these to not that between Wavering 4:142 a little except Allah

هَؤُلَاءِ وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ سَبِيلًا ﴿١٤٣﴾ يَا أَيُّهَا الَّذِينَ

who O you 4:143 a way for him you will find then never (by) Allah has been lead astray And whoever those

ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ

the believers instead of from (as) allies the disbelievers take (Do) not believe[d]

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٤٤﴾ إِنَّ

Indeed 4:144 clear an evidence against you for Allah you make that Do you wish

الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

any helper for them you will find and never the Fire of the lowest the depths (will be) in the hypocrites

﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْحَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا

and are sincere to Allah and hold fast and correct (themselves) repent those who Except 4:145

دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ

(by) Allah will be given And soon the believers with then those (will be) for Allah (in) their religion

الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

by punishing you Allah would do What 4:146 great a reward the believers

إِنْ شَكَرْتُمْ وَعَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

4:147 All-Knowing All-Appreciative Allah And is and you believe you are grateful if

141. Those who wait [and watch] you. Then if you gain a victory from Allah, they say, “Were we not with you?” But if the disbelievers have a success, they say [to them], “Did we not gain the advantage over you, but we protected you from the believers?” Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

142. Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,

143. Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.

144. O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?

145. Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -

146. Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.

147. What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.