wish that you (believers) should deviate tremendously away (from the Right Path).

28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.\(^1\)

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.

31. If you avoid the great sins\(^2\) which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have

\(^{1}\) (V.4:29) What is said about committing suicide.

Narrated Thâbit bin Ad-Dahhak: \(\text{صلى الله عليه وسلم} \) \(\text{رسي الله عنه} \) The Prophet \(\text{صلى الله عليه وسلم} \) said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

Narrated Jundub: The Prophet \(\text{صلى الله عليه وسلم} \) said, "A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (Sahih Al-Bukhâri, Vol. 2, Hadith No. 445).

Narrated Abu Hurairah: \(\text{صلى الله عليه وسلم} \) \(\text{رسي الله عنه} \) The Prophet \(\text{صلى الله عليه وسلم} \) said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire, and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (Sahih Al-Bukhâri, Vol. 2, Hadith No. 446).

\(^{2}\) (V.4:31) Narrated Abu Hurairah: \(\text{صلى الله عليه وسلم} \) \(\text{رسي الله عنه} \) The Prophet \(\text{صلى الله عليه وسلم} \) said: "Avoid the seven great destructive sins." They (the people) asked, "O Allâh's Messenger! What are they?" He said, "(1) To join partners in worship with Allâh, (2) to practise sorcery; (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law); (4) to eat up Ribât* (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 840).

* (see the Glossary Appendix I)
33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasitiyyah - will) [1]. Truly, Allâh is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband’s absence what Allâh orders them to guard (e.g. their chastity, their husband’s property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her’s; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.

36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.

Verily, Allah does not like such as are proud and boastful.

37. Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.¹¹

38. And (also) those who spend of their substance to be seen of men, and believe not in Allah and the Last Day [they are the friends of Shaitân (Satan)], and whoever takes Shaitân (Satan) as an intimate; then what a dreadful intimate he has!

39. And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance? And Allah is Ever All-Knower of them.

40. Surely! Allah wrongs not even of the weight of an atom,² but if


² (V. 4:40)

a) Narrated Abu Sa’id Al-Khudrî رضي الله عنه: During the lifetime of the Prophet ﷺ some people said, “O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?” The Prophet ﷺ said: “Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?” They replied, “No.” He said, “Do you have any difficulty in seeing the moon on a fullmoon night when it is bright and there is no cloud in the sky?” They replied, “No.” The Prophet ﷺ said, “(Similarly) you will have no difficulty in seeing Allah (عز وجل) on the Day of Resurrection, as you have no difficulty in seeing either of them.” On the Day of Resurrection, a call-maker will announce, “Let every nation follow that which they used to worship.” Then none of those who used to worship anything other than Allah like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, “Who did you use to worship?” They will say, “We used to worship ‘Uzair (Ezra), the son of Allah.” It will be said to them, “You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?” They will say, “O our Lord! We are thirsty, so give us something to drink.” They will be directed and addressed thus, “Will you drink” whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, “Who did you use to worship?” They will say, “We used to worship ‘Isâ (Jesus), the son of Allah.” It will be said to them, “You are liars, for Allah has never taken anyone as a wife or a son.” Then it will be said to them, “What do
there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?

42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.[1]

43. O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).[2] Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

44. Have you not seen those who were given a portion of the Book (the Jews),

you want now?” They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone; the real Lord of the ‘Alamîn (mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allâh, [the Lord of the ‘Alamîn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, “What are you waiting for? Every nation has followed what it used to worship.” They will reply, “We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.” Allâh will say, “I am your Lord.” They will say twice or thrice, “We do not worship anything besides Allâh.” (Sahih Al-Bukhârî, Vol. 6, Hadîth No. 105).

b) See the footnote of (V. 68:42)


[2] (V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called Tayammum.
purchasing the wrong path, and wish that you should go astray from the Right Path.

45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a Wali (Protector), and Allâh is Sufficient as a Helper.

46. Among those who are Jews, there are some who displace words from (their) right places and say: “We hear your word (O Muhammad ﷺ and dis obey,” and “Hear and let you (O Muhammad ﷺ hear nothing.” And Râ‘înâ with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: “We hear and obey”, and “Do make us understand,” it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. [2] And the Commandment of Allâh is always executed.

48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. [4]

---

[1] (V.4:46) Râ‘înâ: means in Arabic “Be careful, listen to us, and we listen to you”, whereas in Hebrew, it means an insult.

[2] (V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allâh’s Messenger Muhammad ﷺ and in his Message of Islâm Monotheism and in this Qur’ân.

[3] (V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

[4] (V.4:48) Narrated Anas ﷺ: The Prophet ﷺ said, “Allâh will say to that person of the (Hell) Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this
49. Have you not seen those (Jews and Christians)\(^1\) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone.

50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture? They believe in \textit{Jibt} and \textit{Tâghût}\(^2\) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,

53. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.

54. Or do they envy men (Muhammad and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and \textit{Al-Hikmah} (As-Sunnah — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

55. Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him.

---

\(^1\) (V.4:49) See Tafsir Ibn Kathîr.

\(^2\) (V.4:51) The words "\textit{Jibt} and \textit{Tâghût}" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints or any human being. [Please see Tafsir Ibn Kathîr and the footnote of (V.2:256)].
56. Surely! Those who disbelieved in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise.

57. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwājūn Mutahharatūn[2] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)[3].

58. Verily! Allāh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.

59. O you who believe! Obey Allāh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger ( صلى الله عليه وسلم), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

60. Have you not seen those (hypocrites) who claim that they believe in that which has been

[2] (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see Tafsir Ibn Kathir, Vol. I, Page 63 and also see footnote of (V.29:64).
[3] (V.4:57) Narrated Anas bin Mālik: The Prophet صلى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (Sahih Al-Bukhārī, Vol. 4, Hadith No.474).
sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tāghūt\[^1\] (false judges) while they have been ordered to reject them. But Shaitān (Satan) wishes to lead them far astray.\[^2\]

61. And when it is said to them: “Come to what Allāh has sent down and to the Messenger (Muhammad ﷺ),” you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, “We meant no more than goodwill and conciliation!”

63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their innerness.

64. We sent no Messenger, but to be obeyed by Allāh’s Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allāh’s Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between [\[^1\] (V.4:60) Tāghūt : See the footnote of (V.2:256)]

[\[^2\] (V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad ﷺ) for judgement — For details, see Tafsir At-Tabari.]
them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

66. And if We had ordered them (saying), “Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,” very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

68. And indeed We should have guided them to the Straight Way.

69. And whoso obey Allah and the Messenger (Muhammad ﷺ, صلى الله عليه وسلم), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!

70. Such is the Bounty from Allah, and Allah is Sufficient as All-Knower.

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

72. There is certainly among you he who would linger behind (from fighting in Allah’s Cause). If a misfortune befalls you, he says, “Indeed Allah has favoured me in that I was not present among them.”

73. But if a bounty (victory and booty) comes to you from Allah, he would surely say — as if there had never been ties of affection between you and him — “Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).”
74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whose fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of Tâghût (Satan).[1] So fight you against the friends of Shaitân (Satan): Ever feeble indeed is the plot of Shaitân (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salât (Iqâmat-as-Salât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scalish thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلی الله علیه وسلم)." Say: "All things are from Allâh," so what is

[1] (V.4:76) See the footnote of (V.2:256).
wrong with these people that they fail to understand any word?

79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلی الله علیه و سلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.[1]

80. He who obeys the Messenger (Muhammad صلی الله علیه و سلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلی الله علیه و سلم) as a watcher over them.[2]

81. They say: “We are obedient,” but when they leave you (Muhammad صلی الله علیه و سلم), a section of them spend all night in planning other than what you say. But Allâh records their nightly plots. So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.

82. Do they not then consider the Qur’ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the

---

[1] (V.4:79) See the footnote (A) of the (V.2:252).
[2] (V. 4:80)

(A) Narrated Abu Hurairah: ابوبكر صديق الله said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (Sahih Al-Bukhâri, Vol. 9, Hadith No. 251).

(B) Narrated Abu Hurairah: ابوبكر صديق الله said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh’s Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahih Al-Bukhâri, Vol. 9, Hadith No. 384).
Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you.

84. Then fight (O Muhammad ﷺ in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things.\(^{[1]}\)

87. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

\(^{[1]}\) (V.4:86) How the Salâm (greeting) began.

Narrated Abu Hurairah ﷺ: The Prophet ﷺ said, “Allâh created Adam in His Image,” sixty cubits (about 30 metres) in height. When He created him, He said (to him), “Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.” Adam (went and) said, “As-Salâmu ‘Alaikum (peace be upon you).” They replied, “As-Salâmu ‘Alaikum wa Rahmatullah (Peace and Allâh’s Mercy be on you).” So they increased ‘wa Rahmatullah.’ The Prophet ﷺ added, “So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam’s (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time.” (Sahih Al-Bukhârî, Vol. 8, Hadîth No. 246).

**His Image** means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allâh, only the names are the same, e.g., Allâh has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allâh says in the Qur’ân: “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (V.42:11), Allâh does not eat or sleep, while Adam used to eat and sleep [for details see Fath Al-Bârî, Vol. 6, Page 108.9 and Vol.13,Page 238.9].
88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).

89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased’s family unless they
93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.  

94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Isâlam): “You are not a believer”; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Isâlam), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and

---

[1] (V.4:93):

A) Narrated Ibn ‘Umar رضي الله عنهم: Allâh’s Messenger صلى الله عليه وسلم said, “A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.”  
(Sahih Al-Bukhârî, Vol.9, Hadith No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).
fight, above those who sit (at home) by a huge reward.

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, Most Merciful.

97. Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination!

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salāt (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them,

\[\text{[1]} \ (V.4:97) \text{ See the footnote of the (V.3:149).} \]
and lead them in As-Salāt (the prayer), let one party of them stand up [in Salāt (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.\(^{[1]}\)

103. When you have finished As-Salāt (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salāt (Iqamat-as-Salāt). Verily, As-Salāt (the prayer) is enjoined on the believers at fixed hours.

104. And don’t be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad ﷺ the Book (this Qur’ān) in truth that you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allāh,\(^{[2]}\) certainly, Allāh is Ever Oft-Forgiving, Most Merciful.

---

\(^{[1]}\) (V.4:102) See the footnote of (V.2:239).

\(^{[2]}\) (V.4:106) The Prophet’s ﷺ seeking of Allāh’s Forgiveness by daytime and at night.
107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.

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

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah — legal ways), and taught you that which you knew not. And Ever Great

Narrated Abu Hurairah رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying: "By Allâh! I seek Allâh's Forgiveness and turn to Him in repentance for more than seventy times a day." (Sahih Al-Bukhâri', Vol.8, Hadith No.319).
is the Grace of Allāh unto you (O Muhammad صلى الله عليه وسلم).

114. There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allāh’s Cause), or Ma’ruf (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!

116. Verily! Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.

117. They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shaitān (Satan), a persistent rebel!

118. “Allāh cursed him. And he [Shaitān (Satan)] said: ‘I will take an appointed portion of your slaves.

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh.’ And whoever takes Shaitān (Satan) as a Wali (protector or helper) instead of Allāh, has surely suffered a manifest loss.

[1] (V. 4:115) See the footnote of (V.3:85).
120. He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân’s (Satân) promises are nothing but deceptions.

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh’s Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.

125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh’s religion of Islâmic Monotheism); and he is a Muhsin (a good-doer — See V.2:112). And follows the religion of Ibrâhîmîn (Abraham) Hanîfa (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a Khalîl (an intimate friend)!

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.

[n] (V.4:125) See the footnote of (V. 2:135), the narration of Zaid bin 'Amr bin Nufail.
127. They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is Ever All-Aware of it.

128. And if a woman fears cruelty or desertion on her husband’s part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do.

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh by keeping away from all that is wrong, then Allāh is Ever Oft-Forgiving, Most Merciful.

130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His Bounty. And Allāh is Ever All-Sufficient for His creatures’ need, All-Wise.

131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him. But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.
132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.

133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.

134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-See.

135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.\(^{[1]}\)

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief;\(^{[2]}\)

\(^{[1]}\) (V.4:135) Narrated Anas ﷺ: The Prophet ﷺ was asked about the great sins. He said, “They are:

a) To join others in worship with Allâh.

b) To be undutiful to one's parents.

c) To kill a person (which Allâh has forbidden to be killed i.e.to commit the crime of murdering).

d) And to give a false witness.”

(Sahih Al-Bukhâri, Vol. 3, Hadith No. 821).
Allâh will not forgive them, nor guide them on the (Right) Way.

138. Give to the hypocrites the tidings that there is for them a painful torment.\(^1\)

139. Those who take disbelievers for Auliya’ (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur’ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: “Were we not with you?” But if the disbelievers gain a success, they say (to them): “Did we not gain mastery over you and did we not protect you from the believers?” Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.\(^2\) And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

---
\(^1\) (V.4:138) See “Hypocrisy” — Appendix 2.
\(^2\) (V.4:142) See (V.57:12-15).
143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm).

144. O you who believe! Take not for Auliyâ’ (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?

145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.\(^1\)

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh’s sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

\(^1\) (V.4:145):

a)Narrated ‘Abdullâh bin ‘Amr رضي الله عنه: The Prophet ﷺ said: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:
1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” (Sahih Al-Bukhârî, Vol. 1, Hadith No. 33).

b) See the footnote of (V.9:54).

c)Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face.” (Sahih Al-Bukhârî, Vol. 8, Hadith No. 84).
148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,... verily, Allâh is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between.

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsâ (Moses) for even greater than that, when they said: “Show us Allâh in public,” but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: “Enter the gate prostrating (or bowing) with humility;” and We commanded them: “Transgress not (by doing
worldly works) on the Sabbath (Saturday).” And We took from them a firm covenant.

155. Because of their breaking the covenant, and of their rejecting the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: “Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)” — nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), “We killed Messiah ‘Īsā (Jesus), son of Maryam (Mary), the Messenger of Allāh,” — but they killed him not, nor crucified him, but the resemblance of ‘Īsā (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. ‘Īsā (Jesus), son of Maryam (Mary)]

158. But Allāh raised him (‘Īsā (Jesus)) up (with his body and soul) unto Himself (and he is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him (‘Īsā (Jesus), son of Maryam

\[\text{[V. 4:154] Narrated Abu Hurairah: Allāh’s Messenger said, “It was said to Banī Israel, ‘Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: ‘Repentance’, but they changed the word and entered the town crawling on their buttocks and said: ‘A wheat grain in the hair’. ” (Sahih Al-Bukhārī, Vol. 4, Hadith No. 615).}

\[\text{They said so just to ridicule Allāh’s Order as they were disobedient to Him. So Allāh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See Tafsir At-Tabari).}\]