

Surah 4. an-Nisa, Medina 92

The Quran's Text & Yusuf Ali's Translation:

...إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

4: 105. We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by God:

وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ...

so be not (used) as an advocate by those who betray their trust.

Transliteration *Inna_ anzalna_ ilaikal kita_ba bilhaqqi litahkuma bainan na_si bima_ ara_kalla_h(u), walaa_ takullilkha_'inina khasima_(w),*

[Ali's comments: 621. The Commentators explain this passage with reference to the case of Taima ibn Ubairaq, who was nominally a Muslim but really a Hypocrite, and given to all sorts of wicked deeds. He was suspected of having stolen a set of armour, and when the trial was hot, he planted the stolen property into the house of a Jew, where it was found. The Jew denied the charge and accused Taima, but the sympathies of the Muslim community were with Taima on account of his nominal profession of Islam. The case was brought to the Prophet, who acquitted the Jew according to the strict principle of justice, as "guided by Allah." Attempts were made to prejudice him and deceive him into using his authority to favour Taima. When Taima realized that his punishment was imminent he fled and turned apostate. (R). The general lesson is that the

righteous man is faced with all sorts of subtle wiles; the wicked will try to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice. He should be careful and cautious, and seek the help of Allah for protection against deception and for firmness in dealing the strictest justice without fear or favour. To do otherwise is to betray a sacred trust; the trustee must defeat all attempts made to mislead him.]

﴿وَاسْتَغْفِرِ اللّٰهَ إِنَّ اللّٰهَ كَانَ غَفُورًا رَّحِيمًا﴾ ١٠٦ up

4: 106. But seek the forgiveness of God; for God is Oft-Forgiving, Most Merciful.

Transliteration Wastagfirilla_h(a), innalla_ha ka_na gafu_rarrahma_(n).

Muhammd Asad's Translation

4: 105

Behold, We have bestowed upon thee from on high this divine writ, **setting forth the truth, so that you may judge between people in accordance with what God has taught you** [note 133]. Hence, do not contend with those who are false to their trust,

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but pray to God to forgive [them] [note 134]: behold, God is indeed much-forgiving, a dispenser of grace

[Asad's comments: 133 The "you" in this and the following two verses -refers, on the face of it, to the Prophet; by implication, however, it is addressed to everyone who has accepted the guidance of the Quran: this is evident from the plural "you" in verse 109.....

134 – This obviously refers to the hypocrites as well as to the half-hearted followers of the Quran spoken of earlier in this surah:.....]

Muhammad Pickthall's Translation

4:105

Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;

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And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.