

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell forever, an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the pious believers of Islamic Monotheism).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

Sûrat An-Nisâ' (The Women) IV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)^[1]. Surely, Allâh is Ever an All- Watcher over you.

2. And give to the orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.^[2]

3. And if you fear that you shall not be able to deal

^[1] (V.4:1) See the footnote of (V.2:27).

^[2] (V.4:2). See the footnote of (V.3:130).

justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

5. And give not to the foolish your property which Allâh has made a means of support for you,^[1] but feed and clothe them therewith, and speak to them words of kindness and justice.

6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.

8. And when the relatives and the orphans and *Al-Masâkîn* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

^[1] (V.4:5) Narrated Al-Mughîrah bin Shu‘bah رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. *Zakât*, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiting or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking). (*Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 591).

10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.^[1]

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both.^[2] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.

17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e. afterwards); it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr*^[3] you have given them, unless they commit open *Fahishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

^[1] (V.4:15) The provision of this Verse has been abrogated by the Verse of *Sûrat An-Nûr* (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

^[2] See (V.24:2).

^[3] (V.4:19) *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

* 24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliyâ'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that

for free (unmarried) women.^[1] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.

27. Allâh wishes to accept your repentance, but those who follow their lusts, 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 women).

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.^[2]

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^[3] which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

^[1] (V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

^[2] (V.4:29) What is said about committing suicide.

a) Narrated Thâbit bin Ad-Dahhak رضى الله عنه : The Prophet 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."

b) Narrated Jundub: The Prophet 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." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 445).

c) Narrated Abu Hurairah رضى الله عنه : The Prophet 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." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.446).

^[3] (V.4:31) Narrated Abu Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said: "Avoid the seven great destructive sins." They (the people) asked, "O Allâh's

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

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 *Wasiyyah* - wills)^[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 obey you, 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 hers; 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-Masâkîn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet),

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 *Ribâ** (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." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 840).

* (see the Glossary, Appendix I)

^[1] (V.4:33) See for details *Hadîth* No. 489, Vol.3, *Sahîh Al-Bukhârî*.

and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.^[1]

38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh 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 Allâh and in the Last Day, and they spend out of what Allâh has provided them? And Allâh is Ever All-Knower of them.

40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant),^[2] but if there is any good (done), He doubles it,

^[1] (V.4:37) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.522).

^[2] (V. 4:40): A) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: During the lifetime of the Prophet صلى الله عليه وسلم some people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه وسلم 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 صلى الله عليه وسلم said, "(Similarly) you will have no difficulty in seeing Allâh (عز و جل) 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 Allâh like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, 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 Allâh." It will be said to them, "You are liars, for Allâh 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 'îsâ (Jesus), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son." Then it will be said to

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) while you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janâba*, (i.e. in a state of sexual impurity and have not yet taken a bath) except while travelling on the way (through a mosque), till you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Ghâ'it* (toilet), 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), 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

them, "What do 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 'Âlamîn (mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allâh, [the Lord of the 'Âlamîn (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." (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 105).

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

^[1] (V.4:42) See footnote of (V. 3:85).

^[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*.

Sufficient as a *Walî* (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 صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And *Râ'inâ*^[1] 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 صلى الله عليه وسلم) 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.^[3]

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]

49. Have you not seen those (Jews and Christians)^[5] who claim sanctity for themselves? Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to

^[1] (V.4:46) *Râ'inâ*: 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 صلى الله عليه وسلم and in his Message of Islâmic 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 رضى الله عنه: The Prophet صلى الله عليه وسلم 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 Fire)?' He will say, 'Yes'. Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e. not to worship others besides Me), but you insisted on worshipping others besides Me.' " (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 551).

^[5] (V.4:49) See *Tafsîr Ibn Kathîr*.

the extent of a scallish 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 *Jibt* and *Tâghût*^[1] 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 صلى الله عليه وسلم 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 *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, صلى الله عليه وسلم); and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them)^[2].

56. Surely! Those who disbelieved in Our *Ayât* (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, Allâh is Ever Most Powerful, All-Wise.

57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun*^[3]

^[1] (V.4:51) The words "*Jibt* and *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 *Tafsîr Ibn Kathîr* and the footnote of (V.2:256)].

^[2] (V.4:55). see the footnote of (V.3:85).

^[3] (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsîr Ibn Kathîr*, Vol. I, Page 63 and also see the footnote of (V.29:64).

(purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)^[1].

58. Verily, Allâh 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 (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.

59. O you who believe! Obey Allâh 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 Allâh and His Messenger (صلى الله عليه وسلم) if you believe in Allâh 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 sent down to you, and that which was sent down before you? They wish to go for judgement (in their disputes) to the *Tâghût*^[2] (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.^[3]

61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.

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

63. They (hypocrites) are those of whom Allâh 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

^[1] (V.4:57) Narrated Anas bin Mâlik عنه رضي الله عنه: 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." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No.474).

^[2] (V.4:60) *Tâghût* : See the footnote of (V.2:256)

^[3] (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 صلى الله عليه وسلم) for judgement — For details, see *Tafsîr At-Tabarî*.

believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.

64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger (صلى الله عليه وسلم) had begged forgiveness for them: indeed, they would have found Allâh 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 صلى الله عليه وسلم) judge in all disputes between 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 a Straight Way.

69. And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh 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 رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are!

70. Such is the Bounty from Allâh, and Allâh 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 Allâh's Cause). If a misfortune befalls you, he says, "Indeed, Allâh has favoured me in that I was not present among them."

73. But if a bounty (victory and booty) comes to you from Allâh, 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 whoso 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).¹¹¹ 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 scallid 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 صلى الله عليه وسلم).” Say: “All things are from Allâh,” so what is wrong with these people that they fail to understand any word?

79. Whatever of good reaches you, is from Allâh, but

¹¹¹ (V.4:76) See the footnote of (V.2:256).

whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.^[1]

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

81. They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه وسلم), 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 (صلى الله عليه وسلم) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), except a few of you.

84. Then fight (O Muhammad صلى الله عليه وسلم) 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

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

^[2] (V. 4:80) (A) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم 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." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 251).

(B) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم 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)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 384).

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?

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

[1] (V.4:86) How the *Salâm* (greeting) began.

Narrated Abu Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم 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 صلى الله عليه وسلم 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." (*Sahîh 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-Bâri*, Vol. 6, Page 108,9 and Vol.13, Page 238,9].

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 remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money, i.e. *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

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.^[1]

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

^[1] (V.4:93): A) Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).

you (by embracing Islâm): “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 Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Acquainted 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 to those who sit (at home). To each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh 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 Allâh spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination!^[1]

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 Allâh is Ever Oft- Pardoning, Oft-Forgiving.

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

101. And when you (Muslims) travel in the land, there is no

^[1] (V.4:97) See the footnote of (V.3:149).

sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.), verily, the disbelievers are ever to you open enemies.

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (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, Allâh has prepared a humiliating torment for the disbelievers.^[1]

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (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 Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh 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 Allâh,^[2] certainly, Allâh is

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

^[2] (V.4:106) The Prophet's صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night.

Narrated Abu Hurairah رضى 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." *Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.319).

Ever Oft-Forgiving, Most Merciful.

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 a 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 is the Grace of Allâh to 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 Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, 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! ^[1]

116. Verily, Allâh 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 Allâh, has indeed strayed far away.

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

118. Allâh cursed him. And he [*Shaitân* (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 Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely suffered a manifest loss. ^[2]

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân's* (Satan) 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 — Islâmîc 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,

^[1] (V. 4:115) See the footnote of (V.3:85).

^[2] (V.4:119) See the footnote of (V.59:7).

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 Islâmîc Monotheism); and he is a *Muhsin* (a good-doer — See V.2:112). And follows the religion of Ibrâhîm^[1] (Abraham) *Hanîf* (Islâmîc 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.

127. They ask your legal instruction concerning women, say: "Allâh instructs you about them, and about what is recited to 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, Allâh is Ever All-Knower 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, Allâh 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 Allâh (by keeping away from all that is wrong), then Allâh is Ever Oft-Forgiving, Most Merciful.

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

^[1] (V.4:125) See the footnote of (V. 2:135), the narration of Zaid bin 'Amr bin Nufail.

131. And to Allâh 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 Allâh, and keep your duty to Him. But if you disbelieve, then to Allâh belongs all that is in the heavens and all that is in the earth, and Allâh 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-Seer.

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 صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scriptures (Books) 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.

[1] (V.4:135) Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم 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."

(Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 821).

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them to the (Right) Way.

138. Give the hypocrites the tidings that there is for them a painful torment.^[1]

139. Those who take disbelievers for *Auliyâ'* (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.

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

^[1] (V.4:138) See "Hypocrisy" — Appendix 2.

^[2] (V.4:142) See (V.57:12-15).

(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.

* 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

^[1] (V.4:145) a) Narrated 'Abdullâh bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم 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."
- (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 33).

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

c) Narrated Abu Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم 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." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 84).

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 thunder-clap 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 (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them : "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^{l1}.

155. Because of their breaking the covenant, and of their rejecting the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, 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, Allâh 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 *عليها السلام*) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed the Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Îsâ (Jesus) was put over

^{l1} (V. 4:154) Narrated Abu Hurairah *رضي الله عنه*: Allâh's Messenger *صلى الله عليه وسلم* said, "It was said to Banî 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'*." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 615).

*They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsîr At-Tabarî*).

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. 'Îsâ (Jesus), son of Maryam (Mary) **عليهما السلام**].

158. But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he **عليه السلام** is in the heavens). And Allâh 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 ['Îsâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being]^[1] before his ['Îsâ (Jesus) **عليه السلام** or a Jew's or a Christian's] death^[2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh's Way;

161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad **صلى الله عليه وسلم**) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* (obligatory charity) and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad **صلى الله عليه وسلم**)^[3] as We sent the revelation to Nûh

^[1] (V.4:159) See the footnote of (V.3:55).

^[2] (V.4:159) "Before his death," has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that 'Îsâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

^[3] (V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu 'Abdullâh Muhammad bin Ismâ'îl bin Ibrâhîm bin Al-Mughîrah Al-Bukhârî (may Allâh عز وجل be Merciful to him) said: How the Divine Inspiration started to be revealed to Allâh's Messenger **صلى الله**

(Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], 'Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.

166. But Allâh bears witness to that which He has sent down (the Qur'ân) to you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism); they have certainly strayed far away. (*Tafsîr Al-Qurtubî*).

عليه وسلم. And the Statement of Allâh تعالى : "Indeed, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him." (V.4:163).

Narrated 'Umar bin Al-Khattâb رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 1).

Narrated 'Âishah, the mother of the faithful believers رضى الله عنها : Al-Hârith bin Hishâm رضى الله عنه asked Allâh's Messenger صلى الله عليه وسلم : "O Allâh's Messenger! How is the Divine Inspiration revealed to you?" Allâh's Messenger صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Âishah رضى الله عنها added: "Verily, I saw the Prophet صلى الله عليه وسلم being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 2)

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (*Tafsîr Al-Qurtubî*)

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.^[1]

170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*)^[2] created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glorified is He (Far

^[1] (V.4:169) See the footnote of (V. 3:85).

^[2] (V.4:171) *Rûh-ullâh*: According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (*Bait-ullâh*); Allâh's Messenger (*Rasûl-ullâh*); Allâh's slave ('*Abdullâh*); Allâh's spirit (*Rûh-ullâh*), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. 'Îsâ (Jesus). And it was His Word: "Be!" — and he was.[i.e. 'Îsâ (Jesus) was created like Adam].

b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge (*'Ilm-ullâh*); Allâh's Life (*Hayât-ullâh*); Allâh's Statement (*Kalâm-ullâh*); Allâh's Self (*Dhat-ullâh*).

Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs¹¹.

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.

173. So, as for those who believed (in the Oneness of Allâh — Islâmîc Monotheism) and did deeds of righteousness, He will give them their (due) rewards and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment . And they will not find for themselves besides Allâh any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân).

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is All-Knower of everything."

¹¹ (V.4:171) Narrated 'Ubadah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that Jesus عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (*Rûh*) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubadah added: 'Such a person can enter Paradise through any of its eight gates he likes.'") (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 644).