

Fourth Para

The fourth Para or Juz of the Quran is

Lan Tana Loo (لَنْ تَنَالُوا)

which has 2 Surahs the first one is Surah Aal-Imran 3 (Ayat 92-200) and second is An-Nisa 4 (Ayat 1-23) Total No. of Ayat in this para (132)

Highlights of Para 4 (Part four of) Holy Quran

Surah an-Nisa: Establishment of the new Islamic social order

After removing the pre-Islamic Jahili system. The Just System will protect the rights of the weak and vulnerable members of society albeit, women, orphans, marriage, forced marriage, inheritance and financial rights. The Surah was revealed after the Battle of Uhud, which left 70 of the Muslims killed. This situation brought about the need to address issues such as inheritance left by those killed etc.

This Para is divided into two surah

*Remaining part of Surah Al-e-Imran, Start of Surah Nisa, Five things are mentioned in the remaining part of Surah Al-e-Imran
Virtues of Khana Kaaba, Mutual linking, Promoting good and staying away from sins, Three wars, Four rules of success*

The Muslim Ummah has been described as the best nation to come forth for humanity by virtue of their enjoining the good and prohibiting the evil. The evil effects of disobedience as shown to us by the example of the Battle of Uhud; The Messenger of Allah

would recite the last Ayaat of ale-Imran upon waking up.

Charity and sacrifice are necessary to attain faith and piety. Muslims should pay attention to the Ka'bah and stand firm to give the message of Islam to the world, Muslims must remain conscious of Allah and must hold fast together the rope of Allah, i.e His Book and His guidance.

Critical review of the Battle of Uhud Prohibition of Riba and emphasis on charity, Believers must hasten to seek the forgiveness from their Lord. Some beautiful characters and qualities of the believers are mentioned, Prophet Muhammad is only a Messenger of Allah like other messengers, His death should not mean giving up the faith. Believers must persevere and be patient in difficulties.

Criticism of those who showed weakness during the Battle of Uhud. Muslims should be strong in their commitment to faith, True believers and the hypocrites. Hypocrites' delinquency at the time of Uhud

Steadfast attitude of the Believers. Shaytan tries to frighten the Believers, but the true Believers become even stronger after trials and tests, Some propaganda of the People of the Book against Islam and how to respond to such challenges.

Allah's promise of success for the Believers. How the believers should pray to Allah and seek His blessings, Responsibility to take care of the family. Special care of orphans, Laws of inheritance. It is an obligation from Allah, Relations between men and women should be based on the principle of equity and goodness.

Virtues of Khana Kaaba:

Khana Kaaba is the first place to worship and it has vivid signs for those who seek truth. For example it has that place where Hazrat Ibrahim (Peace be upon him) stayed, a sacred place where people find peace.

Promoting good and staying away from sins:

It is the best nation to be taken for the benefit of people who enjoy good deeds and forbid evil, and who believe in Allah.

Three wars (Ghazwa):

Ghazwa Badr, Ghazwa Ohad, Ghazwa Hamr-al-Asad

Four rules of success:

Patience, The correspondence, Contact, Piety

Polygamy

Four things are mentioned in the initial part of Surah Nisa.

The right of orphans: *they should be given their wealth.*

Polygamy: A man can marry four women at a time if he can be righteous enough with all of them.

Inheritance: *Inheritance of offspring, parents and wife each got described separately with a clause that first testament should be paid.*

Mahram Women: *The women with whom you can't marry are called as mahram women which includes mothers, daughters, sisters, aunts (from maternal and paternal side), nieces, foster mothers, foster sisters (with whom one becomes mahram because of being nursed by the same woman), mother-in-law and step daughter.*

SURAH 3:

"Al Imran"

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا
تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

3:92 You shall never be truly righteous until you spend of what you love. Whatever you spend is known to Allah.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا
مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ
صَادِقِينَ

3:93 All food was lawful to the Children of Israel except what Israel forbade himself before the Torah had been revealed. Say: 'Bring the Torah and read it, if what you say be true.

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ
ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

3:94 Those that after this invent falsehoods about Allah are great transgressors.

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قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:95 Say: 'Allah has declared the truth. Follow the faith of Ibrahim. He was an upright man, no polytheist.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ
مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

3:96 The first House ever to be built (as sanctuary) for men was that at Bakkah (Makkah), a blessed place, a beacon for the nations.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ
دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ
غَنِيٌّ عَنِ الْعَالَمِينَ

3:97 In it, there are clear signs and the spot where Ibrahim stood. Whoever enters it is safe. Pilgrimage to the House is a duty to Allah for all who can make the journey. As for the unbelievers, Allah can surely do without all creatures.

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قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ
اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

3:98 Say: "People of the Book, why do you deny the revelations of Allah? He bears witness to all your actions.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن
سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ
شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

3:99 Say: "People of the Book, why do you debar believers from the path of Allah and seek to make it crooked when you know that it is straight? Allah is watching over all your actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ
كَافِرِينَ

3:100 O believers, if you yield to some of those who were given the Book, they will turn you back from belief to unbelief.

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وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ
 اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ
 هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

3:101 But how can you disbelieve when Allah's revelations are recited to you and His own Apostle is in your midst! He that holds fast to Allah shall be guided to the right path.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ
 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

3:102 Believers, fear Allah as you rightly should, and do not die except as Muslims.

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وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا
تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ
فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ

3:103 Cling one and all to the faith of Allah and let nothing divide you. Remember the favours He has bestowed upon you: how He united your hearts when you were enemies, so that you are now brothers through His grace; and how He delivered you from the abyss of Fire when you were on the very brink of it. Thus Allah makes plain to you His revelations, so that you may be rightly guided

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

3:104 Let there become of you a nation that shall call for righteousness, enjoin

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`justice, and forbid evil. Such men shall surely triumph.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ
عَذَابٌ عَظِيمٌ

3:105 Do not follow the example of those who became divided and opposed to one another after clear proofs had been given them.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا
الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَدُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

3:106 These shall be sternly punished on the day when some faces will be bright (with joy) and others blackened (with grief). To the black-faced sinners it will be said: 'Did you disbelieve after embracing the true faith? Taste then our scourge, for you were unbelievers!

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وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ
هُمْ فِيهَا خَالِدُونَ

1:107 As for those whose faces will be bright, they shall abide forever in Allah's mercy.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

1:108 Such are the revelations of Allah; We recite them to you in all truth. Allah desires no injustice to His creatures.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

3:109 His is all that the heavens and the earth contain. To Him shall all things return.

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كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ ۚ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ
مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

3:110 You are the best nation that has ever been raised up for mankind. You enjoin justice and forbid evil. You believe in Allah. Had the People of the Book believed, it would have surely been better for them. Some of them are true believers, and most of them are evil-doers.

لَنْ يَضُرُّكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُوكُمْ
يُؤْلُواكُمُ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ

3:111 They will not harm you except a little. And if they fight against you, they will turn their backs and run away. Then there shall be none to help them.

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ضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ أَيُّنَ مَا تُفْقُوا إِلَّا
 بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا
 بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ
 ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
 الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا
 يَعْتَدُونَ

3:112 Ignominy shall attend them wherever they are found, unless they make a covenant with Allah or with man. They have incurred the wrath of Allah and have been utterly humbled: because they disbelieved His revelations and slew His prophets unjustly; and because they were rebels and transgressors.

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ
 قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ
 يَسْجُدُونَ

3:113 Yet they are not all alike. There are among the People of the Book some upright men who all night long recite the revelations of Allah and pray;

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يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

3:114 who believe in Allah and the Last Day;
who enjoin justice and forbid evil and
vie with each other in good works.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ^٥
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

3:115 These are righteous men: whatever
good they do, shall not be denied
them. Allah knows the righteous.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا^٦ وَأُولَئِكَ أَصْحَابُ
النَّارِ^٧ هُمْ فِيهَا خَالِدُونَ

3:116 As for the unbelievers, neither their
riches nor their children shall in the
least protect them from Allah. They are
the people of the Fire, and there they
shall remain forever.

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مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
 كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
 ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتُهُ ۚ وَمَا ظَلَمَهُمُ اللَّهُ
 وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

3:117 The wealth they spend in this world is like a freezing wind that smites the harvest of men who have wronged themselves, laying them waste. Allah has not wronged them; but they wrong themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً
 مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ
 بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
 صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۚ إِنْ كُنْتُمْ
 تَعْقِلُونَ

3:118 Believers, do not make friends with any men other than your own people. They will spare no pains to corrupt you. They desire nothing but your ruin. Their hatred is clear from what they say, but more violent is the hatred which their breasts conceal. We have made plain

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to you Our revelations, if you only understand.

هَآ أَنتُمْ أَوْلَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا
وَإِذَا خَلَوْا عَضُّوا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ
قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ

3:119 See how you love them and they do not love you. You believe in the entire Book. When they meet you they say: "We, too, are believers." But when alone, they bite their finger-tips with rage. Say: "Perish in your rage! Allah has knowledge of what is in your chests."

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُوءُهُمْ وَإِنْ تُصِيبْكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا
يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ

1:120 When you are blessed with good fortune, they grieve: but when evil

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befalls you, they rejoice. If you persevere and guard yourselves against evil, their machinations will never harm you. Allah has knowledge of all their actions.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

1:121 And (remember when you left your family at an early hour to lead the faithful to their battle-posts. Allah is Hearing, Knowing!

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ
وَلِيُّهُمَا عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

3:122 Two parties of you became faint-hearted, but Allah was their protector. In Him let the faithful put their trust.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

3:123 Allah had already given you victory at Badr when you were helpless.

SURAH 3:

"Al Imran"

Therefore, have fear of Allah. Perhaps you will give thanks to Him.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ
رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ

3:124 You said to the believers: 'Is it not enough that your Lord should send down three thousand angels to help you?

بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ
فَوْرِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ
الْمَلَائِكَةِ مُسَوِّمِينَ

3:125 Yes! If you have patience and guard yourselves against evil, and they suddenly attack you, Allah will send to your aid five thousand angels splendidly accoutred.

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1. **Muhammad.**
 2. **The allusion is to the Battle of Uhud, in which the Muslims were defeated by the Quraysh of Makkah.**

SURAH 3:

"Al Imran"

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۖ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ
اللَّهِ الْعَزِيزِ الْحَكِيمِ

3:126 Allah designed this to be but good news for you, so that your hearts might be comforted-victory comes only from Allah, the Mighty, the Wise.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ
يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

3:127 and so that He might cut off the flank of the unbelievers or put them to flight, that they might withdraw utterly defeated.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ
عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

3:128 It is no concern of yours whether He will forgive or punish them. They are wrongdoers.

SURAH 3:

"Al Imran"

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ
غَفُورٌ رَّحِيمٌ

3:129 His is all that the heavens and the earth contain. He pardons whom He will and punishes whom He pleases. Allah is Forgiving, Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا
أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:130 O believers, devour not usury, doubling its rate many times. Have fear of Allah, and you shall prosper.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

3:131 Guard yourselves against the Fire prepared for unbelievers.

SURAH 3:

"Al Imran"

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ
تُرحَمُونَ

3:132 Obey Allah and the Apostle that you may find mercy.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ

3:133 And hasten to earn the forgiveness of your Lord and a Paradise as wide as heaven and earth, prepared for the righteous who spend alike in prosperity and in adversity,

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ

3:134 for those who curb their anger and those who forgive their fellow-men. And Allah loves the charitable

SURAH 3:

"Al Imran"

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
 ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ
 اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
 وَهُمْ يَعْلَمُونَ

3:135 and those who, if they commit evil or wrong their souls, remember Allah and seek forgiveness of Him – for who but Allah can forgive sin - and who do not knowingly persist in what they do.

أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ
 وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
 فِيهَا ۚ وَنِعْمَ أَجْرُ الْعَامِلِينَ

3:136 These shall be rewarded with forgiveness from their Lord and gardens watered by running streams, where they shall dwell forever. Blessed is the reward of those who do good works.

SURAH 3:

"Al Imran"

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

3:137 There have been examples before you.
Roam the world and see what was the
fate of those who disbelieved their
apostles).

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ

3:138 This is a declaration to mankind: a
guide and an admonition to the
righteous.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ
إِنْ كُنْتُمْ مُؤْمِنِينَ

3:139 Take heart and do not despair. Have
faith and you shall triumph (over them).

SURAH 3:

"Al Imran"

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ
 مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ
 اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ
 لَا يُحِبُّ الظَّالِمِينَ

3:140 If you have suffered from a wound, so did the enemy. We alternate these vicissitudes among mankind so that Allah may know the true believers and choose martyrs from among you - for He does not love the evil-doers,

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ
 الْكَافِرِينَ

3:141 and that He may purify the faithful from sin and annihilate the infidels.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ
 اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

3:142 Did you suppose that you would enter Paradise before Allah has known the men who fought hard and the steadfast?

SURAH 3:

"Al Imran"

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ
تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

3:143 You used to wish for death before you met it, and now you have seen what it is like with your own eyes.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ
اللَّهَ شَيْئًا ۖ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

3:144 Muhammad is no more than an apostle: other apostles have passed away before him. If he die or be slain, will you recant? He that recants will do no harm to Allah. But Allah will reward the thankful.

SURAH 3:

"Al Imran"

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ
 اللَّهِ كِتَابًا مُؤَجَّلًا ۖ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ
 مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۖ
 وَسَنَجْزِي الشَّاكِرِينَ

3:145 No one dies unless Allah permits. The term of every life is fixed. And he that desires the reward of this world, We shall give him of it; and he that desires the reward of the life to come, We shall give him of it. And We will reward the thankful.

وَكَايُنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ
 فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا
 ضَعُفُوا وَمَا اسْتَكَانُوا ۖ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

3:146 Many a prophet has fought side by side with many learned followers. They never lost heart on account of what befell them in the path of Allah: they neither weakened nor cringed abjectly. Allah loves the steadfast.

SURAH 3:

"Al Imran"

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
 ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
 وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

3:147 Their only words were: 'Lord, forgive us our sins and our excesses; make us firm of foot and give us victory over the unbelievers.

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ
 الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

3:148 Therefore, Allah gave them the reward of this life, and the glorious recompense of the life to come; Allah loves the charitable.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ
 كَفَرُوا يَرْدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

3:149 Believers, if you yield to the infidels they will drag you back to unbelief and you will return headlong to perdition.

SURAH 3:

"Al Imran"

بَلِ اللّٰهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ

3:150 But Allah is your protector. He is the best of helpers.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۖ
وَمَا وَاهُمُ النَّارُ ۚ وَيَسْ مَثْوَى الظَّالِمِينَ

3:151 We will put terror into the hearts of the unbelievers. They serve other gods for whom no sanction has been revealed. Fire shall be their home; dismal indeed is the dwelling-place of the evil-doers.

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ
حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ
مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَّن يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللّٰهُ ذُو
فَضْلٍ عَلَى الْمُؤْمِنِينَ

3:152 Allah fulfilled His pledge to you when, by His leave, you went on killing them.

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"Al Imran"

But afterwards your courage failed you; discord reigned among you, and you disobeyed (the Apostle) after He had brought you within view of what you wished for. Some chose the gain of this world, and others the world to come. Then He made you turn away from them in order to test you. But now He has forgiven you, for He is gracious to the faithful.

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا
بِغَمٍّ لِّكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا
أَصَابَكُمْ ۖ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

3:153 Remember how you fled and paid no heed whilst the Apostle in your rear was calling out to you. Therefore, Allah rewarded you with sorrow after sorrow so that you might not grieve for what you missed or what befell you. Allah is cognizant of what you do.

SURAH 3:

"Al Imran"

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا
يَعْتَسِي طَائِفَةٌ مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ط
يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ط قُلْ إِنَّ
الْأَمْرَ كُلَّهُ لِلَّهِ ط يُخْفُونَ فِي أَنفُسِهِم مَّا لَا
يُبْدُونَ لَكَ ط يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ
شَيْءٌ مَّا قُتِلْنَا هَاهُنَا ط قُل لَّو كُنْتُمْ فِي بُيُوتِكُمْ
لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ط
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا
فِي قُلُوبِكُمْ ط وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

3:154 Then, after sorrow, He let peace fall upon you-a sleep which overtook some, while others lay troubled by their own fancies, thinking unjust and foolish thoughts about Allah. 'Have we any say in the matter?' they ask. Say to them: 'All is in the hands of Allah.' They conceal in their souls what they do not disclose to you. They complain: 'Had we had any say in the matter, we should not have been slain here.' Say: 'Had you stayed in your homes, those of you who were destined to be slain

SURAH 3:

"Al Imran"

would have gone to their graves nevertheless; for it was Allah's will to test what is in your breasts and judge what is in your hearts. He has knowledge of your inmost thoughts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا
اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا
اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

3:155 Those of you who ran away on the day when the two armies met must have been seduced by Satan on account of some evil they had done. But now Allah has pardoned them; He is Forgiving and Merciful.

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"Al Imran"

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ
كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا
قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۖ
وَاللَّهُ يُحْيِي وَيُمِيتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ

3:156 O believers, do not follow the example of the infidels, who say of their brothers when they meet death abroad or in battle: 'Had they stayed with us, they would not have died, nor would they have been killed.' Allah will make that a regret in their hearts. It is Allah who ordains life and death. He has knowledge of all your actions.

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ
لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

3:157 If you should die or be slain in the cause of Allah, His forgiveness and His mercy would surely be better than all the riches they amass.

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وَلَّيْنِ مِّمَّنْ أَوْ قُتِلْتُمْ لِّإِلَهِ تُحْشَرُونَ

3:158 If you should die or be slain, before, Him you shall all be gathered.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ
كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

3:159 It was thanks to Allah's mercy that you dealt so leniently with them. Had you been cruel and hard-hearted, they would have surely deserted you. Therefore, pardon them and implore Allah to forgive them. Take counsel with them in the conduct of affairs; and when you are resolved, put your trust in Allah. Allah loves those that trust in Him).

SURAH 3:

"Al Imran"

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

3:160 If Allah helps you, none can overcome you. If He abandons you, who then can help you? Therefore, in Allah let the faithful put their trust.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ
بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

3:161 No prophet would act dishonestly; for anyone that steals shall on the Day of Resurrection bring with him that which he has stolen. Then shall every soul be paid what it has earned: none shall be wronged.

1. In the Battle of Uhud.

SURAH 3:

"Al Imran"

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ
بِسَخَطِ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ

3:162 Can the man who seeks to please Allah be compared to him who has incurred His wrath? Hell shall be his home. Evil shall be his fate!

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۖ وَاللَّهُ بِمَا يَعْمَلُونَ
بَصِيرٌ

3:163 Varied are their positions with Allah. Allah is cognizant of what they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ
رَسُولًا مِّنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ

3:164 Allah has surely been gracious to the faithful in sending them an apostle from among themselves to declare to them His revelations, to purify them, and to instruct them in the Book and in wisdom; for before that they were in monstrous error.

SURAH 3:

"Al Imran"

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ
مَنْثَلِيهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۚ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

3:165 When a disaster befell you after you had yourselves inflicted losses twice as heavy, you exclaimed: "Whose fault was that? Say to them: 'It was your own fault. Allah has power over all things.

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَبِإِذْنِ
اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

3:166 The misfortune which befell you when the two armies met was ordained by Allah, so that He might know the true believers,

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"Al Imran"

وَلْيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا
 قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ
 قِتَالًا لَا تَبْعُنَاكُمْ ۚ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
 لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي
 قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

3:167 and the hypocrites. When it was said to them: "Come, fight for the cause of Allah or defend your selves," they replied: 'If only we could fight, we would surely come with you.' On that day, they were nearer unbelief than faith. They said with their mouths what was not in their hearts. But Allah knew their secret thoughts.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ
 أَطَاعُونَا مَا قُتِلُوا ۚ قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

3:168 Such were the men who, as they sat at home, said of their brothers: 'Had they paid heed to us, they would not have been slain.' Say to them: 'Ward off death from yourselves, then, if what you say be true!'

SURAH 3:

"Al Imran"

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا
بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

3:169 You must not think that those who were slain in the cause of Allah are dead. They are alive, and well provided for by their Lord;

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

3:170 pleased with His gifts and rejoicing that those whom they left behind and who have not yet joined them have nothing to fear or to regret;

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ
وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

3:171 rejoicing in Allah's grace and bounty. Allah will not deny the faithful their reward.

SURAH 3:

"Al Imran"

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
 أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
 أَجْرٌ عَظِيمٌ

3:172 Those who answered the call of Allah and the Apostle after the misfortune had befallen them, such of them as do good and fear Allah shall have ample reward.

الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ
 جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا
 حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

3:173 They are those who, on being told: "Your enemy has mustered a great force against you: fear them," grew more tenacious in their faith and replied: 'Allah's help is all-sufficient for us. He is the best Protector.'

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فَاقْبَلُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ
سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ
عَظِيمٍ

3:174 Thus, they earned Allah's grace and bounty and no harm befell them. For they had striven to please Allah, whose bounty is infinite.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا
تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُّؤْمِنِينَ

3:175 It is the devil that (prompts men) to frighten his followers. But have no fear of them. Fear Me, if you are true believers.

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي
الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ
أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ

3:176 Do not grieve for those that quickly renounce their faith. They will not harm Allah in the least. Allah seeks to give

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"Al Imran"

them no share in the Hereafter. Their punishment shall be terrible indeed.

إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَنْ
يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

3:177 Those who purchase unbelief with faith will do Allah no harm. A woeful punishment awaits them.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ

3:178 Let the unbelievers not think that We prolong their days for their good. We do so only that they may grow in wickedness. Theirs shall be a shameful punishment.

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مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا
 أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا
 كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ
 يَجْتَبِي مَن رُّسُلِهِ مَن يَشَاءُ ۚ فَآمِنُوا بِاللَّهِ
 وَرُسُلِهِ ۚ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

3:179 Allah was not to leave the faithful in your condition, but only to separate the evil from the good. Nor was He to reveal to you what is hidden. But He chooses those of His apostles whom He will. Therefore, have faith in Allah and His Apostle; for if you have faith and guard yourselves against evil, your reward shall be rich indeed.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ
 اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ
 لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۚ
 وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بِمَا
 تَعْمَلُونَ خَبِيرٌ

3:180 Let not those who are niggardly in spending from that which Allah granted them of His bounty think that their

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avarice is good for them: it is nothing but evil. The riches they have piled up shall become their fetters on the Day of Resurrection. Allah is He who will inherit the heavens and the earth. He is cognizant of what you do.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا
وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ
الْحَرِيقِ

3:181 Allah has heard the words of those who said: 'Allah is poor, but we are rich.' Their words We will record, and the fact that they have slain their prophets unjustly. We shall say: 'Taste now the torment of the Fire.'

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِلْعَبِيدِ

3:182 Here is the reward of your deeds. Allah is not unjust to His servants.

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الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا إِلَّا نُوْمِنَ
لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۚ قُلْ قَدْ
جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ
فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ

3:183 To those that declare: 'Allah has commanded us to believe in no apostle unless he brings an offering to be consumed by the fire,' say: 'Other apostles before me have come to you with clear signs and with what you asked for. Why did you slay them, if what you say be true?'

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رَسُولٌ مِّن قَبْلِكَ
جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

3:184 If they reject you, know that other apostles have been rejected before you, although they worked miracles and brought down scriptures and the clear Book.

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كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّقُونَ
 أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ
 وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
 مَتَاعُ الْغُرُورِ

3:185 Every soul shall taste death. You shall receive your rewards only on the Day of Resurrection. Whoever is spared Hell and is admitted to Paradise shall surely gain (his end); for the life of this world is nothing but a fleeting vanity.

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعَنَّ
 مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ
 أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ
 ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

3:186 You shall be tried in your possessions and your persons, and be subjected to the insults of those to whom the Scriptures were given before you and of the polytheists. But if you endure with fortitude and guard yourselves against evil, you shall prove your mettle.

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وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا
الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ
وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبُئْسَ
مَا يَشْتَرُونَ

3:187 When Allah made a covenant with those to whom the Book was given, He said: 'Proclaim these to mankind and do not suppress them. But they cast the Scriptures behind their backs and sold them for a paltry price. Evil was their bargain.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا
وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا
تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ

3:188 Do not think that those who rejoice in what they have done and wish to be praised for what they have not done-do not think they will escape from torture. A woeful punishment awaits them.

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وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

3:189 To Allah belongs the kingdom of the heavens and the earth. He has power over all things.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ

3:190 In the creation of the heavens and the earth, and in the alternation of night and day, there are signs for men of sense;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ

3:191 those that remember Allah when standing, sitting, and lying down, and reflect on the creation of the heavens and the earth (saying): 'Lord, You have not created these in vain. Glory be to

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You! Save us from the torment of the Fire,

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا
لِلظَّالِمِينَ مِن أَنْصَارٍ

3:192 Lord. Those whom You will cast into Hell shall be put to eternal shame: none will help the evil-doers.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

3:193 Lord, we have heard a preacher call men to the true faith, saying: "Believe in your Lord," and we believed. Lord, forgive us our sins and remove from us our evil deeds and make us die with the righteous.

SURAH 3:

"Al Imran"

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ الْقِيَامَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

3:194 Lord, grant us what You promised through 3:194 Your apostles, and do not cast shame upon us on the Day of Resurrection. You will never break Your promise.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ
عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم
مِّن بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن
دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا
لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخِلَتْهُمْ جَنَّاتُ
نَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۚ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

3:195 Their Lord answers them, saying: 'I will deny no man or woman among you the reward of their labours. You are the offspring of one another.' Those that fled their homes or were expelled from them, and those that suffered persecution and fought and died for My cause, shall be forgiven their sins and admitted to gardens watered by

SURAH 3:

"Al Imran"

running streams, as a reward from Allah; it is Allah who holds the richest recompense.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

3:196 Do not be deceived by the activities of the unbelievers in this land.

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ

3:197 Their prosperity is brief. Hell shall be their home, a dismal resting-place.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

3:198 As for those that fear their Lord, theirs shall be gardens watered by running streams in which they shall abide forever, and a goodly welcome from their Lord. Allah's reward is surely better for the righteous.

SURAH 3:

"Al Imran"

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا
 أَنْزَلَ إِلَيْكُمْ وَمَا نُزِّلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا
 يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

3:199 Some there are among the People of the Book who truly believe in Allah, and in what has been revealed to you and to them. They humble themselves before Him and do not sell His revelations for a trifling price. These shall be rewarded by their Lord. Swift is Allah's reckoning.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا
 وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:200 O believers, be patient and let your patience never be exhausted. Stand firm in your faith and fear Allah, so that you may triumph.

SURAH 4:

"Al-Nisa"

*In the Name of Allah, the Compassionate,
the Merciful*

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

- 4:1 Men, have fear of your Lord, who created you from a single soul. From that soul He created its mate, and through them He bestrewed the earth with countless men and women. Fear Allah, in whose name you plead with one another, and honour the mothers who bore you. Allah is ever watching over you.

وَاتُّوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا
الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ
أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا

- 4:2 Give orphans the property which belongs to them. Do not exchange their valuables for worthless things or

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"Al-Nisa"

devour their possessions adding them to yours; for this would surely be a great sin. If you fear that you cannot treat orphans with fairness, then you may marry such women as seem good to you: two, three, or four of them.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْلَىٰ ثُلَاثٍ
وَرُبَاعٌ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا
مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذْنَىٰ أَلَّا تَعُولُوا

4:3 But if you fear that you cannot do justice, marry one only or those you possess. This will make it easier for you to avoid injustice.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ
لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

4:4 Give women their dowry as a free gift; but if they choose to make over to you a part of it, you may regard it as lawfully yours.

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"Al-Nisa"

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

- 4:5** Do not give the feeble-minded the property with which Allah has entrusted you for their support; but maintain and clothe them with its proceeds, and give them good advice.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ
فَإِنْ أَنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ
كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ
بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا
عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا

- 4:6** Put orphans to the test until they reach a marriageable age. If you find them capable of sound judgement, hand over to them their property, and do not deprive them of it by squandering it before they come of age. Let the rich guardian not touch the property of his orphan ward; and let him who is poor use no more than a fair portion of it for

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his own advantage. When you hand over to them their property, call in some witnesses; Allah takes sufficient account of all your actions.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا
مَّفْرُوضًا

- 4:7** Men shall have a share in what their parents and kinsmen leave; and women shall have a share in what their parents and kinsmen leave; whether it be little or much, it is legally theirs.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا
لَهُمْ قَوْلًا مَّعْرُوفًا

- 4:8** If relatives, orphans, or needy men are present at the division of an inheritance, give them, too, a share of it, and speak to them in kind words.

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وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً
ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا
قَوْلًا سَدِيدًا

4:9 Let those who are worried about the welfare of their young children after their own death take care (not to wrong orphans). Let them fear Allah and speak for justice.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ
سَعِيرًا

4:10 that devour the property of orphans unjustly swallow fire into their bellies; they shall burn in the flames of fire.

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يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ
 حَظِّ الْأُنثِيَيْنِ ۖ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ
 ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ
 وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ
 إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ
 أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ
 السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ
 آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
 نَفْعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا
 حَكِيمًا

4:11 Allah has thus enjoined you concerning your children: A male shall inherit twice as much as a female. If there be more than two girls, they shall have two thirds of the inheritance; but if there be one only, she shall inherit the half. Parents shall inherit a sixth each, if the deceased has a child; but if he has no children and his parents be his heirs, his mother shall have a third. If he has brothers, his mother shall have a sixth after payment of any bequest he may have bequeathed, or debt. You

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know not whether your parents or your children are more beneficial to you. But this is the law of Allah; He is Wise and All-knowing.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۖ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ ۚ مِن بَعْدِ وَصِيَّةٍ يُّوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ ۚ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۚ وَصِيَّةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

4:12 You shall inherit the half of what your wives leave if they die childless. If they leave children, a quarter of what they leave shall be yours after payment of any bequest they may have bequeathed or debt. Your wives shall inherit one quarter of what you leave if

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you die childless. If you leave children, they shall inherit one eighth, after payment of any bequest you may have bequeathed, or debt. If a man or a woman leave neither children nor parents and have a brother or a sister, they shall each inherit one-sixth. If there be more, they shall equally share the third of the estate, after payment of any bequest that may have been bequeathed or debt without prejudice (to the rights of the heirs). This is a commandment from Allah. He is Gracious and All-knowing.

تِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ

4:13 Such are the bounds set by Allah. He that obeys Allah and His Apostle shall dwell forever in gardens watered by running streams. That is the supreme triumph.

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وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ
يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

4:14 But he that disobeys Allah and His Apostle and transgresses His bounds, shall be cast into fire and shall abide in it forever. A shameful punishment awaits him.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ
فَأَسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ ۖ فَإِنْ شَهِدُوا
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

4:15 If any of your women commit fornication, call in four witnesses from among yourselves against them; if they testify to their guilt, confine them to their houses till death overtakes them or till Allah finds another way for them.

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وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَدُوهُمَا^ط فَإِنْ تَابَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا^ق إِنَّ اللَّهَ كَانَ
تَوَّابًا رَحِيمًا

4:16 If two (men) among you commit it punish them both. If they repent and mend their ways, leave them alone. Allah is Forgiving and Merciful.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ
يَتُوبُ اللَّهُ عَلَيْهِمْ^ق وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

4:17 Allah forgives those who commit evil in ignorance and then quickly turn to Him in repentance. He will pardon them. Allah is Knowing, Wise.

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وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ
 حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ
 الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ
 أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

4:18 But Allah will not forgive those who do evil and, when death comes to them, say: 'Now we repent! Nor will He forgive those who die unbelievers. For these We have prepared a woeful scourge.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ
 تَرِثُوا النِّسَاءَ كَرِهًا ۖ وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا
 بِبَعْضِ مَا آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ
 مُّبَيَّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ
 كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ
 اللَّهُ فِيهِ خَيْرًا كَثِيرًا

4:19 O believers, it is unlawful for you to inherit the women of your deceased kinsmen against their will, or to bar them from re-marrying, in order that

SURAH 4:

"Al-Nisa"

you may force them to give up a part of what you have given them, unless they be guilty of a proven crime. Treat them with kindness; for even if you do dislike them, it may well be that you may dislike a thing which Allah has meant for your own good.

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ
وَأَتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا
أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا

4:20 If you wish to have a wife in the place of a (divorced) one, do not take from her the dowry you have given her even if it be a talent of gold. That would be improper and grossly unjust;

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ
إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِّيثَاقًا غَلِيظًا

4:21 for how can you take it back when you have lain with each other and entered into a firm contract?

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وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا
قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

4:22 Henceforth, you shall not marry the women who were married to your fathers. That was an evil practice, indecent and abominable.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ
وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ
وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ
اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ
أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

4:23 Forbidden to you are your mothers, your daughters, your sisters, your paternal and maternal aunts, the daughters of your brothers and sisters, your foster-mothers, your foster-sisters, the mothers of your wives, your

SURAH 4:**“Al-Nisa”**

stepdaughters who are in your charge, born of the wives with whom you have lain; but it is no offence for you to marry them) if you have not consummated your marriage with their mothers. (Forbidden to you also) are the wives of your own begotten sons and to take in marriage two sisters at one and the same time unless this had happened in the past. Allah is Forgiving and Merciful.

Historic Background

Surah Ali 'Imran

Ayahs
200

Revelation Place
Madinah

Name

This Surah takes its name from v.33. Al-i-Imran, like the names of many other surahs, is merely a name to distinguish it from other surahs and does not imply that the family of Imran has been discussed in it.

The Period of Revelation

This Surah consists of four discourses:

The first discourse (vv. 1-32) was probably revealed soon after the Battle of Badr.

The second discourse (vv. 33-63) was revealed in 9 A. H. on the occasion of the visit of the deputation from the Christians of Najran.

The third discourse (vv. 64-120) appears to have been revealed immediately after the first one.

The fourth discourse (vv. 121-200) was revealed after the Battle of Uhd.

Subject

Though these discourses were revealed at different periods and on different occasions, they are so inter-linked and so inter-connected with regard to their aim, object and central theme that they make together one continuous whole. This Surah has been especially addressed to two groups--the people of the Book (the Jews and the Christians) and the followers of Muhammad (may Allah bless him and grant him peace)).The message has been extended to the Jews and the Christians in continuation of the invitation in Al-Baqarah, in which they have been admonished for their erroneous beliefs and evil morals and advised to accept, as a remedy, the Truth of the Quran. They have been told here that Muhammad (Allah's peace be, upon him) taught the same right way of life that had been preached by their own Prophets; that it alone was the Right Way, the way of Allah; hence any deviation from it will be wrong even according to their own Scriptures.The second group, the Muslims, who had been declared to be the best Community in Al-Baqarah and appointed torch-bearers of the Truth and entrusted with the responsibility of reforming the world, have been given additional instructions in

continuation of those given in the preceding Surah. The Muslims have been warned to learn a lesson from the religious and moral degeneration of the former communities and to refrain from treading in their footsteps. Instructions have also been given about the reformative work they had to perform. Besides this, they have been taught how to deal with the people of the Book and the hypocrites who were putting different kinds of hindrances in the way of Allah. Above all, they have been warned to guard against those weaknesses which had come to the surface in the Battle Uhd.

Background

The following is the background of the Surah: The Believers had met with all sorts of trials and hardships about which they had been forewarned in Al-Baqarah. Though they had come out victorious in the Battle of Badr, they were not out of danger yet. Their victory had aroused the enmity of all those powers in Arabia which were opposed to the Islamic Movement. Signs of threatening storms had begun to appear on all sides and the Muslims were in a perpetual state of fear and anxiety. It looked as if the whole Arabian world around the tiny state of Al-Madinah - which was no more than a village state at that time

was bent upon blotting out its very existence. This state of war was also adversely affecting its economy, which had already been badly disturbed by the influx of the Muslim refugees from Makkah. Then there was the disturbing problem of the Jewish clans who lived in the suburbs of Al-Madinah. They were discarding the treaties of alliance they had made with after his migration from Makkah. So much so that on the occasion of the Battle of Badr, these people of the Book sympathized with the evil aims of the idolaters, in spite of the fact that their fundamental articles of the Faith - Oneness of Allah, Prophethood, Life-after-death -- were the same as those of the Muslims. After the Battle of Badr, they openly began to incite the Quraish and other Arab clans to wreak their vengeance on the Muslims. Thus those Jewish clans set aside their centuries-old friendly and neighborly relations with the people of Al-Madinah. At last when their mischievous actions and breaches of treaties became unbearable attacked the Bani-Qainu-qa'a, the most mischievous of all the other Jewish clans who had conspired with the hypocrites of Al-Madinah and the idolatrous Arab clans to encircle the Believers on all sides. The magnitude of the peril might be judged from the fact that even the life of himself was always in danger. Therefore his Companions

slept in their armors during that period and kept watch at night to guard against any sudden attack, and whenever happened to be out of sight even for a short while, they would at once set out in search of him. This incitement by the Jews added fuel to the fire which was burning in the hearts of the Quraish and they began to make preparations to avenge the defeat they had suffered at Badr. A year after this an army of 3,000 strong marched out of Makkah to invade Al-Madinah and a battle took place at the foot of Mount Uhd. One thousand men came out of Al-Madinah to meet the enemy. While they were marching to the battle-field, three hundred hypocrites deserted the army and returned to Al-Madinah, but there still remained a small band of hypocrites among the seven hundred who accompanied them. They played their part and did their worst to create mischief and chaos in the ranks of the Believers during the Battle. This was the first clear indication of the fact that within the fold of the Muslim Community there was quite a large number of saboteurs

who were always ready to conspire with the external enemies to harm their own brethren. Though the devices of the hypocrites had played a great part in the set-back at Uhd, the weaknesses of the Muslims

themselves contributed no less to it. And it was but natural that the Muslims should show signs of moral weakness for they were a new community which had only recently been formed on a new ideology and had not as yet got a thorough moral training. Naturally in this second hard test of their physical and moral strength, some weaknesses came to the surface. That is why a detailed review of the Battle of Uhd was needed to warn the Muslims of their shortcomings and to issue instructions for their reform. It should also be noted that this review of the Battle is quite different from the reviews that are usually made by generals on similar occasions

Subject: Guidance

This Surah is the sequel to Al-Baqarah and the invitation therein is continued to the people of the Book. In Al-Baqarah the Jews were pointedly invited to accept the Guidance and in this Surah the Christians have particularly been admonished to give up their erroneous beliefs and accept the Guidance of the Quran.

At the same time, the Muslims have been instructed to nourish the virtues that may enable them to carry out their obligations and spread the Divine Guidance.

Topics and their Interconnection:

In these introductory verses, the fundamental truths about Allah, Revelation and Life-after-death have been reiterated to serve as fitting preliminaries, leading to the main topics discussed in the Surah. **1 - 32** This discourse is particularly addressed to the Christians and invites them to accept Islam. It clears Jesus and his mother not only from the stigma maliciously set upon them by the Jews, but also refutes the erroneous Christian creed of the Divinity of Jesus which had been formulated because of his miraculous birth. For this purpose the instances of John the Baptist to a barren woman and an extremely aged man, and that of Adam without father or mother have been cited to show that there is nothing in the birth of Jesus without a father to entitle him to Divinity. **33 - 65**. In these verses the people of the Book, the Jews, have been invited to give up their sinister ways and accept the divine Guidance. At the same time the Muslims have been warned to be on their guard against their malicious intentions, erroneous ways and absurd objections.

66 - 101 The Muslims have been instructed to learn lessons from the history of the people of the Book and also to guard themselves against their machinations, and to prepare and train themselves to establish virtue and

eradicate evil. **102 - 120** In this portion, a review of the Battle of Uhd has been made to teach and reassure the Muslims that the machinations of their enemies could do them no harm, if they would practice restraint and fortitude and have fear of Allah. It has been pointed out that the set-back they had suffered was due to the lack of some moral qualities and the existence of some evils. As the main cause of the defeat was the greed of the archers guarding the pass, the taking of interest has been prohibited to eradicate part of this evil (greed). **121 - 175** The main theme of the verses **109 - 120** has been resumed to reassure and encourage the Muslims against the dangerous plots of their enemies. **175 - 189** This is the conclusion of the Surah and is not directly connected with the verses immediately preceding it but with the theme of the Surah as a whole. **190 - 200**