

Fifth Para

The Fifth Para or Juz of the Quran is

Wal Mohsanat (وَالْمُحْصَنَاتُ)

which has 1 Surah that is Surah An-Nisa 4
(Ayat 24-147) Total No. of Ayat in this para
(124)

Highlights of Para 5 (Part five of) Holy Quran

The relationship of husband and wife and how disputes should be resolved if they arise. The command to obey Allah, His Messenger and those placed in authority over us and that any differences must be referred back to the Quran and Sunnah. Seeking a law besides the law of Allah for judgment is a trait of the hypocrites, indeed they do all they can to turn a person away from Allah's law!

Practical legal guidance; shortening the prayer while on a journey; a description of prayer at the time of fear; marital law; how to deal with discord; the importance of justice; Detail of how the hypocrites align themselves with Allah's enemies, their laziness in worship, and their final end in the Hereafter.

Rules of marriage especially concerning the women who cannot be taken in marriage, Men and women's rights over their properties, Disagreement and reconciliation between husband and wife, Internal and external purity: ***rules of Wudu, Ghusl and prayers,***

*Fulfil the trusts and refer all disputes to Allah and His Messenger, Those who decline to accept the decisions of Allah's Messenger are the hypocrites, It is the duty of the Believers to establish justice and protect the poor and oppressed, Hypocrites' attitude to the Prophet and to the Believers, How to deal with the hypocrites who are prone to fighting, Believers must respect the life of other Believers, Murder and its punishment., **Believers must join and live with other Believers unless** they are unable to do so, Prayers for the travellers and those who are in the battlefield, Always be just and do not take the side of the unjust, The secret councils of the hypocrites, **Allah will not forgive Shirk. Shaitan's** misleading of humans through deceptions and false promises, Some more directions about dealing with orphans and family disputes, Believers must stand for justice for all. Must pay attention to their faith and Hypocrites try to deceive Allah. They are lazy in their prayers. Their end will be the lowest part of hell.*

Male will leaves responsibility for running home:

The first instruction was given that male is the chief of the house and in the matter of disobedient wife three pieces of advice were given. First, make her understand calmly of her wrong doings if she doesn't agree then separate your beds if she still doesn't agree then as an extreme measure beat her a little while maintaining your boundary.

Justice and kindness:

Justice and kindness were ordered so that life can get better, collectively.

The motivation of Jihad:

Don't fear death while doing Jihad, as it can even come when you're at home. Neither jihad ensures death nor staying at home guarantees protection of life.

Condemnation of hypocrites:

Allah condemned hypocrites and made muslims aware that non-believers wanted to turn muslims like themselves.

Penalties for killing an innocent:

A great accent was used in describing the killing sentences that whoever kills muslims deliberately will always burn in hell. It is not lawful to kill an innocent muslim.

Migration and fear while praying:

Allah said to do Jihad, in Jihad you have to migrate from one place to another. While praying in Jihad, there is a fear of getting killed that fear is called Salah-al-khauf (fear while praying).

The story of a false accusation of a jew :

One man who pretended to be muslim but indeed was a hypocrite stole something and blamed a Jew for his crimes. When the incident reached the Prophet (Blessing of Allah and peace be upon him) to judge he (Blessing of Allah and peace be upon him) was about to go against the Jew but Allah informed His prophet (Blessing of Allah and Peace be upon him) at the right time about the actual criminal. It was the muslim who was actually a hypocrite, upon hearing that hypocrite ran towards Makkah and became a non-muslim.

Motivation to follow the straight path:

Allah said to follow islam and do righteous things. He said: Don't obey Satan, beware of him as he is misleading. Follow Hazrat Ibrahim (Peace be upon him), fulfill women's rights and people hypocrites will pay in the after life.

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وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
 أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُجَلَ لَكُمْ مَّا
 وَرَاءَ ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ
 مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
 أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا
 تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ
 عَلِيمًا حَكِيمًا

4:24 (Forbidden to you also) are married women, except those whom you own. Such is the decree of Allah. All women other than these are lawful to you, provided you seek them with your wealth in modest conduct, not in fornication. Give them their dowry for the enjoyment you have had of them as a duty; but it shall be no offence for you to make any other agreement among yourselves after you have fulfilled your duty. Allah is Knowing, Wise.

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وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
 الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ
 مِّنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ
 بَعْضُكُم مِّنْ بَعْضٍ ۚ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
 وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
 مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ
 فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى
 الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ
 الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ۗ وَاللَّهُ
 غَفُورٌ رَّحِيمٌ

4:25 If any one of you cannot afford to marry free believing women,(let him marry) from among the owned believing women. Allah best knows your faith: you are all alike in terms of religion). Marry them with the permission of their masters and give them their dowry in all justice, provided they are honourable and chaste and have not entertained other men. If after marriage they commit adultery, they shall suffer half the penalty inflicted upon free adulteresses. Such is the law for those of you who fear to commit

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sin: but if you abstain, it will be better for you. Allah is Forgiving, Merciful.

يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ
الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ

4:26 Allah wishes to make this known to you and to guide you along the paths of those who have gone before you, and to turn to you in mercy. He is Wise, Knowing.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ
الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا
عَظِيمًا

4:27 Allah wishes to forgive you, but those who follow their own appetites wish to see you far astray.

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يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخُلِقَ الْإِنْسَانُ
ضَعِيفًا

4:28 Allah would lighten your burdens, and man was created weak.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ
مِنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا

4:29 Believers, do not consume your wealth among yourselves illegally, but rather trade with it by mutual consent. You shall not kill one another. Allah is merciful,

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ
نُصْلِيهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

4:30 but he that does that through wickedness and injustice shall be burnt in fire. That is an easy thing for Allah.

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إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمٍ

4:31 If you avoid the grave sins you are forbidden, We shall pardon your evil deeds and admit you to an honourable place (Paradise).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى
بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا^١ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا اكْتَسَبْنَ^٢ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ^٣
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

4:32 Do not covet the favours by which Allah has exalted some of you above others. For men is a portion of what they earn, and for women is a portion of what they earn. Ask Allah for His grace. Allah has knowledge of all things.

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وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتُ أَيْمَانُكُمْ فَآتَوْهُمْ
نَصِيْبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

4:33 To everyone we have appointed heirs who will inherit part) of what parents and kinsmen leave. As for those with whom you have entered into agreements, let them, too, have their due. Allah bears witness to all things.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ
اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ
أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا

4:34 Men have authority over women because Allah has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen (parts) because

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Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them. Allah is High, Supreme.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا
مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا
يُوقِّعِ اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

4:35 If you fear a breach between a man and his wife, appoint an arbiter from his people and another from hers. If they wish to be reconciled, Allah will bring them together again. Allah is Knowing, Wise.

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وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَلًا فُخُورًا

4:36 Serve Allah and associate none with Him. Show kindness to your parents and your kindred, to the orphans and to the needy, to your near and distant neighbours, to your fellow-travellers, to the wayfarers, and to the slaves whom you own. Allah does not love arrogant and boastful men,

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا

4:37 who are themselves niggardly and enjoin others to be niggardly also; who conceal that which Allah of His bounty has bestowed upon them - We have

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prepared a shameful punishment for the unbelievers –

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

4:38 and who spend their wealth for the sake of ostentation, believing neither in Allah nor in the Last Day. He that chooses the devil for his friend, an evil friend has he.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

4:39 What harm could befall them if they believed in Allah and the Last Day and gave in alms of that which He has bestowed on them? Allah knows them all.

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إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

4:40 Not by the smallest ant's weight will Allah wrong any man). He that does a good deed shall be repaid twofold. Allah will bestow on him a rich recompense.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

4:41 How will it be when we produce a witness from every nation and call upon you to testify against them?

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ
اللَّهَ حَدِيثًا

4:42 On that day those who disbelieved and disobeyed the Apostle will wish that they were levelled into dust; they shall hide nothing from Allah.

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ
 سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
 عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ
 مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ
 الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
 فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
 وَأَيْدِيكُمْ ۖ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

4:43 Believers, do not approach your prayers when you are drunk, but wait till you can grasp the meaning of your words; nor when you are polluted-unless you are travelling the road-until you have washed yourselves. If you are ill or have relieved yourselves or had intercourse with women while travelling and can find no water, take some clean sand and rub your faces and your hands with it. Allah is Pardoning, Forgiving.

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أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن
تَضِلُّوا السَّبِيلَ

4:44 Consider those to whom a portion of the Book was given. They purchase error and wish to see you led astray.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى بِاللَّهِ
وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا

4:45 But Allah best knows your enemies. You need none else to protect or help you.

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن
مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعُ
غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي
الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعُ
وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

4:46 Some Jews take words out of their context and say: We hear, but disobey. May you be bereft of hearing. Ra'inal" -

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thus distorting the phrase with their tongues and reviling the true faith. But if they said: 'We hear and obey: hear us and undhurna, it would be better and more proper for them. But Allah has cursed them in their unbelief. They do not believe except a little.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا
نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ
وُجُوهًا فنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا
لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

4:47 You to whom the Book was given! Believe in that which We have revealed, confirming that which you have, before We obliterate faces and turn them backward, or lay Our curse on you as We laid it on the Sabbath-breakers. What Allah ordains shall be accomplished.

SURAH 4:

"Al-Nisa"

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ
مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

4:48 Allah will not forgive those who associate other gods with Him; but He will forgive whom He will for other sins. He that associates other gods with Him is guilty of a heinous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ بَلِ
اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

4:49 Have you seen those who think themselves pure? Allah purifies whom He will. They shall not be wronged the husk of a date-stone.

انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ
وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

4:50 See how they invent falsehoods about Allah. This in itself is a most grievous sin.

SURAH 4:

"Al-Nisa"

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

4:51 Consider those to whom a portion of the Book was given. They believe in idols and false gods and say of the infidels: "These are better guided than the believers.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ
فَلَن تَجِدَ لَهُ نَصِيرًا

4:52 These are they on whom Allah has laid His curse. He who is cursed by Allah has none to help him.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ
النَّاسَ نَقِيرًا

4:53 Will they have a share in the kingdom? If so, they will not give so much as the speck on a date-stone to other men.

SURAH 4:

"Al-Nisa"

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

4:54 Or do they envy others what Allah has
of His bounty given them? We gave
Ibrahim's house the Book and wisdom
(prophethood) and an illustrious
kingdom.

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۚ
وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

4:55 Some believe in him, but others reject
him. Sufficient scourge is the fire of
Hell.

-
1. An Arabic word which means
'Listen to us'.
 2. An Arabic word which means 'Look
at us'

SURAH 4:

"Al-Nisa"

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ
نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا
حَكِيمًا

4:56 Those that deny Our revelations We will burn in Hell-fire. No sooner will their skins be consumed than we shall give them other skins, so that they may truly taste Our scourge. Allah is Mighty, Wise.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

4:57 As for those that have faith and do good works, we shall admit them to gardens watered by running streams, where they shall have purified spouses, and where they shall abide forever. And We shall admit them to a cool shade.

SURAH 4:

"Al-Nisa"

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ
إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا

4:58 Allah commands you to hand back your trusts to their rightful owners, and to pass judgement upon men with fairness. Noble is that to which Allah exhorts you. Allah is Hearing, Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

4:59 O believers, obey Allah and the Apostle and those in authority among you. Should you disagree about anything refer it to Allah and the Apostle, if you truly believe in Allah and the Last Day. This will in the end be better and more just.

SURAH 4:

"Al-Nisa"

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا
 أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
 يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
 يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
 بَعِيدًا

4:60 Have you seen those who claim that they believe in what has been revealed to you and to other prophets before you? They seek the judgement of the Taghut, although they have been bidden to deny him. The devil would lead them far astray.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ
 وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
 صُدُودًا

4:61 When it is said to them: "Come to be judged by that which Allah has revealed and by the Apostle, the hypocrites turn to you a deaf ear.

SURAH 4:

"Al-Nisa"

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا
وَتَوْفِيقًا

4:62 But how would it be if some disaster befell them on account of what their hands committed? They would come to you swearing in the name of Allah that they desired nothing but amity and conciliation.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ
قَوْلًا بَلِيغًا

4:63 But Allah knows what is in their hearts. Let them be. Admonish them and sternly rebuke them.

SURAH 4:

"Al-Nisa"

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
 اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
 فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
 لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

4:64 We sent na apostle but that he should be obeyed by Allah's leave. If, when they wronged themselves, they had come to you imploring Allah's pardon, and if you had sought of Allah forgiveness for them, they would have found Him Forgiving and Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ
 فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
 حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

4:65 But they will not - I swear by your Lord - they will not be true believers until they seek your arbitration in their disputes. Then they will not doubt the justice of your verdicts and will submit to you entirely.

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"Al-Nisa"

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

4:66 Had We commanded them to lay down their lives or to flee their country, only a few would have done that. Yet, had they done Our bidding, it would have been better for them, and their faith would have been strengthened.

وَإِذَا لَأَتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا

4:67 We would have bestowed on them a rich reward,

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

4:68 and guided them to a straight path.

SURAH 4:

"Al-Nisa"

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

4:69 He that obeys Allah and the Apostle shall dwell with the prophets and saints, the martyrs and righteous men whom Allah has favoured. He shall have gracious companions.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ
عَلِيمًا

4:70 Such is the bounty of Allah. He is sufficiently Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ
فَإِنْفِرُوا نُبَاتٍ أَوْ إِنْفِرُوا جَمِيعًا

4:71 O believers, be ever on your guard. March in detachments or in one body.

1. Muhammad

SURAH 4:

"Al-Nisa"

وَإِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ
مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ
مَعَهُمْ شَهِيدًا

4:72 Among you is he who lags behind, so that if a disaster befell you, he would say: 'Allah has been gracious to me; I was not present with them.'

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ
كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ
مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

4:73 But if, by Allah's grace, you were successful, he would say, as though there was no friendship between him and you: "Would that I had been with them! I should have surely won a great victory.

SURAH 4:

"Al-Nisa"

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ
اللَّهِ فَيُقتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا

4:74 Let those who would exchange the life of this world for the Hereafter, fight for the cause of Allah; whoever fights for the cause of Allah, be he slain or be he victorious, We shall richly reward him.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ نَصِيرًا

4:75 And why should you not fight for the cause of Allah, and for the helpless old men, women, and children who say: 'Deliver us, Lord, from this city of wrongdoers; send forth to us a guardian from Your presence; send to us one that will help us?

SURAH 4:

"Al-Nisa"

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ
فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۚ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ
ضَعِيفًا

4:76 The true believers fight for the cause of Allah, but the infidels fight for the devil. Fight then against the friends of the devil. The devil's cunning is weak indeed.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ
عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ
مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا
تُظْلَمُونَ فَتِيلًا

4:77 Consider those to whom it has been said: 'Lay down you arms; recite your prayers and pay the alms-tax. When they were ordered to fight, some of them feared man as much as they fear

SURAH 4:

"Al-Nisa"

Allah or even more. 'Lord, they said, 'why have You decreed that we should fight? Could You not give us a brief respite?'.
 أَئِنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ
 فِي بُرُوجٍ مُّشَيَّدَةٍ وَإِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا
 هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا
 هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَالِ
 هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

4:78 Say: "Trifling are the pleasures of this life. The Hereafter is better for those who would keep from evil. You shall not be wronged the husk of a date-stone. Wherever you be, death will overtake you: though you put yourselves in lofty towers. When they are blessed with good fortune, they say: "This is from Allah.' But when evil befalls them, they say: 'The fault was yours.' Say to them: "All is from Allah!' What has come over these men that they should show such lack of understanding?

1.The Taghut is the one who exceeds all bounds in causing mis-chief.

SURAH 4:

"Al-Nisa"

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا
 أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ
 لِلنَّاسِ رَسُولًا ۚ وَكَفَى بِاللَّهِ شَهِيدًا

4:79 Whatever good befalls you (man), it is from Allah: and whatever ill, from yourself. We have sent you forth as an apostle to mankind. Allah is (your) all-sufficient witness.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ
 تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

4:80 He that obeys the Apostle obeys Allah Himself. As for those that pay no heed to you, know then that We have not sent you to be their keeper.

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وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ
 بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ
 يَكْتُبُ مَا يُبَيِّتُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى
 اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا

4:81 They promise to obey you: but as soon as they leave you, a number of them plot in secret to do otherwise than what you bade them. Allah takes note of all their plots. Therefore let them be, and put your trust in Allah. He is your all-sufficient guardian.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ
 عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

4:82 Will they not ponder on the Quran? If it had not come from Allah, they could have surely found in it many contradictions.

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وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ
أَدَّاعُوا بِهِ^ط وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ
مِنْهُمْ^ق وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلٌ

4:83 When they hear any news of security or fear, they at once make it known to all; whereas if they reported it to the Apostle and to those in authority, those who sought knowledge could learn it from them. But for Allah's grace and mercy, all but a few of you would have followed the devil.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَافِ إِلَّا
نَفْسَكَ^ع وَحَرِّضِ الْمُؤْمِنِينَ^ط عَسَى اللَّهُ أَن
يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا^ع وَاللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَنكِيلًا

4:84 Therefore fight for the cause of Allah. You are accountable for none but yourself. Rouse the faithful; perchance Allah will defeat the unbelievers. He is

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mightier and more capable of punishment than they.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ
مِّنْهَا ۖ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ
مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا

4:85 He that mediates in a good cause shall gain by his mediation; but he that mediates in a bad cause shall be held accountable for its evil. Allah controls all things.

وَإِذَا حُيِّبْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا
أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ
حَسِيبًا

4:86 If a man greets you, let your greeting be better than his-or at least return his greeting. Allah keeps count of all things.

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اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ
الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ
حَدِيثًا

4:87 Allah: there is no god but Him. He will gather you all together on the Day of Resurrection: that day is sure to come. And whose is a truer word than Allah's?

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ وَاللَّهُ
أَرْكَسَهُمْ بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ
أَضَلَّ اللَّهُ ۚ وَمَنْ يَضِلَّ اللَّهُ فَلَنْ تَجِدَ لَهُ
سَبِيلًا

4:88 Why are you thus divided concerning the hypocrites, when Allah Himself has cast them off on account of their misdeeds? Would you guide those whom Allah has caused to err? He whom Allah has led astray cannot be guided

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وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ
 فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي
 سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ
 حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا
 نَصِيرًا

4:89 They would have you disbelieve as they themselves have done, so that you may be all alike. Do not befriend them until they have fled their homes for the cause of Allah. If they desert you, seize them and put them to death wherever you find them. Look for neither friends nor helpers among them

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ
 أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ
 أَوْ يَقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ
 عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ
 وَالْقُوا إِلَيْكُم السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ
 سَبِيلًا

4:90 except those who join an ally of yours have taken arms against you. or come

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over to you because their hearts forbid them to fight against you or against their own people. Had Allah pleased, He would have given them power over you, so that they would Therefore, if they keep away from you and cease their hostility and offer you peace, Allah bids you not to harm them.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ
وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ
أُرْكِسُوا فِيهَا ۚ فَإِنْ لَمْ يَعْتَزْلُوكُمْ وَيُلْقُوا إِلَيْكُمْ
السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ
تَقِفْتُمُوهُمْ ۚ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا
مُبِينًا

4:91 Others you will find who seek security from you as well as from their own people. Whenever they are called back to sedition, they plunge into it headlong. If these do not keep their distance from you, if they neither offer you peace nor cease their hostilities against you, lay hold of them and kill them wherever you find them. Over such men, We give you absolute authority.

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وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا
 خَطَاً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
 مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۚ
 فَإِنْ كَانَ مِنَ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ
 فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ
 وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ
 رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
 مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۖ وَكَانَ اللَّهُ عَلِيمًا
 حَكِيمًا

4:92 It is unlawful for a believer to kill another believer except by mistake. He that kills a believer by mistake must free one believing slave and pay blood-money to the family of the victim, unless they choose to give it away in alms. If the victim be a believer from a hostile tribe, the penalty is the freeing of one believing slave. But if the victim be a member of an allied tribe, then blood-money must be paid to his family and a believing slave set free. If a man cannot afford to do this, he must fast two consecutive months. Such is the

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penance imposed by Allah: He is Knowing, Wise.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

4:93 He that kills a believer by design shall burn in Hell for ever. He shall incur the wrath of Allah, who will lay His curse on him and prepare for him a woeful scourge.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي
سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ
الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِّنْ
قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا

4:94 O believers, show discernment when you go out to fight for the cause of Allah, and do not say to those that offer you peace: 'You are not believers,' - seeking the accidental

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goods of this world; for with Allah there are abundant gains. Such was your custom in days gone by, but now Allah has bestowed on you His grace. Therefore show discernment; for Allah is cognizant of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ
أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا
وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ
عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

4:95 The believers who stay at home - apart from those that suffer from a grave impediment - are not equal to those who fight for the cause of Allah with their fortunes and their persons. Allah has given those that fight with their fortunes and their persons a higher rank than those who stay at home. He has promised all a good reward; but far richer is the recompense of those who fight for Him:

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دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا

4:96 degrees of honour, forgiveness, and mercy. Allah is Forgiving, Merciful.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ
فِي الْأَرْضِ ۚ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ
وَأَسِعَةً فَنُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ
وَسَاءَتْ مَصِيرًا

4:97 Unto those whom the angles cause to die, having been unjust to themselves, the angles will say: 'What were you doing?' 'We were oppressed in our land, they will reply. The angels will say: 'Was not the earth of Allah spacious enough for you to find refuge therein?' Hell shall be their home: an evil fate.

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إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا

4:98 Unlike those are the helpless men, women, and children who have neither the strength nor the means to escape.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ
وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

4:99 Those Allah may pardon them: He is Pardoning, Forgiving.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ
مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ
الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا

4:100 He that flees his homeland for the cause of Allah shall find numerous places of refuge in the land and great abundance. He that leaves his dwelling

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to fight for Allah and His Apostle and is then overtaken by death, shall be rewarded by Allah. Allah is Forgiving. Merciful.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ
يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ
عَدُوًّا مُبِينًا

4:101 It is no offence for you to shorten your prayers when travelling the road if you fear that the unbelievers may attack you. The unbelievers are your sworn enemies.

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وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ
وَرَائِكَمْ وَلْتَأْتِ طَائِفَةٌ
أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا
حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُمْ مَّيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ
بِكُمْ أَدَى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ
تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ
أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا

4:102 When you are with the faithful, conducting their prayers, let one party of them rise up with you, armed with their weapons. After making their prostrations, let them withdraw to the rear and then let another party who have not prayed come forward and pray with you: and let these also be on their guard, armed with their weapons. It would much please the unbelievers if you neglected your arms and your baggage, so that they could swoop upon you with one assault. But it is no

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offence for you to lay aside your arms when overtaken by heavy rain or stricken with an illness, although you must be always on your guard. Allah has prepared a shameful punishment for the unbelievers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ
 قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ
 فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى
 الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

4:103 When your prayers are ended, remember Allah standing, sitting, and lying down. Attend regularly to your prayers so long as you are safe: for prayer is a duty incumbent on the faithful, to be conducted at appointed hours.

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وَلَا تَهْنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا
تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ ۚ وَتَرْجُونَ
مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا

4:104 Seek out your enemies relentlessly. If you have suffered, they too have suffered: but you at least hope to receive from Allah what they cannot hope for. Allah is Knowing, Wise

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُن لِّلْخَائِنِينَ
خَصِيمًا

4:105 We have revealed to you the Book with the truth, so that you may arbitrate among men by that which Allah has shown you. You shall not plead for traitors.

SURAH 4:

"Al-Nisa"

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا
رَّحِيمًا

4:106 Implore Allah's forgiveness: He is Forgiving, Merciful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا

4:107 Nor shall you plead for those who betray themselves; Allah does not love the treacherous or the sinful.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ
اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ
الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

4:108 They seek to hide themselves from men, but they cannot hide themselves from Allah. He is with them when they utter in secret what does not please Him: He has knowledge of what they do.

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هَآ أَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا
فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ
يَكُونُ عَلَيْهِمْ وَكِيلٌ

4:109 Yes, you may plead for them in this life, but who will plead for them with Allah on the Day of Resurrection? Who will be their defender?

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

4:110 He that does evil or wrongs his own soul and then seeks pardon of Allah, will find Allah Forgiving, Merciful.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى
نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

4:111 He that commits sin commits it against his own soul. Allah is Knowing, Wise.

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وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ
بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا

4:112 He that commits an offence or a crime and charges an innocent man with it, shall bear the guilt of calumny and gross injustice.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ
طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا
أَنْفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ
اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ
تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

4:113 But for Allah's grace and mercy, you would have been led astray by some of them. They deceive none but themselves, nor can they do you any harm. Allah has revealed to you the Book and wisdom and taught you what you did not know before. Allah's goodness to you has been great indeed

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لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ
نُؤْتِيهِ أَجْرًا عَظِيمًا

4:114 There is no virtue in much of their secret talks: only in him who enjoins charity, kindness, and peace among men. He that does this to please Allah shall be richly rewarded.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ
لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا
تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

4:115 He that disobeys the Apostle after guidance has been made clear to him and follows a path other than that of the faithful, shall be given what he has chosen. We will cast him into Hell: a dismal end.

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إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا

4:116 Allah will not forgive setting up partners with Him. He will forgive whom He will all other sins. He that sets up partners with Allah has strayed far from the truth.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

4:117 They worship none but females, (and) worship none but a rebellious devil (Satan)

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَفْرُوضًا

4:118 whom Allah has cursed because he had said: 'I shall entice a certain number of Your servants and lead them astray.

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وَلَا ضَلَّاهُمْ وَلَا أَمَنِيَّاهُمْ وَلَا مَرْنَهُمْ فَلْيَبْتِكُنْ أَدَانَ
الْأَنْعَامِ وَلَا مَرْنَهُمْ فَلْيَغْيِرُنْ خَلْقَ اللَّهِ وَمَنْ
يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا

4:119 I shall arouse in them vain desires and order them to slit the ears of cattle. I shall order them to tamper with Allah's creation. Indeed, he that chooses the devil rather than Allah for his protector ruins himself beyond redemption.

يَعِدُّهُمْ وَيُمْنِيَّاهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ
إِلَّا غُرُورًا

4:120 He makes promises and stirs up in them vain desires, and the devil makes them promises only to deceive them.

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
مَحِيصًا

4:121 Hell shall be their home: from it they shall find no refuge.

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وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۖ وَعْدَ اللَّهِ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ
قِيلًا

4:122 But those that have faith and do good works shall be admitted to gardens watered by running streams, and there they shall abide forever. Such is the true promise of Allah: and whose is a truer word than Allah's?

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۚ
مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ
اللَّهِ وَلِيًّا وَلَا نَصِيرًا

4:123 It shall not be in accordance with your wishes, nor shall it be in accordance with the wishes of the people of the Book. He that does evil shall be requited with it: there shall be none to protect or help him.

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وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ نَقِيرًا

4:124 But the believers who do good works, whether men or women, shall enter Paradise. They shall not suffer the least injustice.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ
اللَّهُ إِبْرَاهِيمَ خَلِيلًا

4:125 And who has a nobler religion than the man who surrenders himself to Allah, does what is right, and follows the faith of Ibrahim the upright, whom Allah Himself chose to be His friend?

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

4:126 To Allah belongs all that the heavens and the earth contain. He has knowledge of all things.

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وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ
وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ
اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن
تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ وَأَن
تُقِيمُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

4:127 They consult you concerning women.
Say: 'Allah has instructed you about
them, and so has the Book, which has
been proclaimed to you, concerning
the orphan girls whom you deny their
lawful rights and refuse to marry; also
regarding helpless children. He has
instructed you to deal justly with
orphans. Allah has knowledge of all
the good you do.'

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وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا
صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنْفُسُ
الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا

4:128 If a woman fears ill-treatment or desertion on the part of her husband, it shall be no offence for them to seek a mutual agreement, for agreement is best. Man is prone to avarice. But if you do what is right and guard yourselves against evil, know then that Allah is cognizant of all what you do.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا
كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
عَفُورًا رَحِيمًا

4:129 In no way you can treat your wives in a just manner, even though you may wish to do that. Do not set yourself altogether against any of them, leaving her, as it were, in suspense. If you do what is right and guard yourselves

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against evil, (you will find) Allah Forgiving, Merciful.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

4:130 If they separate, Allah will compensate each of them out of His own abundance: He is Munificent, Wise.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

4:131 To Allah belongs all that the heavens and earth contain. We have enjoined those to whom the Book was given before you and (enjoin) you to fear Allah. If you deny Him, know that to Allah belongs all that the heavens and the earth contain. He is Self-sufficient and Praiseworthy.

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وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ
وَكَفَىٰ بِاللَّهِ وَكِيلًا

4:132 To Allah belongs all that is in heaven and earth. Allah is your all-sufficient guardian.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا

4:133 If He pleased, He could destroy you all and replace you by other men. This He has power to do.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ
الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

4:134 Let the man who seeks the reward of this life know that Allah holds the rewards of this life and of the next. He is Hearing, Seeing.

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يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ
الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا
فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ
تَعْدِلُوا ۚ وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا

4:135 Believers, conduct yourselves with justice and bear true witness before Allah, even though it be against yourselves, your parents, or your kinsfolk. Whether he be rich or poor, know that Allah has better right over both. So do not be led by passion, lest you should Swerve from the truth. If you distort your testimony or decline to give it, know that Allah is cognizant of all that you do.

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يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ
وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

4:136 O believers, have faith in Allah and His Apostle, in the Book He has revealed to His Apostle, and in the Book He formerly revealed. He that denies Allah, His angels, His Scriptures, His apostles, and the Last Day, has strayed far from the truth.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ
كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ
لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

4:137 Those who accept the faith and then renounce it, who again embrace it and again deny it and grow in unbelief-Allah will neither forgive them nor rightly guide them.

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بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

4:138 Give warning to the hypocrites of a stern chastisement:

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ
دُونِ الْمُؤْمِنِينَ ۖ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ
الْعِزَّةَ لِلَّهِ جَمِيعًا

4:139 those who choose the unbelievers rather than the faithful for their friends. Are they seeking glory at their hands? Surely all glory belongs to Allah.S

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ
غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۖ إِنَّ اللَّهَ جَامِعُ
الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

4:140 Allah has instructed you in the Book that when you hear His revelations being denied or ridiculed, you must not sit and listen to them unless they

SURAH 4:

"Al-Nisa"

engage in other talk, or else you shall yourselves become like them. Allah will surely gather in Hell the hypocrites and the unbelievers.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ
مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ
وَنَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَامَةِ ۚ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى
الْمُؤْمِنِينَ سَبِيلًا

4:141 They watch your fortunes closely. If Allah grants you a victory, they say: 'Did we not stand on your side?' And if the unbelievers are victorious, they say to them: Were we not mightier than you, and did we not protect you from the faithful?" Allah will judge between you on the Day of Resurrection. He will not let the unbelievers triumph over the faithful.

SURAH 4:

"Al-Nisa"

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

4:142 The hypocrites seek to deceive Allah, but it is Allah who deceives them. When they rise to pray, they stand up sluggishly: they pray for the sake of ostentation and remember Allah but little,

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

4:143 wavering between this and that and belonging neither to these nor those. You cannot guide the man whom Allah has left in error.

SURAH 4:

"Al-Nisa"

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

4:144 O believers, do not choose the infidels rather than the faithful for your friends. Would you give Allah a clear proof against yourselves?

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ
النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

4:145 The hypocrites shall be cast into the lowest depths of the Fire: there shall be none to help them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۝
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

4:146 But those who repent and mend their ways, who hold fast to Allah and are sincere in their belief-they shall be numbered with the faithful, and the faithful shall be richly rewarded by Allah.

SURAH 4:**"Al-Nisa"**

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۚ
وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

4:147 And why should Allah punish you if you render thanks to Him and truly believe in Him? Allah is Rewarding, Knowing.

Historic Background

Surah An-Nisa

Ayahs
176

Revelation Place
Madinah

Period of Revelation

This Surah comprises several discourses which were revealed on different occasions during the period ranging probably between the end of A.H. 3 and the end of A.H. 4 or the beginning of A.H. 5. Although it is difficult to determine the exact dates of their revelations, yet it is possible to assign to them a fairly correct period with the help of the Commandments and the events mentioned therein and the Traditions concerning them. A few instances are given below by way of illustration: We know that the instructions about the division of inheritance of the martyrs and for the safeguard of the rights of the orphans were sent down after the Battle of Uhd in which 70 Muslims were killed. Then naturally the question of the division of the inheritance of the martyrs and the safeguard of the rights of their orphans arose in many families at Al-Madinah. From this we conclude that **vv. 1-28** were revealed on that occasion. We learn from the Traditions that

the Commandment about salat during war time was given on the occasion of Zat-ur-

Riq'a, an expedition which took place in A. H. 4. From this we conclude that the discourse containing v. 102 was revealed on that occasion. The last warning (v. 47) to the Jews was given before the Banu Nadir were exiled from Al-Madinah in Rabi'-ulAwwal, A. H. 4. From this it may safely be concluded that the discourse containing v. 47 must have been revealed some time before that date. The permission about *tayammum* (the performance of ablutions with pure dust, in case no water be available) was given during the Bani-al-Mustaliq expedition, which took place in A. H. 5.. Therefore the probable period of the revelation of the discourse containing v. 43 was A. H. 5.

Topics and Their Background

Let us now consider the social and historical considerations of the period in order to understand the Surah. All the discourses in this Surah deal with three main problems which confronted at the time. First of all, he was engaged in bringing about an all round development of the Islamic Community that had been formed at the time of his migration to Al-Madinah. For this purpose he was

introducing new moral, cultural, social, economic and political ways in place of the old ones of the pre-Islamic period. The second thing that occupied his attention and efforts was the bitter struggle that was going on with the *mushrik* Arabs, the Jewish clans and the hypocrites who were opposing tooth and nail his mission of reform. Above all he had to propagate Islam in the face of the bitter opposition of these powers of evil with a view to capturing more and more minds and hearts. Accordingly, detailed instructions have been given for the consolidation and strengthening of the Islamic Community in continuation of those given in Al-Baqarah. Principles for the smooth running of family life have been laid down and ways of settling family disputes have been taught. Rules have been prescribed for marriage and rights of wife and husband have been apportioned fairly and equitably. The status of women in the society has been determined and the declaration of the rights of orphans has been made. Laws and regulations have been laid down for the division of inheritance, and instructions have been given to reform economic affairs. The foundation of the penal code has been laid down. Drinking has been prohibited, and instructions have been given for cleanliness and purity. The Muslims have been taught the kind of relations good men

should have with their Allah and fellow men. Instructions have been given for the maintenance of discipline in the Muslim Community. The moral and religious condition of the people of the Book has been reviewed to teach lessons to the Muslims and to forewarn them to refrain from following in their footsteps. The conduct of the hypocrites has been criticized and the distinctive features of hypocrisy and true faith have been clearly marked off to enable the Muslims to distinguish between the two. In order to cope with the aftermath of the Battle of Uhd, Inspiring discourses were sent down to urge the Muslims to face the enemy bravely, for the defeat in the Battle had so emboldened the *mushrik* Arab clans and the neighboring Jews and the hypocrites at home that they were threatening the Muslims on all sides. At this critical juncture, Allah filled the Muslims with courage and gave them such instructions as were needed during that period of war clouds. In order to counteract the fearful rumors that were being spread by the hypocrites and the Muslims of weak faith, they were asked to make a thorough inquiry into them and to inform the responsible people about them. Then they were experiencing some difficulties in offering their salat during the expeditions to some places where no water was available for performing

their ablutions, etc. In such cases they were allowed to cleanse themselves with pure earth

and to shorten the salat or to offer the "Salat of Fear", when they were faced with danger. Instructions were also given for the solution of the puzzling problem of those Muslims who were scattered among the unbelieving Arab clans and were often involved in war. They were asked to migrate to Al-Madinah, the abode of Islam. This Surah also deals with the case of Bani Nadir who were showing a hostile and menacing attitude, in spite of the peace treaties they had made with the Muslims. They were openly siding with the enemies of Islam and hatching plots against and the Muslim Community even at Al-Madinah itself. They were taken to task for their inimical behavior and given a final warning to change their attitude, and were at last exiled from Al-Madinah on account of their misconduct. The problem of the hypocrites, who had become very troublesome at that time, was involving the Believers in difficulties-- Therefore they were divided into different categories to enable the Muslims to deal with them appropriately. Clear instructions were also given regarding the attitude they should adopt towards the non-belligerent clans. The most important thing needed at that time was to prepare the

Muslims for the bitter struggle with the opponents of Islam. For this purpose greatest

importance was attached to their character building, for it was obvious that the small Muslim Community could only come out successful, may, survive, if the Muslims possessed high moral character. They were, therefore, enjoined to adopt the highest moral qualities and were severely criticized whenever any moral weakness was detected in them. Though this Surah mainly deals with the moral and social reforms, yet due attention has been paid to propagation of Islam. On the one hand, the superiority of the Islamic morality and culture has been established over that of the Jews, Christians and mushriks; on the other hand, their wrong religious conceptions, their wrong morality and their evil acts have been criticized to prepare the ground for inviting them to the way of the Truth.

Subject: Consolidation of the Islamic Community

The main object of this Surah is to teach the Muslims the ways that unite a people and make them firm and strong. Introductions for

the stability of family, which is the nucleus of community have been given. Then they have been urged to prepare themselves for defense. Side by side with these, they have

been taught the importance of the propagation of Islam. Above all, the importance of the highest moral character in the scheme of consolidation of the Community has been impressed.

Topics and their Interconnection:

Just, fair and equitable laws and regulations for the smooth running of family life have been laid down for the husband and wife. Detailed instructions have been given for the division of inheritance and due regard has been paid to the rights of orphans. **1-35** In order to inculcate the right spirit for the observance of rules and regulations, the Muslims have been enjoined to show generosity to all around them and to be free from meanness, selfishness, stinginess of mind, because this is essential for the consolidation of the Communities and helpful for the propagation of Islam. **36-42** The ways of the purification of mind and body for the offering of Salat have been taught because it plays the most important part in every scheme of moral and social reform. **43** After moral preparation, instructions for defense

have been given. First of all, the Muslims have been warned to be on their guard against the cunning machinations and vile practices of

the local Jews who were hostile to the New Movement. This caution was necessary for removing some possible misunderstanding that might have arisen on account of the pre-Islamic alliance between the people of Al-Madinah and the Jews. **44-57** Then they have been enjoined to place their trusts and offices of trust in the custody of honest and qualified persons, and to do what is just and right, and to obey Allah and His Messenger and those among themselves entrusted with the conduct of their affairs and to turn to Allah and His Messenger for the settlement of their disputes. As such an attitude and behavior alone can ensure consolidation, they have been strongly warned that any deviation from this path will lead to their disintegration. **58-72** After this pre-requisite, they have been exhorted to make preparation for defense and to fight bravely for the cause of Islam, without showing any kind of cowardice or weakness. They have also been warned to be on their guard against hypocrites. A line of demarcation has been drawn to distinguish the intentional shirkers from the helpless devotees. **73-100** Here again instructions have been given for the offering of Salat

during military campaigns and actual fighting. This is to impress the importance of Salat even at the time of fear and danger. **101-103**

Before proceeding on to the next topic, the Muslims have been exhorted to persevere in their fight without showing any kind of weakness. **104** In order to make the Islamic Community firm and strong for defense, the Muslims have been enjoined to observe the highest standard of justice. The Muslims are required to deal out strict justice even in case of the enemy, with whom they might be involved in war. They should also settle disputes between husband and wife with justice. In order to ensure this, they should keep their beliefs and deeds absolutely free from every kind of impurity and should become the standard bearers of justice. **105-135** Resuming the theme of defense, the Muslims have been warned to be on their guard against their enemies. They have been admonished to take necessary precautions against the machinations of the hypocrites and the unbelievers and the people of the Book. As belief in Allah, and Revelation and Life-after-death is the only safeguard against every kind of enemy, they should sincerely believe in and follow His Messenger, Muhammad (may Allah bless him and grant him peace). **136-175** Though this verse also

deals with the family laws contained in verses **1-35**, it has been added as a supplement at the end of this Surah because it was revealed long after An-Nisa was being recited as a complete Surah. **176**