

Surah 4. An-Nisaa

Asad: And so, [We punished them¹⁶⁸] for the breaking of their pledge, and their refusal to acknowledge God's messages, and their slaying of prophets against all right, and their boast, "Our hearts are already full of knowledge" - nay, but God has sealed their hearts in result of their denial of the truth, and [now] they believe in but few things - ;¹⁶⁹

Malik: After all this, they still broke their covenant, rejected the Revelation of Allah, killed the Prophets unjustly. Yet they say: "Our hearts are in secure wrappings which have preserved Allah's Word; we need no more." Nay! It is Allah who has sealed their hearts on account of their disbelief. They have no faith except a little.

Pickthall: Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the Prophets wrongfully, and their saying: Our hearts are hardened Nay, but Allah hath set a seal upon them for their disbelief, so that they believe not save a few

Yusuf Ali: (They have incurred divine displeasure): in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said "Our hearts are the wrappings (which preserve Allah's Word; we need no more)"; nay Allah hath set the seal on their hearts for their blasphemy and little is it they believe. ^{659 660 661}

Transliteration: Fabima naqdihim meethaqahum wakufrihim biayati Allahi waqatlihimu alanbiyaa bighayri haqqin waqawlihim quloobuna ghulfun bal tabaAAa Allahu AAalayha bikufrihim fala yuminoona illa qaleelan

Khatab:

?They were condemned? for breaking their covenant, rejecting Allah's signs, killing the prophets unjustly, and for saying, "Our hearts are unreceptive!"¹ —it is Allah Who has sealed their hearts for their disbelief, so they do not believe except for a few—

Author Comments

168 - The statement relating to their punishment - clearly implied here - is made explicit in verse {160}.

169 - See [2:88](#) and the corresponding notes.

Their hearts are unreceptive because they claim they have enough knowledge already.

659 - In verses 155, 156, 157, 160 (latter half), and 161 with parenthetical clauses including those in verses 158-159, and 160 (first half), there is a catalogue of the iniquities of which the Jews were guilty, and for these iniquities we must understand some such words as: "They are under divine displeasure." Each clause of the indictment I have indicated by prefixing the word "that."

660 - Cf. iii. 21, and nn. 363 and 364.

661 - Cf. ii. 88, and n. 92, where the full meaning is explained. Note the crescendo (heightening effect) in the argument. Their iniquities were: (1) that they broke their Covenant: (2) that they rejected Allah's guidance as conveyed in His signs; (3) that they killed Allah's Messengers and incurred a double guilt, viz., that of murder and that of a deliberate defiance of Allah's law; and (4) that they imagined themselves arrogantly self-sufficient, which means a blasphemous closing of their hearts forever against the admission of Allah's grace. Then begins another series of iniquities from a different point of view: (1) that they rejected Faith: (2) that they made false charges against a saintly woman like Mary, who was chosen by Allah to be the mother of Jesus; (3) that they boasted of having killed Jesus when they were victims of their own self-hallucination: (4) that they hindered people from Allah's way: and (5) that by means of usury and fraud they oppressed their fellow-men.

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