

## Surah 4. An-Nisaa

Asad: They would love to see you deny the truth even as they have denied it, so that you should be like them. Do not, therefore, take them for your allies until they forsake the domain of evil<sup>108</sup> for the sake of God; and if they revert to [open] enmity, seize them and slay them wherever you may find them. And do not take any of them<sup>109</sup> for your ally or giver of succour,

Malik: Their real wish is to see that you become a disbeliever, as they themselves have disbelieved, so that you may become exactly like them. So you should not take friends from their ranks unless they immigrate in the way of Allah; and if they do not, seize them and kill them wherever you find them, and do not take any of them as protectors or helpers.

Pickthall: They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,

Yusuf Ali: They but wish that ye should reject faith as they do and thus be on the same footing (as they): but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks.<sup>607</sup>

Transliteration: Waddoo law takfuroona kama kafaroo fatakoonoona sawaan fala tattakhithoo minhum awliyaa hatta yuhajiroo fee sabeeli Allahi fain tawallaw fakhuthoohum waoqtuloohum haythu wajadtumoohum wala tattakhithoo minhum waliyyan wala naseeran

Khatab:

They wish you would disbelieve as they have disbelieved, so you may all be alike. So do not take them as allies unless they emigrate in the cause of Allah. But if they turn away, then seize them and kill them wherever you find them, and do not take any of them as allies or helpers,1

### Author Comments

108 - See surah {2}, note [203], as well as note [124] of this surah.

109 - I.e., any of those who have not "forsaken the domain of evil" and are wavering between belief and disbelief.

The verse discusses a group of people who nominally became Muslims and secretly supported the enemies of Muslims. For those hypocrites to prove their loyalty, they were commanded to emigrate and join the ranks of the believers, or they would be considered enemies.

607 - Flee: the verbal form which the noun hijrat is derived. Bukhari interprets this rightly as fleeing from all that is forbidden. This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed. But it is more general. In time of war, if a man is willing to submit to discipline and refrain from infringing orders issued, he has proved his fidelity and may be treated as a member of the community at war. On the other hand if he by false pretences comes into the inner counsels merely to betray them, he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; or if he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy: he has claimed to be of you in order to spy on you, and been all the time helping the enemy.

[View Page](#)

Source : *Alim.org-Compare Translation-Surah 4-Ayah 89*