

Surah 4. An-Nisaa

4.1 O mankind! Have fear of your Rabb, the One who created you from a single soul, from that soul He created its mate, and through them He spread countless men and women. Fear Allah, the One in whose name you demand your rights from one another and the ties of relationship; surely Allah is watching you very closely.

4.2 Give orphans the property which belongs to them when they are able to handle it themselves and do not substitute your worthless things for their valuable ones; and do not cheat them of their possession through mixing it up with your own. For this would indeed be a great sin.

4.3 If you fear that you shall not be able to treat the orphans with fairness, then you should not marry the women with orphan children; marry other women of your choice: two, three or four. But if you fear that you will not be able to maintain justice between your wives, then marry only one or any slave girl you may own. That will be more suitable, so that you may not deviate from the Right Way.

4.4 At the time of marriage, give the women their dowries willingly as an obligation; but if they, by their own free will, give up to you a portion of it then you may enjoy it with pleasure.

4.5 Do not entrust your property which Allah has made a means of support for your family, to feeble-minded people for investment in business, however, provide such people with food and clothing and speak to them nicely and give them good advice.

4.6 Observe the orphans through testing their abilities until they reach the age of marriage, then if you find them capable of sound judgment, hand over to them their property; and do not consume it wastefully in haste lest they grow up to demand it. If the guardian is well-off, he should not take compensation from the orphan's property, but if he is poor let him take a just and reasonable remuneration. When you hand over their property to them, call in some witnesses; even though Allah is sufficient in taking the accountability.

4.7 Men will have a share in what their parents and their near relatives leave; and women will have a share in what their parents and their near relatives leave: whether it be a little or much, they shall be legally entitled to their shares.

4.8 If the relatives, orphans or needy are present at the time of the division of an inheritance, give them something out of it, and speak to them kind words.

4.9 Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they were to leave a helpless family behind: they should, therefore, fear Allah and speak for justice.

4.10 In fact, those who misappropriate the property of orphans unjustly, swallow but fire into their bellies; they will soon be cast into the blazing fire!

4.11 In regard to inheritance Allah commands you concerning your children: that the share of a boy shall be twice that of a girl. In the case where there are more than two girls, their share will be two thirds of the estate; but if there is only one girl, her share will be one half of the estate. If the deceased left children behind, each of the parents shall get one sixth of the estate, but if the deceased left no children and the parents are the only heirs, the mother shall get one third of the estate, but if the deceased left brothers and sisters, then the mother will get one sixth of it. The distribution in all cases shall be after fulfilling the terms of the last will and the payment of debts. With regards to your parents and your children, you do not know who is more beneficial to you, therefore, Allah issued this ordinance. Surely Allah is the Knowledgeable, Wise.

4.12 You shall inherit one half of your wives' estate if they leave no child, but if they leave behind a child then you will get one fourth of their estate, after fulfilling the terms of their last will and the payment of debts. Your wives shall inherit one fourth if you leave no child behind you; but if you leave a child, then they shall get one-eighth of your estate; after fulfilling the terms of your last will and the payment of debts. If a man or a woman leaves neither ascendant nor descendants but has left a brother or a sister, they shall each inherit one sixth, but if they are more than two, they shall share one third of the estate; after fulfilling the terms of the last will and the payment of debts; without prejudice to the rights of the heirs. Thus is the

commandment of Allah. Allah is Knowledgeable, Forbearing.

4.13 These are the limits set by Allah: those who obey Allah and His Rasool will be admitted to paradise, in which rivers flow, to live therein forever, and that is the Great Achievement.

4.14 But the ones who disobey Allah and His Rasool and transgress His limits will be cast to Hellfire to live therein forever, and they shall have a humiliating punishment.

4.15 If any of your women are guilty of fornication, ask for four reliable witnesses from among yourselves against them; and if they testify and their guilt is proved, confine them to their houses until they die or Allah opens some other way out for them.

4.16 And the two, whether married or unmarried, who are guilty of this offense, punish them both. If they repent and mend their ways, leave them alone. Surely Allah is the Acceptor of Repentance, Merciful.

4.17 Repentance with Allah (right to be forgiven by Allah) is only for those who do something evil in ignorance and repent as soon as they realize it; Allah will pardon them. Allah is the Knowledgeable, Wise.

4.18 There is no repentance for those who persist in their evil deeds until death approaches anyone of them and he says: "surely now I repent." Similarly, there is no repentance for those who die while they were still unbelievers; for them We have prepared a painful punishment.

4.19 O believers! It is not lawful for you consider women as a part of your inheritance and retain them against their will in order that you may force them to give up a part of the dowry you have given them, unless they are guilty of proven fornication. Treat them with kindness even if you dislike them; it is quite possible that you dislike something in which Allah has placed much good.

4.20 If you wish to marry another wife in place of the one you already have, do not take back anything of what you have given her even if it be a heap of gold. Would you take it back through slander and open sin (accusing her unjustly)?

4.21 And how could you take it back when you have enjoyed conjugal happiness and she had taken from you a firm pledge of marriage?

4.22 Do not marry those women whom your fathers had married, - except what happened prior to this commandment. - Surely it was shocking, disgusting, and an evil practice.

4.23 Forbidden to you for marriage are: your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, daughters of your brothers, daughters of your sisters, your foster-mothers, your foster-sisters, the mothers of your wives, your stepdaughters under your guardianship from those wives with whom you have consummated your marriage, but there is no blame on you in marrying your stepdaughters if you have not consummated your marriage with their mothers, whom you have divorced, and the wives of your own real sons; and you are also forbidden to take in marriage two sisters at one and the same time except what happened prior to this commandment; surely Allah is Forgiving, Merciful.

4.24 Also forbidden for you are married women, except those who have fallen in your hands as prisoners of war. This is the order of Allah relating to marriage prohibitions. All women other than these are lawful provided you seek them in marriage with gifts from your property (dowry), desiring chastity and not lust. Give them their dowry as an obligation for the benefit you have received from your marriage relationship. However, there is no blame on you if you change the agreement of dowry with mutual consent. Allah is the Knowledgeable, Wise.

4.25 If any of you cannot afford to marry a free believing woman, let him marry one of his own slave girls who is a believer; Allah knows how good you are in your faith. You all belong to one and the same community. Marry them with the permission of their family and give them their fair dowry so that they may live a decent life in wedlock and not live as prostitutes or look for secret illicit relationships. Then if after marriage they commit adultery, they shall be given half the punishment prescribed for a free adulteress. The concession of such a marriage is for those of you who fear that they might commit a sin if they do not get married, but it is better for you to practice self-restraint. Allah is Forgiving, Merciful.

4.26 Allah desires to clarify, and guides you to the ways which were followed by the righteous people before you, and turns to you in mercy. Allah is the Knowledgeable, Wise.

4.27 Allah wishes to forgive you but those who follow their lusts wish to see you deviate far away from the Right Way.

4.28 Allah wishes to lighten your burdens because humans have been created weak by nature.

4.29 O believers! Do not consume one another's wealth through unlawful means; instead, do business with mutual consent; do not kill yourselves by adopting unlawful means. Indeed Allah is Merciful to you.

4.30 Anyone who commits such acts of aggression and injustice will soon be thrown into hellfire, and this is very easy for Allah to do.

4.31 If you avoid the heinous sins which you have been forbidden, We will do away with your small sins and cause you to enter a place of great honor (paradise).

4.32 Do not envy that Allah has given some of you more than the others. Men will be rewarded according to their deeds and women will be rewarded according to theirs. Ask Allah for His grace. Surely Allah has perfect knowledge of everything.

4.33 For every parent and relative We have appointed the rightful heirs to inherit what they leave. As for those with whom you have made firm agreements, give them their share. Surely Allah is a Witness to everything.

4.34 Men are overseers over women because Allah has given the one more strength than other, and because men are required to spend their wealth for the maintenance of women. Honorable women are, therefore, devoutly obedient and guard in the husband's absence what Allah require them to guard their husband's property and their own honor. As to those women from whom you fear disobedience, first admonish them, then refuse to share your bed with them, and then, if necessary, beat them. Then if they obey you, take no further actions against them and do not make excuses to punish them. Allah is Supremely Great and is aware of your actions.

4.35 If you fear a breach of marriage between a man and his wife, appoint one arbiter from his family and another from hers; if they wish to reconcile, Allah will create a way of reconciliation between them. Allah is the Knowledgeable, Aware.

4.36 Serve Allah and do not commit shirk (associate any partner) with Him, and be good to your parents, kinfolks, orphans, the helpless, near and far neighbors who keep company with you, the travellers in need, and the slaves you own. Allah does not love those who are arrogant and boastful,

4.37 who are themselves stingy and enjoin others to be stingy, who hide the bounties which Allah has bestowed on them. For such unbelievers We have prepared a disgraceful punishment.

4.38 Similarly, Allah does not like those who spend their wealth to show off to the people, believing neither in Allah nor in the Last Day. In fact the one who chooses Shaitan as his companion has chosen a very evil companion!

4.39 What harm would they have suffered if they had believed in Allah and the Last Day and spent in charity out of what Allah had given them? Allah Knows them all.

4.40 Rest assured that Allah does not wrong anyone even by an atom's weight. If someone does a good deed He increases it many fold and also gives an extra great reward on His own.

4.41 Just imagine how they will feel when We shall bring a witness from every nation and call upon you , O Muhammad, to testify against them?

4.42 On that Day (the Day of Judgement) those who rejected faith and disobeyed the Rasool will wish that they were levelled with earth; for they will not be able to hide a single word from Allah!

4.43 O believers! Do not offer your Salah when you are drunk until you know what you are saying; nor after seminal emission, except when you are travelling, unless you wash your whole body. If you are sick, or on a journey, or one of you has used the toilet, or has had contact with women (sexual relation with wives) and can find no water, then make Tayammum: take some clean earth and rub your faces and hands with it. Allah is Lenient, Forgiving.

4.44 Have you not considered the case of those to whom a portion of the Book was given? They purchased error for themselves and wish to see you lose the Right Way.

4.45 Allah knows your enemies very well. Sufficient is Allah to protect you, and Sufficient is Allah to help you.

4.46 Among the Jews there are some who take the words out of their context and utter them with a twist of their tongues to slander the true Deen (faith) and say: "We hear and we disobey;" and "Hear, may you (O Muhammad) hear nothing!" And "Ra'ina" (an ambiguous word meaning: "listen, may you become deaf," or "our shepherd," or "in judeo-Arabic language conveying the sense of "our evil one"). If only they had said: "We hear and we obey;" and "Hear us;" and "Unzurna ("look upon us," or " pay attention to us"): it would have been better for them and more proper. Due to all this Allah has cursed them for their unbelief. In fact with the exception of a few, they have no faith.

4.47 O people of the Book (Jews and Christians)! Believe in what We have now revealed (The Qur'an), confirming your own scriptures, before We obliterate your faces and turn them backward, or lay Our curse

on you as We laid Our curse on the Sabbath-breakers: and remember that Allah's command is always executed.

4.48 Surely Allah does not forgive shirk (associating any partner with Him); and may forgive sins other than that if He so pleases. This is because one who commits shirk with Allah, does indeed invent a great sinful lie.

4.49 Have you not seen those who speak very highly of their own purity even though they are committing shirk. In fact, Allah purifies whom He wishes. If the mushrikin are not purified no injustice, even equal to the thread of a date-stone, is being done to them.

4.50 See how they invent a lie against Allah, and this in itself is enough to show their manifest sin.

4.51 Have you not seen those who were given a portion of the Book? They believe in superstition and Taghut (forces of Shaitan) and say about the unbelievers that they are better guided to the Right Way than the believers!

4.52 Those are the ones whom Allah has cursed, and the one who is cursed by Allah can find no helper.

4.53 Do they have a share in the kingdom? If they had any share they would have not given other people equal to a speck on a date-stone.

4.54 Or do they envy other people because Allah has given them from His grace? If so, let them know that We did give the Book and Wisdom to the descendants of Ibrahim (Abraham), and blessed them with a great kingdom.

4.55 But some of them believed in it and some turned away. Sufficient is hell to burn those who turned away.

4.56 Those who rejected Our revelations will soon be thrown into the Fire. No sooner will their skins be burnt out than We shall replace their skins, so that they may taste the real torment. Allah is Mighty, Wise.

4.57 As for those who believe and do righteous deeds, We shall admit them to gardens beneath which rivers flow wherein they will live for ever. Therein they will have chaste spouses, and We shall provide them with cool thick shade.

4.58 Allah commands you to give back the trusts to their rightful owners, and when you judge between people, judge with fairness. Surely, excellent is the counsel which Allah gives you. Allah is He who hears and observes all.

4.59 O believers! Obey Allah, obey the Rasool and those charged with authority among you. Should you have a dispute in anything, refer it to Allah and His Rasool, if you truly believe in Allah and the Last Day. This course of action will be better and more suitable.

4.60 Have you not seen those who claim that they believe in what has been revealed to you and other prophets before you? Yet they desire that the judgment (in their disputes) be made by Taghut (forces of Shaitan) though they were commanded to reject them, and Shaitan's wish is to lead them far astray into deep error.

4.61 When it is said to them: "Come to be judged by the Rasool in accordance with what Allah has revealed, " you see that the hypocrites show their utmost hesitation in coming to you.

4.62 But see how they behave when they get into trouble as a consequence of their own doings? They come to you swearing by Allah that they desired nothing but to promote good and bring about a reconciliation.

4.63 Allah knows what really is in their hearts; therefore, neglect their attitude, admonish them, and speak to them effectual words which may go deep into their hearts.

4.64 We did not send any Rasool but to be obeyed by Allah's leave. If they would have come to you when they had wronged themselves to seek Allah's forgiveness and if the Rasool had also asked Allah's forgiveness for them, they would have found Allah Forgiving, Merciful.

4.65 Nay! O Muhammad - by your Rabb - they will never be true believers until they accept you as a judge in their disputes, then they do not find any resentment in their hearts against your verdicts and accept them with complete submission.

4.66 If We had commanded them to sacrifice their lives or to leave their homes, very few of them would have done it. Yet, if they would have done what they were commanded to do, it would have been better for them; not only would their faith have been strengthened,

4.67 but We would have given them an extra great reward on Our own

4.68 and also guided them to the Right Way.

4.69 Whosoever obeys Allah and the Rasool will be in the company of those whom Allah has blessed - the Prophets, the truthful, the martyrs, and the righteous: What excellent companions they will be!

4.70 This is the real grace from Allah and sufficient is Allah's infinite knowledge.

4.71 O believers! Prepare yourselves for encounter, then advance in detachments or all together as the occasion may require.

4.72 There will be someone among you who will surely lag behind, so that if you face any calamity, he will say: "Allah has been gracious to me that I did not accompany them."

4.73 But if you are blessed with grace from Allah, he will say, as if there was no friendship between you and him: "I wish I had been with them; I could have attained a mighty good fortune!"

4.74 Let it be known that only those people should fight in the cause of Allah who are willing to exchange the life of this world for the Hereafter; and whoever fights for the cause of Allah, whether he dies or is victorious, will soon be granted a mighty reward.

4.75 And what reason do you have not to fight in the cause of Allah, to rescue the helpless oppressed old men, women, and children who are crying: "Our Rabb! Deliver us from this town whose people are oppressors; send us a protector by Your grace and send us a helper from Your presence?"

4.76 Those who are believers fight in the cause of Allah and those who are unbelievers fight in the cause of Taghut (forces of Shaitan): so fight against the helpers of Shaitan; surely, Shaitan's crafty schemes are very weak.

4.77 Have you not seen those who were told to restrain their hands from fighting, establish Salah (regular prayers) and pay Zakah (regular charity). Now when at length they are commanded to fight, lo! A group of them fear people as they should have feared Allah, or even more than that, and say: "Our Rabb! Why have You ordered us to fight? Could you delay its implementation for a while?" Tell them: "The enjoyment of this worldly life is short, life of the hereafter is much better for those who fear Allah, and rest assured that you will not be wronged equal to the fiber of a date-stone.

4.78 As for death, no matter where you may be, death is going to reach you even if you are in fortified towers. When such people are blessed with some benefit, they say: "This is from Allah;" but if they suffer a loss, they say: "this is because of you." O Muhammad tell them: "Everything is from Allah." What is the matter with these people that they do not understand a word?

4.79 Whatever benefit comes to you O people, it is by Allah's grace; and whatever loss you suffer, it is the result of your own doings. We have sent you, O Muhammad, as a Rasool to mankind. Allah is your All-Sufficient Witness.

4.80 Anyone who obeys the Rasool, in fact, obeys Allah. As for those who pay no heed, they should know that We have not sent you as a taskmaster over them.

4.81 They will say: "We are at your service!" Yet when they leave you, some of them meet together secretly at night to plot against what you have said. Allah notes down all their plots. Therefore, leave them alone and put your trust in Allah. Allah is your all sufficient trustee.

4.82 Why don't they research the Qur'an? Don't they realize that if it was from someone other than Allah, they would find many discrepancies in it.

4.83 Whenever they hear news of peace or of danger, they spread it quickly; but if they would report it to the Rasool and to the responsible people in the community, it would come to the knowledge of those who could draw the right conclusions. If it had not been for Allah's grace and mercy, all of you with the exception of a few, would have followed Shaitan.

4.84 Therefore, O Muhammad, fight; in the path of Allah, you are accountable for no one except for yourself. Urge the believers to fight, it may be that Allah will overthrow the might of the unbelievers, for Allah is the strongest in might and severe in punishment.

4.85 Anyone who intercedes for a good cause shall have a share in it, and anyone who intercedes for an evil cause shall also get a share in its burden. Allah has control over everything.

4.86 When anyone greets you in a courteous manner, let your greetings be better than his - or at least return the same. Allah keeps account of everything.

4.87 Allah! There is no god besides Him. He will certainly gather you all together on the Day of Resurrection; there is no doubt in it, and who can be more truthful in his words than Allah?

4.88 What is the matter with you, why are you divided into two groups concerning the hypocrites, while Allah has cast them off on account of their misdeeds? Do you wish to guide those whom Allah has confounded? Whomever Allah has confounded you cannot find a way for them to be guided.

4.89 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.

4.90 The exception to this is for those who take refuge with your allies or come over to you because their hearts restrain them both from fighting against you and from fighting against their own people. If Allah had wanted, He would have given them power over you and they might easily have fought against you; therefore, if they withdraw from you and cease their hostility and offer you peace, in that case Allah has not granted you permission to fight against them.

4.91 You will find other hypocrites who wish to be safe from you as well as from their own people; but who would plunge into mischief whenever they get an opportunity. Therefore if they do not keep distance from you and neither offer you peace, nor cease their hostilities against you, you may seize them and kill them wherever you find them, against such people We give you absolute authority.

4.92 It is not befitting for a believer to kill a believer except by accident, and whoever accidentally kills a believer, he is commanded to free a believing slave and pay bloodwit to the family of the victim, unless they forgo it as a charity. If the victim is from a hostile nation, then the freeing of a believing slave is enough, but if he belonged to a nation with whom you have a treaty, then bloodwit must be paid to his family along with the freeing of a believing slave. Those who do not have the means (bloodwit and or a slave) must fast two consecutive months: a method of repentance provided by Allah. Allah is the Knowledgeable, Wise.

4.93 Whoever kills a believer intentionally, his punishment is hell to live therein forever. He shall incur the wrath of Allah, Who will lay His curse on him and prepare for him a woeful punishment.

4.94 O believers! When you struggle in the way of Allah, investigate carefully, and do not say to anyone who offers you a salutation: "You are not a believer" in order to seek worldly gain by this. Allah has abundant spoils for you. Remember that you yourselves were in the same condition before, Allah has conferred His favors on you. Therefore, make a thorough investigation before considering someone an unbeliever. Allah is well aware of all your actions.

4.95 Those believers who stay at home - having no physical disability - are not equal to those who make Jihad (struggle) in the cause of Allah with their wealth and their persons. Allah has granted a higher rank to those who make Jihad with their wealth and their persons than to those who stay at home. Though Allah has promised a good reward for all, Allah has prepared a much richer reward for those who make Jihad for Him than for those who stay at home

4.96 - they have special higher ranks, forgiveness and mercy. Allah is Forgiving, Merciful.

4.97 When the angels of death cause those people to die who have wronged their souls, they ask: "What was your condition?" They reply: "We were oppressed in the earth." The angels say: "Was not the earth of Allah spacious enough for you to emigrate and go somewhere else?" Hell will be their abode and it is a very evil refuge!

4.98 However, those helpless men, women and children who have neither the means to migrate nor strength to escape,

4.99 Allah may pardon them. Allah is the Pardoning, Forgiving.

4.100 He who emigrates in the path of Allah shall find numerous places of refuge in the Earth and abundant resources. He who leaves his home to migrate for Allah and His Rasool and dies on the way, his reward becomes due and sure with Allah. Allah is Forgiving, Merciful.

4.101 When you travel in the earth, there is no blame on you if you shorten your prayers, especially when you fear that the unbelievers may attack you, since the unbelievers are your open enemies.

4.102 When you, O Muhammad, are with them, leading their Salah (prayer in the state of war), let one party of them stand up to pray with you, armed with their weapons. After they finish their prostrations, let them withdraw to the rear and let the other party who have not yet prayed come forward to pray with you; and let them also be on their guard, armed with their weapons. The unbelievers wish to see you neglect

your arms and your baggage, so that they could suddenly attack to overpower you all in one stroke. However, there is no blame on you if you lay aside your arms because of heavy rain or because you are sick, but you should still be on your guard. Allah has prepared a humiliating punishment for the unbelievers.

4.103 When you finish your Salah (prayers) remember Allah whether you are standing, sitting or reclining; then as soon as you are safe (out of danger) establish regular Salah in full. Surely Salah are made obligatory for the believers at their prescribed times.

4.104 Do not show weakness in following up the enemy; if you are suffering hardships they too are suffering similar hardships; moreover, you have hope to receive reward from Allah while they have none. Allah is the Knowledgeable, Wise.

4.105 We have revealed to you the Book with the Truth so that you may judge between people in accordance with the Right Way which Allah has shown you, so be not an advocate for those who betray trust;

4.106 seek Allah's forgiveness, surely Allah is Forgiving, Merciful.

4.107 Do not plead on behalf of those who betray their own souls; Allah does not love the treacherous, sinful.

4.108 They might be able to hide their crimes from people, but they cannot hide from Allah. He is with them even when they plot by night in words that He cannot approve. Allah encompasses all their actions.

4.109 You may plead for them in this life, but who will plead for them with Allah on the Day of Resurrection? Or who will be their defender?

4.110 If anyone does evil or wrongs his own soul and then seeks Allah's forgiveness, he will find Allah Forgiving, Merciful.

4.111 Whoever commits a sin, he commits it against his own soul. Allah is knowledgeable, Wise.

4.112 But if anyone commits a crime and charges an innocent person with it (a Muslim from the tribe of Bani Dhafar committed theft and put the blame on a Jew who was innocent), he indeed shall bear the guilt of slander and a flagrant sin.

4.113 If Allah's grace and mercy were not with you to save you from their mischief, a group of them (tribe of Bani Dhafar) was determined to lead you astray. They led astray none but themselves, and they cannot do you any harm. Allah has revealed to you the Book and wisdom and taught you what you did not know; great indeed is the grace of Allah upon you.

4.114 There is no virtue in most of the secret counsels of the people; it is, however, good if one secretly enjoins charity, kindness, and reconciliation among people; the one who does this to please Allah, will soon be given a mighty reward.

4.115 Anyone who is hostile to the Rasool after guidance has been plainly conveyed to him and follows a path other than that of the believers, We shall leave him in the path he has chosen and cast him into Hell; which is an evil refuge.

4.116 Surely Allah will never forgive the one who commits the sin of shirk and may forgive anyone else if He so pleases. One who commits shirk has indeed gone far away from the Right Way.

4.117 The pagans call upon female deities beside Him; by doing so they call nothing but the rebellious Shaitan

4.118 on whom Allah has laid His curse; and who has said: "I will take a good portion of Your servants and mislead them.

4.119 I will create in them false desires and order them to slit the ears of cattle. I will order them to tamper with Allah's creation." Therefore, whoever takes Shaitan as a guardian instead of Allah, has indeed become a clear-cut loser.

4.120 Shaitan makes promises to stir up in them false desires; but Shaitan makes them promises only to deceive them.

4.121 The home of such people who follow him will be hell, from where they will find no way to escape.

4.122 As for those who have faith and do righteous deeds, We shall soon admit them to gardens beneath which rivers flow to live therein forever. This is the promise of Allah, true indeed, and who can be truer in his words than Allah?

4.123 The final result will neither be in accordance with your desires nor in accordance with the desires of the People of the Book. He who does evil will be requited with evil: he will find no protector or helper besides Allah.

4.124 But the one who do righteous deeds, whether a male or a female - provided he or she is a believer - shall enter paradise and will not be harmed a speck.

4.125 Who has a better Deen (way of life or religion) than the one who is a Muslim (submits himself entirely) to Allah, does good to others and follows the faith of Ibrahim (Abraham) the upright one, whom Allah chose to be His friend?

4.126 To Allah belongs all that is in the heavens and in the earth. Allah encompasses everything.

4.127 They ask your decision concerning the women. Tell them: Allah makes His decision concerning them and along with it reminds you about those commandments, recited to you in the Book (The Qur'an), relating to orphan girls to whom you do not give their lawful rights and to whom you do not wish to marry. He also reminds you regarding the helpless children, and to stand firm for justice to orphans. Whatever good you do, Allah surely knows it.

4.128 If a women fears cruelty or desertion from her husband, there is no blame if both of them agree to reconcile by means of a compromise, after all compromise is better. Human souls are prone to narrow-mindedness, but if you show generosity and fear Allah in your dealings, surely Allah is well aware of your actions.

4.129 It is not possible for you to do justice between your wives even if you wish to do so; therefore, in order to comply with Divine Law, do not lean towards one wife to the extent that you leave the other hanging in air. If you work out a friendly understanding and fear Allah, Allah is Forgiving, Merciful.

4.130 If the spouses do separate, Allah will make each one independent of the other out of His own limitless resources, Allah is Amplegiving, Wise.

4.131 To Allah belongs all that is in the heavens and in the earth. We directed the People of the Book before you and now direct you also, to fear Allah in your dealings with one another. But if you disobey (you will do so at your own risk) for Allah owns all that is in the Heavens and in the Earth and Allah is Self-sufficient, Praiseworthy.

4.132 Yes! To Allah belongs all that is in the heavens and in the earth and Allah is sufficient as a Protector.

4.133 If He wanted He could destroy you all, O mankind, and bring others. Allah has the power to do so.

4.134 Anyone who desires the reward of this world should know that Allah possesses the rewards of both, this world and the hereafter. Allah hears all and sees all.

4.135 O believers! Stand firm for justice and bear true witness for the sake of Allah, even though it be against yourselves, your parents or your relatives. It does not matter whether the party is rich or poor - Allah is well wisher of both. So let not your selfish desires swerve you from justice. If you distort your testimony or decline to give it, then you should remember that Allah is fully aware of your actions.

4.136 O believers! Believe in Allah, His Rasool, the Book which He has revealed to His Rasool, and every Book which He previously revealed. He who denies Allah, His angels, His Books, His Rasools and the Last Day has gone far astray.

4.137 As for those who accept the faith then renounce it, who again embrace it and again deny it and go on increasing in unbelief; Allah will neither forgive them nor guide them to the Right Way.

4.138 Announce the painful punishment to those hypocrites

4.139 who choose the unbelievers to be their protectors rather than believers. Are they seeking honor in being with them? Whereas all honor belongs to Allah Alone.

4.140 He has already revealed for you in the Book that when you hear Allah's revelations being denied or ridiculed by people, you must not sit with them unless they change the topic of their talk, otherwise you shall be considered guilty like them. Rest assured that Allah is going to gather the hypocrites and the unbelievers all together in hell.

4.141 These hypocrites are the ones who wait and watch to see how the wind blows. If Allah grants you a victory, they say: "Were we not with you?" And if the unbelievers gain success, they will say to them: "Were we not strong enough to fight against you? Yet we protected you from the believers (Muslims)."

Allah will judge between you and them on the Day of Resurrection. Allah will not leave the way for the unbelievers to triumph over the believers.

4.142 Surely the hypocrites try to deceive Allah, whereas, in fact, He has reverted their deception to them; when they stand up for Salah they stand reluctantly, merely to be seen by people and do not remember Allah but a little

4.143 - wavering between belief and disbelief, belonging neither to this nor to that. Whom Allah let go astray, you cannot find a Way for him.

4.144 O believers! Do not choose unbelievers to be your protecting friends instead of believers. Would you like to furnish Allah a clear proof against yourselves?

4.145 Surely the hypocrites will be in the lowest depth of hellfire; and you will not find any helper for them.

4.146 However, those who repent and mend their ways, hold fast to Allah, and become sincere in their devotion to Allah - they are considered to be with the believers. Allah will soon grant the believers a mighty reward.

4.147 Why should Allah punish you if you are grateful and a true believer? Allah knows the grateful.

4.148 Allah does not like evil words to be uttered except by someone who is truly wronged. Allah hears all and knows all.

4.149 If you do good deeds openly or in private or forgive an evil, then surely Allah is Pardoning, Powerful.

4.150 Those who deny Allah and his Rasool and those who intend to draw a line between Allah and His Rasools saying: "We believe in some, and reject the rest" - desiring to take a middle way between belief and unbelief

4.151 - these are the real unbelievers and We have prepared for such unbelievers a humiliating punishment.

4.152 As for those who believe in Allah and His Rasools and do not discriminate between any of them, We shall soon give them their due rewards. Allah is Forgiving, Merciful.

4.153 The People of the Book ask you to bring down for them a book from Heaven. From Musa they demanded an even harder miracle than that. They asked him: "Make us see Allah with our own eyes." As a result of their wickedness, the thunderbolt overtook them. Then they took the calf for worship after receiving clear revelations. After all that, We still pardoned them and gave to Musa clear authority.

4.154 We lifted the mount of Tur over them and took the covenant from them that they will obey Our commandments. On another occasion We commanded them to enter the gates prostrating in humility. Yet on another occasion We commanded them not to transgress in the matter of the Sabbath and took a solemn commitment from them.

4.155 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.

4.156 They went in their unbelief to such an extent that they uttered terrible slander against Maryam (Mary).

4.157 They even say: "We have killed the Messiah, Isa (Jesus), son of Maryam, the Rasool of Allah." Whereas in fact, neither did they kill him nor did they crucify him but they thought they did because the matter was made dubious for them. Those who differ therein are only in doubt. They have no real knowledge, they follow nothing but merely a conjecture, certainly they did not kill him (Jesus).

4.158 Nay! The fact is that Allah took him up to Himself. Allah is Mighty, Wise.

4.159 There is none of the People of the Book but will believe in this fact before his death; and on the Day of Resurrection Jesus will bear witness against them.

4.160 Because of the iniquity of those who call themselves Jews, their hindering of many people from the way of Allah ,

4.161 taking of usury in spite of its prohibition, and cheating others of their properties - We made many wholesome things unlawful which were formerly lawful for them. We have prepared a painful punishment for those among them who reject faith.

4.162 However, those among them who are well-grounded in knowledge and those who truly believe in what has been revealed to you, O Muhammad, and other Prophets before you, establishes Salah, pays

Zakah, and believes in Allah and the Last Day, will soon be given a mighty reward.

4.163 O Muhammad, We have sent revelations to you just as We sent to Nuh (Noah) and the Prophets who came after him; We also sent revelations to Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob), his descendants, Isa (Jesus), Ayub (Job), Yunus (Jonah), Haroon (Aaron) and Sulaiman (Solomon), and to Dawood (David) We gave the Psalms.

4.164 Revelations were also sent to those Rasools whom We have already mentioned to you and to those whose name We have not mentioned; to Musa Allah spoke directly.

4.165 All these Rasools conveyed good news to mankind and admonished them so that, after conveying the message through the Rasools, people should have no excuse to plead against Allah. Allah is Mighty, Wise.

4.166 People may or may not believe it, but Allah bears witness that what He has sent to you, O Muhammad, He has sent with His own Knowledge and so do the angels; though only Allah's testimony is sufficient.

4.167 Those who reject faith and hinder others from the Way of Allah, have indeed strayed far away from the Path.

4.168 Surely Allah will neither forgive those who reject faith and act unjustly; nor guide them to any way

4.169 other than the path of hell, wherein they will live forever and this is easy for Allah.

4.170 O mankind! The Rasool has brought you the Truth from your Rabb, so believe in it, it is for your own benefit. If you disbelieve, then you should know that to Allah belongs all that is in the heavens and in the earth. Allah is the Knowledgeable, Wise.

4.171 O People of the Book! Do not transgress the limits of your religion. Speak nothing but the Truth about Allah. The Messiah, Isa (Jesus) the son of Maryam (Mary) was no more than a Rasool of Allah and His Word "Be" which He bestowed on Maryam and a Spirit from Him which took the shape of a child in her womb. So believe in Allah and His Rasools and do not say: "Trinity". Stop saying that, it is better for you. Allah is only One Deity. He is far above from the need of having a son! To Him belongs all that is in the heavens and in the Earth. Allah Alone is sufficient for protection.

4.172 The Messiah (Jesus) never disdained to be the worshipper of Allah nor do the angels who are nearest to Allah. Whosoever disdains His worship and is arrogant will be brought before Him all together.

4.173 As for those who have faith and do righteous deeds, He will pay them their due compensation and give them more on His own from His grace, but He will inflict painful punishment on those who are disdainful and arrogant, and they will find none (of those on whom they rely) to protect or help them besides Allah.

4.174 O mankind! There has come to you convincing proof of Truth from your Rabb. We have sent to you a glorious light (Al-Qur'an) that shows you the Right Way clearly.

4.175 Now those who believe in Allah and hold fast to Him, Allah will soon cover them with His mercy and grace and will show them the Right Way to Himself.

4.176 They ask you for a legal decision relating to inheritance in the case of a childless person. Say: Allah gives you His decision about those who leave no descendants or ascendants as heirs. If a man dies childless and leaves behind a sister, she shall inherit one-half of his estate. If a woman dies childless, her brother will inherit all of her estate. If the childless person leaves behind two sisters, they both shall inherit two-third of his estate; but if he leaves more than two brothers and sisters, the share of each male shall be equal to that of two females. Thus Allah makes His commandments clear to you lest you go astray. Allah has perfect knowledge of everything.

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