

Sūrah 4: an-Nisā'

Period of Revelation

This Sūrah comprises several discourses which were revealed on different occasions during the period ranging probably between the end of year 3 A.H. (After Hijrah [migration] from Makkah to Madinah) and the end of 4 A.H. or the beginning of 5 A.H. Although it is difficult to determine the exact dates of their revelations 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:

1. 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 Uhud 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 Madinah. From this we conclude that v. 1 -28 were revealed on that occasion.
2. We learn from the Traditions that the Commandment about Salah (prayer) during war time was given on the occasion of the Zat-ur-Riqā'aan expedition which took place in 4 A.H. From this we conclude that the discourse containing v. 102 was revealed on that occasion
3. The last warning (v. 47) to the Jews was given before the Banu-Nadheer were exiled from Madinah in Rabi'-ulAwwal 4 A.H. From this it may safely be concluded that the discourse containing v. 47 must have been revealed some time before that date.
4. 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 5 A.H. Therefore the probable period of the revelation of the discourse containing v. 43 was 5 A.H.

Topics and Their Background

Let us now consider the social and historical considerations of the period in order to understand the Sūrah. All the discourses in this Sūrah deal with three main problems which confronted the Prophet at the time. First of all he was engaged in bringing about an all round development of the Islāmic Community that had been formed at the time of his migration to Madinah. For this purpose he was introducing new moral cultural social economic and political ways in place of the old ones of the pre-Islāmic period. The second thing that occupied his attention and efforts was the bitter struggle that was going on with the polytheist Arabs, the Jewish clans and the hypocrites who were opposing tooth and nail his mission of reform. Above all he had to propagate Islām 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 Islāmic 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 God 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 Uhud In-

spiriting discourses were sent down to urge the Muslims to face the enemy bravely for the defeat in the Battle had so emboldened the polytheist Arab clans and the neighboring Jews and the hypocrites at home that they were threatening the Muslims on all sides. At this critical juncture God 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 enquiry 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 Madinah the abode of Islām.

This Sūrah also deals with the case of Banū 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 Islām and hatching plots against the Prophet and the Muslim Community even at 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 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 Islām. 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, nay, 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 Sūrah mainly deals with the moral and social reforms, yet due attention has been paid to propagation of Islām. On the one hand, the superiority of the Islāmic morality and culture has been established over that of the Jews, Christians and polytheists; 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 Islāmic Community

The main object of this Sūrah 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 Islām. Above all, the importance of the highest moral character in the scheme of consolidation of the Community has been impressed.

Sūrah 4: an-Nisā'¹³³

In the Name of God, the Most Compassionate,
the Most Merciful

1. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear God, through whom¹³⁴ you ask one another,¹³⁵ and the wombs.¹³⁶ Indeed God is ever,¹³⁷ over you, an Observer.
2. And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.
3. And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possesses [i.e., slaves]. That is more suitable that you may not incline [to injustice].
4. And give the women [upon marriage] their [bridal] gifts¹³⁸ graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.¹³⁹
5. And do not give the weak-minded your property,¹⁴⁰ which God has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.
6. And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is God as Accountant.
7. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.
8. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [i.e., the estate] and speak to them words of appropriate kindness.
9. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and

¹³³ *An-Nisā'*: The Women.

¹³⁴ In whose name.

¹³⁵ i.e., request favours and demand rights.

¹³⁶ i.e., fear God in regard to relations of kinship.

¹³⁷ When used in conjunction with God's attributes, the word "ever" (occurring repeatedly throughout this *sūrah* and elsewhere, such as in *Sūrah al-Abzāb*) is quite inadequate in imparting the sense of continuation expressed by the word "*kanā*" in Arabic, which indicates "always was, is, and always will be."

¹³⁸ The obligatory bridal gift (*mahr*).

¹³⁹ Knowing that it is lawful.

¹⁴⁰ Although it is their property, God refers to it in the collective sense, reminding us that all wealth is provided by Him for the maintenance of the community as well as of individual members.

- feared for them. So let them fear God and speak words of appropriate justice.
10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e., Hellfire].
 11. God instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate.¹⁴¹ And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth,¹⁴² after any bequest he [may have] made or debt.¹⁴³ Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by God. Indeed, God is ever Knowing and Wise.
 12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for them [i.e., the wives] is one fourth if you leave no child. But if you leave a child,
- then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third,¹⁴⁴ after any bequest which was made or debt, as long as there is no detriment [caused].¹⁴⁵ [This is] an ordinance from God, and God is Knowing and Forbearing.
13. These are the limits [set by] God, and whoever obeys God and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.
 14. And whoever disobeys God and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.
 15. Those who commit immorality [i.e., unlawful sexual intercourse] of your women - bring against them four [witnesses] from among you. And if they testify,¹⁴⁶ confine them [i.e., the guilty women] to houses until death takes them or God ordains for them [another] way.¹⁴⁷

¹⁴¹ Literally, "that which he left."

¹⁴² Although the siblings themselves do not inherit in this case.

¹⁴³ Based upon prophetic *hadiths*, scholars have ruled that debt takes precedent over a bequest, that a bequest may not include any who inherit by law, and that the total bequest may not be more than one third of one's estate. After the fulfillment of debts and bequests (if any), the remainder of the estate is to be divided according to the ordinances in this *sūrah*.

¹⁴⁴ These shares are divided equally between males and females.

¹⁴⁵ This is a condition for any bequest. If it has been violated by the deceased, his bequest is not to be honoured, or it may be adjusted by the executor. See 2:182.

¹⁴⁶ The witnesses must swear to actually having seen the act taking place.

¹⁴⁷ The "other way" (i.e., penalty) was later revealed in 24:2, cancelling the ruling in this verse.

16. And the two¹⁴⁸ who commit it [i.e., unlawful sexual intercourse] among you – punish [i.e., dishonour] them both. But if they repent and correct themselves, leave them alone. Indeed, God is ever Accepting of repentance and Merciful.
17. The repentance accepted by God is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom God will turn in forgiveness, and God is ever Knowing and Wise.
18. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, “Indeed, I have repented now,” or of those who die while they are disbelievers. For them We have prepared a painful punishment.
19. O you who have believed, it is not lawful for you to inherit women by compulsion.¹⁴⁹ And do not make difficulties for them in order to take [back] part of what you gave them¹⁵⁰ unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and God makes therein much good.
20. But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?
21. And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?
22. And do not marry those [women] whom your fathers married, except what has already occurred.¹⁵¹ Indeed, it was an immorality and hateful [to God] and was evil as a way.
23. Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters, your sister’s daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives’ mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred.¹⁵² Indeed, God is ever Forgiving and Merciful.
24. And [also prohibited to you are all] married women except those your right hands possess.¹⁵³ [This is] the decree of God upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of

¹⁴⁸ Scholars differ over whether “the two” refers to two of the same sex (i.e., homosexuals) or those of opposite sexes. In either case, later rulings outlined in the *sunnah* have replaced this one.

¹⁴⁹ The deceased man’s heirs have no rights of marriage or otherwise over his widow.

¹⁵⁰ At the time of marriage as *mahr*.

¹⁵¹ Before Islām. After the ruling was revealed by God, men were required to release those women unlawful to them (e.g., a stepmother, one of two sisters, or any wives over the limit of four). The same obligation applies to one once he has accepted Islām.

¹⁵² See previous footnote.

¹⁵³ i.e., slaves or war captives who had polytheist husbands.

- marriage] from them, give them their due compensation¹⁵⁴ as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, God is ever Knowing and Wise.
25. And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And God is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation [i.e., mahr] according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears affliction [i.e., sin], but to be patient is better for you. And God is Forgiving and Merciful.
26. God wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And God is Knowing and Wise.
27. God wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.
28. And God wants to lighten for you [your difficulties]; and mankind was created weak.
29. O you who have believed, do not consume one another's wealth unjustly¹⁵⁵ but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, God is to you ever Merciful.
30. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for God, is [always] easy.
31. If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].
32. And do not wish for that by which God has made some of you exceed others. For men is a share of what they have earned, and for women is a share of¹⁵⁶ what they have earned. And ask God of His bounty. Indeed God is ever, of all things, Knowing.
33. And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share.¹⁵⁷ Indeed God is ever, over all things, a Witness.
34. Men are in charge of women¹⁵⁸ by [right of] what God has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what God would have them

¹⁵⁴ The *mahr*, a specified gift to the bride required of the man upon marriage.

¹⁵⁵ i.e., unlawfully or under false pretence.

¹⁵⁶ This may refer to shares of inheritance, wages and reward in the Hereafter.

¹⁵⁷ By bequest, as only those relatives mentioned in verses 11 and 12 inherit fixed shares.

¹⁵⁸ This applies primarily to the husband-wife relationship.

- guard.¹⁵⁹ But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them.¹⁶⁰ But if they obey you [once more], seek no means against them. Indeed, God is ever Exalted and Grand.
35. And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, God will cause it between them. Indeed, God is ever Knowing and Acquainted [with all things].
36. Worship God and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side,¹⁶¹ the traveler, and those whom your right hands possess. Indeed, God does not like those who are self-deluding and boastful,
37. Who are stingy and enjoin upon [other] people stinginess and conceal what God has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment -
38. And [also] those who spend of their wealth to be seen by the people and believe not in God nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.
39. And what [harm would come] upon them if they believed in God and the Last Day and spent out of what God provided for them? And God is ever, about them, Knowing.
40. Indeed, God does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.
41. So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness?
42. That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from God a [single] statement.
43. O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying¹⁶² or in a state of *janābah*,¹⁶³ except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, God is ever Pardoning and Forgiving.
44. Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

¹⁵⁹ i.e., their husbands' property and their own chastity.

¹⁶⁰ As a last resort. It is unlawful to strike the face or to cause bodily injury.

¹⁶¹ i.e., those whose acquaintance you have made. Also interpreted as the wife.

¹⁶² The use of intoxicants was later prohibited completely. See 5:90-91.

¹⁶³ Literally, "distance." The state of one under obligation to perform *ghusl* (a complete bath) due to having had sexual intercourse or ejaculation.

45. And God is most knowing of your enemies; and sufficient is God as an ally, and sufficient is God as a helper.
46. Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rā'inā,"¹⁶⁴ twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But God has cursed them for their disbelief, so they believe not, except for a few.¹⁶⁵
47. O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers.¹⁶⁶ And ever is the matter [i.e., decree] of God accomplished.
48. Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with God has certainly fabricated a tremendous sin.
49. Have you not seen those who claim themselves to be pure? Rather, God purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].
50. Look how they invent about God untruth, and sufficient is that as a manifest sin.
51. Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and tāghūt [false objects of worship] and say about the disbelievers, "These are better guided than the believers as to the way"?
52. Those are the ones whom God has cursed; and he whom God curses - never will you find for him a helper.
53. Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.
54. Or do they envy people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom¹⁶⁷ and conferred upon them a great kingdom.
55. And some among them believed in it,¹⁶⁸ and some among them were averse to it. And sufficient is Hell as a blaze.
56. Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, God is ever Exalted in Might and Wise.
57. But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.
58. Indeed, God commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which God in-

¹⁶⁴ See footnote to 2:104.

¹⁶⁵ Or "except with little belief."

¹⁶⁶ See 7:163-166.

¹⁶⁷ Prophetic teachings.

¹⁶⁸ In what was given to them. Also interpreted as "in him," i.e., Muhammad.

structs you. Indeed, God is ever Hearing and Seeing.

59. O you who have believed, obey God and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to God and the Messenger, if you should believe in God and the Last Day. That is the best [way] and best in result.
60. Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to tāghūt,¹⁶⁹ while they were commanded to reject it; and Satan wishes to lead them far astray.
61. And when it is said to them, "Come to what God has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.
62. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by God, "We intended nothing but good conduct and accommodation."
63. Those are the ones of whom God knows what is in their hearts, so turn away from them¹⁷⁰ but admonish them and speak to them a far-reaching [i.e., effective] word.
64. And We did not send any messenger except to be obeyed by permission of God. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of God and the Messenger had asked forgiveness for them, they would have

found God Accepting of repentance and Merciful.

65. But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.
66. And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].
67. And then We would have given them from Us a great reward.
68. And We would have guided them to a straight path.
69. And whoever obeys God and the Messenger - those will be with the ones upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.
70. That is the bounty from God, and sufficient is God as Knower.
71. O you who have believed, take your precaution and [either] go forth in companies or go forth all together.
72. And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "God has favored me in that I was not present with them."
73. But if bounty comes to you from God, he will surely say, as if [i.e., showing that] there had never been between you

¹⁶⁹ False objects of worship or those transgressors who usurp the divine right of government.

¹⁷⁰ i.e., use not violence against them.

- and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment."¹⁷¹
74. So let those fight in the cause of God who sell the life of this world for the Hereafter. And he who fights in the cause of God and is killed or achieves victory - We will bestow upon him a great reward.
75. And what is [the matter] with you that you fight not in the cause of God and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"
76. Those who believe fight in the cause of God, and those who disbelieve fight in the cause of tāghūt.¹⁷² So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.
77. Have you not seen those who were told, "Restrain your hands [from fighting]¹⁷³ and establish prayer and give zakāh?" But then when fighting was ordained for them, at once a party of them feared men as they fear God or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears God. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."
78. Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from God"; and if evil befalls them, they say,¹⁷⁴ "This is from you." Say, "All [things] are from God." So what is [the matter] with those people that they can hardly understand any statement?
79. What comes to you of good is from God, but what comes to you of evil, [O man], is from yourself.¹⁷⁵ And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is God as Witness.
80. He who obeys the Messenger has obeyed God; but those who turn away - We have not sent you over them as a guardian.
81. And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But God records what they plan by night. So leave them alone and rely upon God. And sufficient is God as Disposer of affairs.
82. Then do they not reflect upon the Qur'ān?¹⁷⁶ If it had been from [any] other than God, they would have found within it much contradiction.
83. And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the

¹⁷¹ The spoils of war. Although having pretended to befriend the believers in support of God's religion, the hypocrite will not be willing to fight except for material gain.

¹⁷² See footnote to 4:60.

¹⁷³ Before permission was given by God.

¹⁷⁴ Addressing the Prophet.

¹⁷⁵ As a result of your mistakes or sins.

¹⁷⁶ i.e., its meaning and its objective.

favor of God upon you and His mercy, you would have followed Satan, except for a few.

84. So fight, [O Muhammad], in the cause of God; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps God will restrain the [military] might of those who disbelieve. And God is greater in might and stronger in [exemplary] punishment.¹⁷⁷
85. Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause will have a portion [i.e., burden] therefrom. And ever is God, over all things, a Keeper.¹⁷⁸
86. And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed God is ever, over all things, an Accountant.
87. God - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than God in statement.
88. What is [the matter] with you [that you are] two groups concerning the hypocrites,¹⁷⁹ while God has made them fall back [into error and disbelief] for what they earned.¹⁸⁰ Do you wish to guide those whom God has sent astray? And
- he whom God sends astray - never will you find for him a way [of guidance].¹⁸¹
89. They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of God. But if they turn away [i.e., refuse], then seize them and kill them wherever you find them and take not from among them any ally or helper,
90. Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if God had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then God has not made for you a cause [for fighting] against them.
91. You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.
92. And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their

¹⁷⁷ God is able to defeat them in such a way as to deter others from attempting anything similar.

¹⁷⁸ Providing, protecting, witnessing, keeping precise records and capable of recompense.

¹⁷⁹ i.e., divided between two viewpoints - whether or not they should be fought and killed.

¹⁸⁰ As the result of their disobedience and disloyalty.

¹⁸¹ God leaves or sends astray those who choose to reject His guidance.

- right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively,¹⁸² [seeking] acceptance of repentance from God.¹⁸³ And God is ever Knowing and Wise.
93. But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and God has become angry with him and has cursed him and has prepared for him a great punishment.
94. O you who have believed, when you go forth [to fight] in the cause of God, investigate; and do not say to one who gives you [a greeting of] peace, "You are not a believer,"¹⁸⁴ aspiring for the goods of worldly life; for with God are many acquisitions. You [yourselves] were like that before; then God conferred His favor [i.e., guidance] upon you, so investigate. Indeed God is ever, with what you do, Acquainted.
95. Not equal are those believers remaining [at home] - other than the disabled - and the mujāhideen, [who strive and fight] in the cause of God with their wealth and their lives. God has preferred the mujāhideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] God has promised the best [reward]. But God has preferred the mujāhideen over those who remain [behind] with a great reward -
96. Degrees [of high position] from Him and forgiveness and mercy. And God is ever Forgiving and Merciful.
97. Indeed, those whom the angels take [in death] while wronging themselves¹⁸⁵ - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of God spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.
98. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way¹⁸⁶ -
99. For those it is expected that God will pardon them, and God is ever Pardon-ing and Forgiving.
100. And whoever emigrates for the cause of God will find on the earth many [al-ternative] locations and abundance. And whoever leaves his home as an emigrant to God and His Messenger and then death overtakes him - his reward has already become incumbent upon God. And God is ever Forgiving and Merciful.

¹⁸² Uninterrupted except when there is an Islāmically valid reasons, as in Ramadhān.

¹⁸³ An accidental death usually results from some degree of negligence or error for which the believer feels the need to repent.

¹⁸⁴ Do not assume that he pretends Islām merely in order to save himself, for he may be sincere in faith.

¹⁸⁵ By preferring to remain among the disbelievers, although they have the means to emigrate, in an environment where a Muslim is unable to practice his religion freely.

¹⁸⁶ They are prevented by circumstances beyond their control.

101. And when you travel throughout the land, there is no blame upon you for shortening the prayer,¹⁸⁷ [especially] if you fear that those who disbelieve may disrupt [or attack] you.¹⁸⁸ Indeed, the disbelievers are ever to you a clear enemy.
102. And when you [i.e., the commander of an army] are among them and lead them in prayer,¹⁸⁹ let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, God has prepared for the disbelievers a humiliating punishment.
103. And when you have completed the prayer, remember God standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.
104. And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from God that which they expect not. And God is ever Knowing and Wise.
105. Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which God has shown you. And do not be for the deceitful an advocate.
106. And seek forgiveness of God. Indeed, God is ever Forgiving and Merciful.
107. And do not argue on behalf of those who deceive themselves. Indeed, God loves not one who is a habitually sinful deceiver.
108. They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from God, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is God, of what they do, encompassing.
109. Here you are - those who argue on their behalf in [this] worldly life - but who will argue with God for them on the Day of Resurrection, or who will [then] be their representative?
110. And whoever does a wrong or wrongs himself but then seeks forgiveness of God will find God Forgiving and Merciful.
111. And whoever earns [i.e., commits] a sin only earns it against himself. And God is ever Knowing and Wise.
112. But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.
113. And if it was not for the favor of God upon you, [O Muhammad], and His

¹⁸⁷ The four *rak'ab* prayers are shortened to two *rak'abs*.

¹⁸⁸ The example of the Prophet and his companions illustrates that fear is not a condition for this allowance, merely travel.

¹⁸⁹ At time of fear on the battleground.

- mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And God has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of God upon you been great.
114. No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of God - then We are going to give him a great reward.
115. And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken¹⁹⁰ and drive him into Hell, and evil it is as a destination.
116. Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with God has certainly gone far astray.
117. They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan,
118. Whom God has cursed. For he had said, "I will surely take from among Your servants a specific portion.
119. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of God." And whoever takes Satan as an ally instead of God has certainly sustained a clear loss.
120. He [i.e., Satan] promises them and arouses desire in them. But Satan does not promise them except delusion.
121. The refuge of those will be Hell, and they will not find from it an escape.
122. But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of God, [which is] truth, and who is more truthful than God in statement.
123. It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides God a protector or a helper.
124. And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.
125. And who is better in religion than one who submits himself to God while being a doer of good and follows the religion of Abraham, inclining toward truth? And God took Abraham as an intimate friend.
126. And to God belongs whatever is in the heavens and whatever is on the earth. And ever is God, of all things, encompassing.
127. And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "God gives you a ruling about them and [about] what has been

¹⁹⁰ i.e., make him responsible for his choice.

- recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them¹⁹¹ - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice.” And whatever you do of good - indeed, God is ever Knowing of it.
128. And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess.¹⁹² But if you do good and fear God - then indeed God is ever, with what you do, Acquainted.
129. And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging.¹⁹³ And if you amend [your affairs] and fear God - then indeed, God is ever Forgiving and Merciful.
130. But if they separate [by divorce], God will enrich each [of them] from His abundance. And ever is God Encompassing and Wise.
131. And to God belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear God. But if you disbelieve - then to God belongs whatever is in the heavens and whatever is on the earth. And ever is God Free of need and Praiseworthy.
132. And to God belongs whatever is in the heavens and whatever is on the earth. And sufficient is God as Disposer of affairs.
133. If He wills, He can do away with you, O people, and bring others [in your place]. And ever is God competent to do that.
134. Whoever desires the reward of this world - then with God is the reward of this world and the Hereafter. And ever is God Hearing and Seeing.
135. O you who have believed, be persistently standing firm in justice, witnesses for God, even if it be against yourselves or parents and relatives. Whether one is rich or poor, God is more worthy of both.¹⁹⁴ So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed God is ever, with what you do, Acquainted.
136. O you who have believed, believe¹⁹⁵ in God and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in God, His angels, His books, His messengers, and the Last Day has certainly gone far astray.
137. Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will God forgive them, nor will He guide them to a way.
138. Give tidings to the hypocrites that there is for them a painful punishment -

¹⁹¹ i.e., their rights, in general and their *mahr*, specifically.

¹⁹² i.e., holding on to self-interests.

¹⁹³ Neither divorced nor enjoying the rights of marriage.

¹⁹⁴ i.e., more knowledgeable of their best interests. Therefore, adhere to what He has enjoyed upon you and testify honestly.

¹⁹⁵ i.e., renew, confirm and adhere to your belief.

139. Those who take disbelievers as allies instead of the believers. Do they seek with them honour [through power]? But indeed, honour belongs to God entirely.¹⁹⁶
140. And it has already come down to you in the Book [i.e., the Qur'ān] that when you hear the verses of God [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them.¹⁹⁷ Indeed, God will gather the hypocrites and disbelievers in Hell all together -
141. Those who wait [and watch] you. Then if you gain a victory from God, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" God will judge between [all of] you on the Day of Resurrection, and never will God give the disbelievers over the believers a way [to overcome them].¹⁹⁸
142. Indeed, the hypocrites [think to] deceive God, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering God except a little,
143. Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever God leaves astray - never will you find for him a way.
144. O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give God against yourselves a clear case?
145. Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -
146. Except for those who repent, correct themselves, hold fast to God, and are sincere in their religion for God, for those will be with the believers. And God is going to give the believers a great reward.
147. What would God do with [i.e., gain from] with your punishment if you are grateful and believe? And ever is God Appreciative and Knowing.
148. God does not like the public mention of evil except by one who has been wronged. And ever is God Hearing and Knowing.
149. If [instead] you show [some] good or conceal it or pardon an offense - indeed, God is ever Pardoning and Competent.¹⁹⁹
150. Indeed, those who disbelieve in God and His messengers and wish to discriminate between God and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between -
151. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.
152. But they who believe in God and His messengers and do not discriminate be-

¹⁹⁶ Being the source of all power and honour, God grants them to whom He wills.

¹⁹⁷ In this world, by participation in their blasphemy, and in the next, where you will share their punishment.

¹⁹⁸ In the Hereafter, but possibly in this world as well.

¹⁹⁹ God is always able to exact retribution, although He pardons out of His grace.

- tween any of them - to those He is going to give their rewards. And ever is God Forgiving and Merciful.
153. The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us God outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.
154. And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly"; and We said to them, "Do not transgress on the sabbath"; and We took from them a solemn covenant.
155. And [We cursed them]²⁰⁰ for their breaking of the covenant and their disbelief in the signs of God and their killing of the prophets without right and their saying, "Our hearts are wrapped." [i.e., sealed against reception]. Rather, God has sealed them because of their disbelief, so they believe not, except for a few.²⁰¹
156. And [We cursed them] for their disbelief and their saying against Mary a great slander,²⁰²
157. And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of God." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those
- who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.²⁰³
158. Rather, God raised him to Himself. And ever is God Exalted in Might and Wise.
159. And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death.²⁰⁴ And on the Day of Resurrection he will be against them a witness.
160. For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of God many [people],
161. And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.
162. But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakāh and the believers in God and the Last Day - those We will give a great reward.
163. Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we re-

²⁰⁰ Another interpretation is "And [We made certain good foods unlawful to them]," based upon verse 160.

²⁰¹ Or "except with little belief."

²⁰² When they accused her of fornication.

²⁰³ Another meaning is "And they did not kill him, being certain [of his identity]," i.e., they killed another assuming it was Jesus.

²⁰⁴ One interpretation is that "his death" refers to that of Jesus after his return to earth. Or it can mean "the death of every individual from among the People of the Scripture."

- vealed to Abraham, Ishmael, Isaac, Jacob, the Descendants,²⁰⁵ Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].
164. And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And God spoke to Moses with [direct] speech.
165. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against God after the messengers. And ever is God Exalted in Might and Wise.
166. But God bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is God as Witness.
167. Indeed, those who disbelieve and avert [people] from the way of God have certainly gone far astray.
168. Indeed, those who disbelieve and commit wrong [or injustice] - never will God forgive them, nor will He guide them to a path,
169. Except the path of Hell; they will abide therein forever. And that, for God, is [always] easy.
170. O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to God belongs whatever is in the heavens and earth. And ever is God Knowing and Wise.
171. O People of the Scripture, do not commit excess in your religion²⁰⁶ or say about God except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of God and His word which He directed to Mary and a soul [created at a command] from Him. So believe in God and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, God is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is God as Disposer of affairs.
172. Never would the Messiah disdain to be a servant of God, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.
173. And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides God any protector or helper.
174. O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.²⁰⁷
175. So those who believe in God and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.
176. They request from you a [legal] ruling. Say, "God gives you a ruling concerning one having neither descendants nor

²⁰⁵ *Al-Asbat*. See footnote to 2:136.

²⁰⁶ Such as attributing divine qualities to certain creations of God or revering them excessively.

²⁰⁷ Showing the truth (i.e., the Qur'an).

ascendants [as heirs].” If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. God makes clear to you [His law], lest you go astray. And God is Knowing of all things.