

# سورة النساء

## SURAH AN NISA' A TADDABUR OF THE QUR'AN

These notes are based on a previous course. Anything good is from Allah and any

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## سورة النساء

### SURAH AN NISA' A

COURSE EXCEPT FROM TADDABUR OF THE QUR'AN

#### Surah An Nisa'a (سورة النساء)

#### Surah An Nisa'a (سورة النساء) and its theme

- Surah Al Fatiha is the 'Mother of the Book' (أم الكتاب). It shows all types of tawheed and it's the relationship between the slave and His Rabb. The entire Qur'an goes back to Surah Al Fatiha.
- Surah Al Baqarah is about the way of life/curriculum (المنهج), which is servitude (العبودية).
- Surah Al Imran tells you about firmness on the curriculum (الثبات على المنهج).
- Surah An Nisa'a is telling you what you need foremost to remain firm on your way which is justice and mercy to the weak (العدل و الرحمة). It's called Surah An Nisa'a - 'The Women' because the first justice is at home with the woman. If the man is just to his wife at home then he will be just to society and the people. And when he's just to his wife then she will be just to her children. Woman are the entire society, subhan Allah.

- If the man is just to the woman then she will be just in her house and this will spread to the society. Men read Surah An Nisa'a in order for the society to be upright and women read Surah An Nisa'a to see how Allah (سبحانه وتعالى) honored the woman. Even if she is dealt with unjustly, it doesn't mean she goes and deals unjustly with others. She needs to know that Allah (سبحانه وتعالى) honored her and Allah (سبحانه وتعالى) will give her her rights.

### Overview of Surah An Nisa'a (محاویر سورة النساء)

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1. Ayat 1 to 43: Justice between the people (العدل بین الناس), this includes different rulings regarding inheritance, marriage, dealing with orphans, etc.
2. Ayat 44 to 173: Justice with the nafs (العدل بین النفس), a person should not wrong himself with shirk and hypocrisy.
3. Ayat 174 to 176: Qur'an is the way to justice (القرآن طریق العدل)

### Taddabur of Surah An Nisa'a (التدبر فی سورة النساء)

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- For Surah An Nisa'a we will look at:
  1. Addresses (النداءات)
  2. Dua'a (الدعاء)
  3. Characteristics (الصفات)
  4. Promises of Allah (وعود الله) (سبحانه وتعالى)
  5. Rulings (الأحكام)

## Characteristics of people found Surah An Nisa'a (صفات الناس في سورة النساء)

### Women (النساء)

Surah An Nisa'a 34: (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا) (Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great)

- Men are the protectors and maintainers of the women by making them abide to the rules of Allah (سبحانه وتعالى) and by spending on them and the house. Allah (سبحانه وتعالى) then gives the characteristics of the ideal woman, may Allah (سبحانه وتعالى) make us from them:
  - Righteous (صالحات)
  - Devoutly obedient to Allah (سبحانه وتعالى) (قانتات)
  - Protects her husband, their secrets and their house, she obeys her husband even if he's not there. (حافظات)

- So all together she obeys Allah (سبحانه وتعالى) and her husband this is the righteousness of the woman (صلاح المرأة = طاعة الله + طاعة زوجها).
- In the hadith, the woman who does her obligations, protects her chastity and obeys her husband then she will enter paradise. The righteousness of the woman leads to the righteousness of society, and the opposite is true, the corruptness of the woman leads to the corruptness of society, subhan Allah.
- If the woman disobeys her husband by words or actions in the house then this will affect the house. The woman is able to make her house a paradise or hell, subhan Allah. If this happens, then do not share beds, and if it still continues then lightly beating. If she returns to obedience then don't go back to saying 'you were like this', etc. Allah (سبحانه وتعالى) is 'Aliy Al Kabeer, He is above the man.

### Relation of first ayah of Surah An Nisa'a and its theme

Surah An Nisa'a 1: (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ فِي أَحْسَنِ تَقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.)

- What is the relations between the first ayah of the surah and the theme? From the first ayah, it's telling you the origin of humanity is

one, so don't wrong each other and don't be unjust. For this reason Allah (سبحانه وتعالى) commands to taqwa. Why do we need to have taqwa of our Rabb? Because He created us, gave us provision, and is nurturing us.

- From this one origin, you have males and females, and if there is something you need, then ask Allah (سبحانه وتعالى). Just as there are rights of Allah (سبحانه وتعالى), there are rights with the creation, and it's important to not cut the relations of kith and kin. Allah (سبحانه وتعالى) is All-Watchful over you in all of your situations. When you know Allah (سبحانه وتعالى) is observing you, then you need to be observant of your dealings with the relation and people overall.

### Characteristics of people found Surah An Nisa'a (صفات الناس في سورة النساء)

Whom Allah (سبحانه وتعالى) bestowed His favors upon (أنعم الله عليهم) – Prophets, truthful ones, martyrs, the righteous (النبیین، الصديقین، الشهداء،) (الصالحین)

Surah An Nisa'a 69: وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ (And whoso obeys Allâh and the Messenger (Muhammad (صلى الله عليه وسلم)), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!)

- This includes the prophets whom Allah (سبحانه وتعالى) chose to reveal the revelation to them.
- Siddiqueen who perfected their truthfulness by believing in the messengers. They learned the knowledge and acted upon it.
- Martyrs are the ones who fought in the way for Allah (سبحانه وتعالى) to make the word of Allah (سبحانه وتعالى) the most high and died.
- The righteous ones are the ones whose outer and inner is corrected – their inner is tawheed and their actions are reflective of it.

### Hypocrites (المنافقين)

Surah An Nisa'a 138-146: (الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ ) (١٣٨) بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨) الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ ) (١٣٩) وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا  
 أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئْتُمْ عَنْهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا (١٣٩) وَفَدَّ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا  
 سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ  
 جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا (١٤٠) الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ  
 مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ  
 وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا (١٤١) إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى  
 الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (١٤٢) مُدْبِئِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى  
 هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (١٤٣) يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
 الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا (١٤٤) إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ  
 لَهُمْ نَصِيرًا (١٤٥) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ  
 (يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا) (١٤٦) (Give to the hypocrites the tidings that there is for them a painful torment. (138) Those who take disbelievers for  
 Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs  
 all honour, power and glory. (139) And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh

being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell, (140) Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. (141) Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. (142) (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm). (143) O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? (144) Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them] (145) Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward. (146))



- The hypocrite's outer is different from his inner so he is imbalanced, showing belief outside while hiding disbelief inside.
- Glad tidings are usually used for goodness, but it's used with evil only with limitation. The hypocrites take the disbelievers as awliya, and not the believers. Though Allah (سبحانه وتعالى) has forbidden us to take disbelievers as awliya. They want honor, but honor is not with the disbelievers, but with Allah (سبحانه وتعالى). They think bad about Allah (سبحانه وتعالى) so they take disbelievers as awliya thinking the means of victory are with them because they see progression with them, subhan Allah.
- If people are in a gathering of disbelief and disobedience, and they hear them disbelieving and mocking ayat Allah (سبحانه وتعالى), then do not sit with them and leave until they speak of something else. We are supposed to magnify and believe in ayat Allah (سبحانه وتعالى), but who makes fun of Allah's ayat? The hypocrites.
- If you remain with them while they mock ayat Allah (سبحانه وتعالى) then you're like them because you accepted what they did. The one accepting though he didn't do then it's like he committed the sin itself. We ask Allah (سبحانه وتعالى) for the well-being. Ameen. Allah (سبحانه وتعالى) will gather the hypocrites and disbelievers together in the hellfire.
- The hypocrite is always waiting to see what will be the end result of the people – good or evil? When Allah (سبحانه وتعالى) opens for the believers, the hypocrites say 'were we not with you?' because they want to take the booty. And if the disbelievers are granted victory,

the hypocrites will say 'were we not preventing you from the believers?'. The hypocrites are unjust and they're just looking at the end result to see which side to take. Allah (سبحانه وتعالى) will surely grant victory to the believers.

- They think they can deceive Allah (سبحانه وتعالى) and He doesn't know their secrets, istagfar Allah. They intensely think bad about Allah (سبحانه وتعالى), istagfar Allah. Though they're deceived themselves, how will Allah (سبحانه وتعالى) deceive them on the Day of Judgment? When they will be given light and it will be taken away from them and then they're thrown in the hellfire.
- Another characteristic of theirs is when they come to the prayer, they come lazy and heavy. And the reason for this is because they have no desire to do it. They pray only to show the people, but they have no true longing or desire in their heart to pray. Laziness in the prayer is a result of hypocrisy in the heart. May Allah (سبحانه وتعالى) protect us. Ameen.
- They remember Allah (سبحانه وتعالى), but only a little. The reason they remember Allah (سبحانه وتعالى) is only in front of the people.
- They're fluctuating between the disbelievers and believers. Those who believe should not take the disbelievers or hypocrites as awliya.
- It's important to repent from any of these characteristics, correct the inner and outer so that it's the same, hold on to Allah (سبحانه وتعالى), and do things sincerely and not for riya'a.

- Hypocrisy is mentioned in Surah An Nisa'a because the person is being unjust to himself and to others.

### Firm in knowledge (الراسخون في العلم)

Surah An Nisa'a 162: لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ ( من قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

(But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad (صلى الله عليه وسلم)) and what was sent down before you, and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward)

- Those who are firm in knowledge means the knowledge became firm in their hearts and they have yaqeen. As a result, complete belief bloomed from them. May Allah (سبحانه وتعالى) increase us in knowledge and yaqeen. Ameen.
- They establish the prayers with all of its pillars and perform it with khushs'. And notice it's in the noun form (وَالْمُقِيمِينَ الصَّلَاةَ) – so it's constant. They give the zakat and they believe in Allah (سبحانه وتعالى) and the Last Day. They believe in the recompense and accounts of their deeds. For them is a great reward. May Allah (سبحانه وتعالى) make us among them. Ameen.
- You will notice the description for those firm in knowledge came in the beginning of Surah Al Imran, whereas it came in the end in

Surah An Nisa'a, and surely there is wisdom for this which only Allah (سبحانه وتعالى) knows.

### Addresses in Surah An Nisa'a (النداءات في سورة النساء)

- In Surah An Nisa'a you find the following addresses:
  1. O mankind (يا أيها الناس): this is found in three places.
  2. O People of the Book (يا أهل الكتاب) – we will not focus on this.
  3. O you who believe (يا أيها الذين آمنوا) – this is found in nine places.

#### O you mankind (يا أيها الناس)

Surah An Nisa'a 1: (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.)

- This was previously done, please see above.

Surah An Nisa'a 170: (يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا (O mankind! Verily, there has come to you the Messenger (Muhammad (صلى الله عليه وسلم)) with the truth from your Lord, so believe in him, it is better for you. But if you

disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise)

- Notice the address for mankind appears in the first ayah and the second time is towards the end of the Surah. Allah (سبحانه وتعالى) commands all of mankind to believe in the Prophet (صلى الله عليه وسلم) because he has come to you with the truth from your Rabb. If you believe in Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) then it will be good for you. But if you disbelieve, then all that is in the heavens and the earth belongs to Allah (سبحانه وتعالى). Meaning if you believe then this is good for yourself, and if you disbelieve then you're only harming yourself because it doesn't harm Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is All-Knowing, All-Wise.

Surah An Nisa'a 174: (يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا) (O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad (صلى الله عليه وسلم)) from your Lord, and We sent down to you a manifest light (this Qur'ân).)

- There is no way to justice except with the Qur'an. Clear and cutting evidence to the truth came to mankind from their Rabb. This evidence is ayat in the universe, in yourself, and Allah (سبحانه وتعالى) especially sent from the heavens His Kallam which is the Qur'an. The Qur'an tells the matters of everything in truth. Without the Qur'an we would be in great darkness and eternal misery. What is

the responsibility of the human? To take this clear light and hold on to it, and the one who doesn't then he will be in great injustice.

### Addresses in Surah An Nisa'a (النداءات في سورة النساء)

O you who believe (يا أيها الذين آمنوا)

Surah An Nisa'a 19: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا طَوِيلًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا بِيَعِضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا بِيَعِضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ) (O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good)

- Allah (سبحانه وتعالى) is addressing the believers, so if you have belief then listen. In the time of the jahiliya, if the man died and the wife remained, then the male relatives of the husband would inherit the woman. If he liked her then he'll marry her and if he didn't like her, then he'll make matters difficult for her by making her only marry whom he chooses or he'll take from her mahr, subhan Allah. This is complete dhulm. If the woman was committing obvious indecency then he could make matters difficult as admonition.
- A person should live with the woman with honor and be good to the woman by spending on her.

- Allah (سبحانه وتعالى) forbade the believers from inheriting the woman by force.

Surah An Nisa'a 29: (يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ ) (O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you)

- In this ayah, this is being just with the people. A person cannot take other's wealth by force, whether by stealing, gambling, or through unjust ways.
- How does a person become unjust with his wealth? By being ungrateful and denying the blessing and wasting his money and spending senselessly. However Allah (سبحانه وتعالى) allowed trade while both parties are in agreement. It can't be trade when one party doesn't agree.
- Allah (سبحانه وتعالى) forbade killing yourself, this has two meanings: don't kill each other because believers are like one body, so if you kill another than as if you killed yourself. And don't kill yourself by putting yourself in destruction, even speeding in the car senselessly which can leading to killing onself. Our bodies are an amanah which we have to return to Allah (سبحانه وتعالى).

Surah An Nisa'a 43: (يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمْ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا

who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving)

- Alcohol was not prohibited totally, but in stages. Now, alcohol is totally forbidden. From this ayah it was still in its middle stages when someone drunk could not approach the prayer or the masjid. Someone might say how can this ayah be applied today? Anything that makes us not know what we're saying in the prayer, then we should not attend the prayer. For example, if we're hungry then we should not pray until we eat so we know what we're saying. This is being just to the prayer because you have to be in a state while both the body and heart are present.
- Don't come near to the prayer either while in a state of sexual impurity (junub) until you perform ghusl. If a person does not have access to water for wudhu or ghusl, then Allah (سبحانه وتعالى) has allowed for tayyamum (dry ablution) in its place.



Surah An Nisa'a 59: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ ) (O you who believe! Obey Allâh and obey the Messenger (Muhammad (صلى الله عليه وسلم)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination)

- Allah (سبحانه وتعالى) commanded the believers to obey Him, the Messenger (صلى الله عليه وسلم), and those in authority. This is being just. Who are the ones in authority? From leaders, muftien, and the husband at home. When we obey the leaders then this is actually obeying Allah (سبحانه وتعالى) and His messenger (صلى الله عليه وسلم) and drawing closer to Allah (سبحانه وتعالى). When you obey your husband then you're actually drawing closer to Allah (سبحانه وتعالى) because He commanded it. The condition is not to obey if one is being commanded to disobey Allah (سبحانه وتعالى). When there is obedience to the one in authority then this makes the society stable.
- If there is a dispute in matters of the deen, then a person should not cause separation or prolong it, but return it back to Allah (سبحانه وتعالى) and His messenger (صلى الله عليه وسلم). If a person disputes or prolongs it just to prove his point then this is not from the acts of a true believer.

Surah An Nisa'a 71: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا تُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا) (O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together)

- Allah (سبحانه وتعالى) commands the believers to be take precaution of their enemies, how? By taking the means in order to be able to fight them because if they don't then they will be unable to defend themselves.
- When they go to battle, either they go in separate parties, or all together in one go, either way they need to be cautious.

Surah An Nisa'a 94: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ ءَلْفَىٰ إِلَيْكُمْ) (يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ ءَلْفَىٰ إِلَيْكُمْ أَلَسَلَّمَ لَسْتُ مُؤْمِنًا تَبْنَعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا) (O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do)

- Allah (سبحانه وتعالى) commands the believers if they go to the battle for the sake of Allah (سبحانه وتعالى), then they are to make themselves known in order to not be unjust. In general, if someone comes to you and tells you something, don't judge until you verify what's been said to you in order to not cause injustice. Or if someone says

'salam' to you, you can't say this person is not a believer. A person needs to take what is shown to him from the outer, don't say this person has another intention or meant something else. If you want to be just to the people then deal with them from the outer, don't go into their intentions. A person should not be hasty in judgement. Also in the battle, which is a time of stress, if a person says he's a believer then he should leave him. If this is in the battle, so what about in other times? Subhan Allah. Better to be oppressed than to be an oppressor.

Suran An Nisa'a 135: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا) (O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do)

- Allah (سبحانه وتعالى) commands the believers to be just in all matters. And this ayah came after being just with women, in dealing with wealth, dealing with enemies. A person needs to be just in the rights of Allah (سبحانه وتعالى) and the rights of the people.
- When Allah (سبحانه وتعالى) gives you blessings, then you should use it to obey Him – this is being just. And you're being unjust when you use the blessings to disobey Allah (سبحانه وتعالى). With the people, you

need to be just with people by returning what is owed to them and to deal with them with manners as you would like to be dealt with. Don't wrong others or take their rights, regardless of the person may be.

- Be just when giving witness, regardless of who it may be, even if it's against yourself, your parents, relatives, rich or poor. Don't follow your desires, otherwise you will be unjust. And Allah (سبحانه وتعالى) is All-Aware of what we're doing.

Suran An Nisa'a 136: (يَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتٰبِ الَّذِى نَزَّلَ عَلٰى رَسُوْلِهِ ءَ ) (وَالْكِتٰبِ الَّذِى اَنْزَلَ مِنْ قَبْلَ ءَ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ ءَ وَرُسُلِهٖ ءَ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا (O you who believe! Believe in Allâh, and His Messenger (Muhammad (صلى الله عليه وسلم)), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away)

- In this ayah, Allah (سبحانه وتعالى) is commanding the believers to the greatest justice – which is to believe. If you believe in Allah (سبحانه وتعالى) then you will deal justly. So believe in Allah (سبحانه وتعالى), His messengers, the Last Day and the Books He sent.

Surah An Nisa'a 144: (يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكٰفِرِيْنَ اَوْلِيَا ءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ اَتُرِيْدُوْنَ اَنْ ) (تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا (O you who believe! Take not for Auliyâ' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?)

- Allah (سبحانه وتعالى) forbids the believers from taking the disbelievers as awliya, why? If they take them as awliya then they will lead you to injustice because the disbeliever is being unjust himself in the first place by disbelieving in Allah (سبحانه وتعالى), subhan Allah. Allah (سبحانه وتعالى) is saying do you want to do something that will warrant a punishment against you? Subhan Allah. May Allah (سبحانه وتعالى) protect us. Ameen.

### Dua'a in Surah An Nisa'a (الدعاء في سورة النساء)

Surah An Nisa'a 75: وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ (الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا) (And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.")

- This is dua'a of the (مستضعفين) – the weak and oppressed from men, women, and children. What is their dua'a, this should make us cautious to not oppress anyone.
- They ask Allah (سبحانه وتعالى) to remove them from the town that is oppressing them – whether oppressing itself or oppressing others by stopping them on the way to Allah (سبحانه وتعالى). And they ask Allah (سبحانه وتعالى) to bring forth someone to protect them and grant them victory over the oppressors.

### Promises in Surah An Nisa'a (الوعد في سورة النساء)

Surah An Nisa'a 13-14: تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ (١٣) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (١٤) (These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad (صلى الله عليه وسلم)) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. (13) And whosoever disobeys Allâh and His Messenger (Muhammad (صلى الله عليه وسلم)), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. (14))

○ The boundaries of Allah (سبحانه وتعالى) are referring to the rules of inheritance and this is to ensure justice when dividing wealth. There are people who obey Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) and there are those who disobey Him. For those who obey, then for them is paradise where they will abide forever. As for those who disobey Allah (سبحانه وتعالى) and transgress His boundaries then their abode is the hellfire. May Allah (سبحانه وتعالى) protect us. Ameen.

Surah An Nisa'a 29-30: يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (٢٩) وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠) (O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely,

Allâh is Most Merciful to you. (29) And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. (30))

- Whoever takes the wealth of others intentionally, then he will be in the hellfire. This shows the importance of justice.

Surah An Nisa'a 48: ( إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ ) (فَقَدْ أَفْتَرَىٰ إِنَّمَا عَظِيمًا) (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin)

- Allah (سبحانه وتعالى) informs us the greatest dhulm to yourself and to others is to commit shirk. Allah (سبحانه وتعالى) forgives all sins except shirk if a person dies on it without repenting. Whoever commits shirk then he has committed a great crime, why? Because he has taken the creation which is imperfect, poor, needy, can't benefit or harm, and can't provide, and made it equal to the King Who is All-Able, All-Powerful, provider of all. May Allah (سبحانه وتعالى) protect us from shirk. Ameen.

Surah An Nisa'a 69: ( وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ ) (وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا) (And whoso obeys Allâh and the Messenger (Muhammad (صلى الله عليه وسلم)), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first

and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!)

- Whoever obeys Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) then he will be with those whom Allah (سبحانه وتعالى) has favored from the prophets, sidiqueen, martyrs and righteous people. You will be with them in the paradise, in the vicinity of Allah (سبحانه وتعالى). We ask Allah (سبحانه وتعالى) of this great favor. Ameen.

Surah An Nisa'a 80: (مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا) (He who obeys the Messenger (Muhammad (صلى الله عليه وسلم)), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad (صلى الله عليه وسلم)) as a watcher over them)

- Whoever obeys the Messenger (صلى الله عليه وسلم) then has obeyed Allah (سبحانه وتعالى). All of the commands and prohibitions that the Prophet (صلى الله عليه وسلم) is telling us if from Allah (سبحانه وتعالى) because he does not speak out of desire regarding the message and revelation. Whoever turns away from obeying the Prophet (صلى الله عليه وسلم) then he is harming himself; he is not harming Allah (سبحانه وتعالى) or His Messenger (صلى الله عليه وسلم).

Surah An Nisa'a 85: (مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّؤْتِيًا) (Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil



cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.)

- Whoever helps others who are oppressed and are doing it with justice and goodness, then he will be rewarded for it. For example, you know people are needy but you don't have money to give them. You know people who can help them, so you go to them and tell them. You are rewarded for this because the one who shows to goodness is like the one doing it. You intercede on their behalf.
- If a person is a means to something bad, then he will have a share of its sin. May Allah (سبحانه وتعالى) make us keys for good. Ameen.

Surah An Nisa'a 110-112: ( وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ) (110) وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (111) وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا (112) (And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. (110) And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise. (111) And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin. (112))

- Whoever wrongs himself through sins then he should be just to himself, how? By doing istighfar which is to ask Allah (سبحانه وتعالى) for forgiveness. In order for it to be a complete istahghfar \he should confess to the sin, feel regret, and quit the sin and not go back to it. Then he will find Allah (سبحانه وتعالى) Forgiving – He will conceal his

sin and remove its effects, and He will be Merciful by granting him tawfeeq to do good deeds.

- Whoever earns a sin – whether major or minor –he is only harming himself and he bears the sin himself. For example if the father sins, the son doesn't bear it. Allah (سبحانه وتعالى) is 'Aleem, He knows why you committed the sin and He is Hakeem, His recompense is All-Wise.
- If a person commits a sin and blames another for it then he also bears the sin for lying, so it's a sin after another sin.

Surah An Nisa'a 116: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ (بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا) (Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.)

- Allah (سبحانه وتعالى) will not forgive shirk and you see it being mentioned again because the greatest dhulm is to commit shirk, which is to make the creation equal to the Creator. Whoever commits shirk then he has gone far away from the Straight Path.

Surah An Nisa'a 136: يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ( وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَآلْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا) (O you who believe! Believe in Allâh, and His Messenger (Muhammad (صلى الله عليه وسلم)), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before

(him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away)

- Whoever disbelieves then he too has gone far away from the Straight Path.

Surah An Nisa'a 143: مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ وَمَن يُضَلِلِ اللَّهُ فَلَن تَجِدَ لَهُ ( 'سَبِيلًا ) ((They are) swaying between this and that, belonging neither to these nor to those, and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).)

- The hypocrites are wavering between the believers and disbelievers, and whomever Allah (سبحانه وتعالى) misguides then you will not have a way to guide him. No one can guide a person whom Allah (سبحانه وتعالى) has misguided. And when Allah (سبحانه وتعالى) misguides someone it's because He knows what's inside his person's heart. He knows the person doesn't want the guidance. May Allah (سبحانه وتعالى) protect us. Ameen.
- From the promises overall we find justice is with tawheed, obeying Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم), believe and interceding in goodness. It's dhulm when you commit shirk, disobey Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم), disbelieve and intercede for evil.

## Rulings in Surah An Nisa'a (الأحكام في سورة النساء)

- Inheritance (المواريث): what is the relation between inheritance and the theme of the surah? The surah speaks of justice and most people commit injustice when it comes to distribution of the inheritance, subhan Allah.

Surah An Nisa'a 11-12: (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ )  
 أُنثَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ  
 وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا  
 أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾  
 وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُلِّ الرُّبْعِ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ  
 يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ  
 بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَاللَّهِ أَوْ امْرَأَةٌ وَهِيَ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا  
 السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةُ  
 (Allâh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise. (11) In that which your wives leave, your share is a half if they have no child; but

if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing. (12))

- Shortening the prayer (قصر الصلاة): a person can shorten his prayer while travelling. You find Allah's mercy to His slave for shortening the prayers.

Surah An Nisa'a 101: وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ (And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.)

- Prayer of fear (صلاة الخوف): this is while in battle and fear. And here too you find Allah's mercy to His slaves. This shows the great importance of prayer, and it shows how Allah (سبحانه وتعالى) deals with His slaves with favor first before justice. He deals with disbelievers

and hypocrites with His justice. This shows Allah (سبحانه وتعالى) does not deal unjustly with anyone.

Surah An Nisa'a 102: ( وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتِهِمْ ) فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَأَجِدَهُمْ لَنَاكِهًا إِذَا جِئْتَهُمْ مِنْ أَمَاةٍ أَوْ مِنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا (When you (O Messenger Muhammad (صلى الله عليه وسلم)) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers)

### General Recap of Surah An Nisa'a (سورة النساء)

#### ○ Justice (العدل)

- النساء - Women
- الاماء – Slave women
- الأنفس - Nafs
- الأموال - Wealth
- الكفار - Disbelievers

- المجتمع – Society
- اليتامى – Orphans
- السفهاء – Foolish
- الأولاد – Children, regarding distribution of wealth
- Obstacles to justice (معوقات العدل)
  - البخل – Miserly : a person doesn't distribute fairly because he's miserly –ayah 37
  - الرياء – Showing-off: a person who does riya'a and is actually wronging himself and others –ayah 38
  - النفاق – Hypocrisy. Ayat 138 to 146
- Ensuring justice in society (الضمان العدل في المجتمع)
  - طاعة الله و الرسول صلى الله عليه وسلم و أولوا الأمر (سبحانه) , the Messenger (صلى الله عليه وسلم) and those in authority
  - القتال في سبيل الله - Battle for the sake of Allah (سبحانه وتعالى) – ayah 74
  - الهجرة - Migrate for Allah's sake – ayah 97

## Names of Allah (سبحانه وتعالى) mentioned in Surah An Nisa'a

- (علیم حکیم) is mentioned seven times
- (عزیز حکیم) is mentioned three times
- (تواب رحیم)
- (غفورا رحیم)
- (علیم حلیم)
- (علیا کبیرا)
- (علیما خبیرا)
- (عفو غفورا)
- (عزیزا حکیما)
- واسعا حکیما
- وکیلا
- سمیعا بصیرا
- محیطا
- حسیبا
- غنیا حمیدا
- واسعا حکیما
- رقیبا
- شهیدا
- شاکرا علیما
- عفوا قدیرا



- When you know Allah (سبحانه وتعالى) and His ability then you won't be unjust.

**May Allah make us from the just ones. Ameen.**

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