

The
MAQASIDIC
TAFSIR

VOLUME 5

Pursuing the Higher Aim of
The Quranic Scripture

JUSTICE FOR ALL

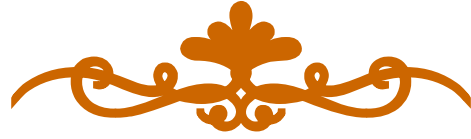
THROUGH FAIR GOVERNANCE

AN-NISA'
(THE WOMEN)

النِّسَاءُ



BY
KARIM ABU ZAID



Maqasidic Tafsir

Volume 5

Surat An-Nisa' (The Women) – The 1st Sign

Justice for All Through Fair Governance

**By
Karim Abu Zaid**





﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ

تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ [النساء: 58]

“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.” Quran (4:58)

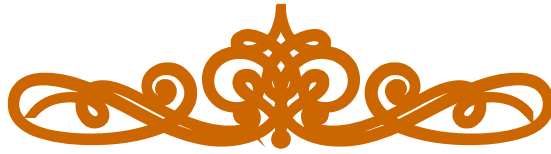




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المقدمة

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا، من يهده الله فلا مضل له ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [سورة آل عمران: 102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ

بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [سورة النساء: 1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ [سورة الأحزاب: 70]

﴿يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [سورة الأحزاب: 71]

إن أصدق الحديث كتاب الله، وأحسن الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

Preface

In the previous Volume of the Maqasidic Tafsir (Volume 4), we illustrated how The Twins (Al-Baqarah and Al-Imran) erected, developed, and protected the two vital foundations of the vicegerent's character, as follows: -

First, Surat Al-Baqarah formed the vicegerent's (Khalifah's) Belief System (Aqeedah) on the two foundations, Attestation (Tasdeeq), and Compliance (Tatbeeq).

Then, Surat Al-Imran cautioned the vicegerent (Khalifah) against the two defects to attestation (Tasdeeq) and Compliance (Tatbeeq), which are, in sequence, the religious misconceptions, suspicions, and doubts (Shubuhaat), and alluring to whims, and desires (Shahawaat).

The current Maqasidic Tafsir (Volume 5) displays the first of the two concrete signs of success in erecting and developing the monotheistic, virtuous, witnessing vicegerent (Khalifah). The vicegerent (Khalifah) is a member of the harmonious and fraternal community (Ummah), in which the individual works for the benefit of the Muslim community (Ummah) and the community (Ummah) for the use of the individual.

Furthermore, the individuals and community will deliver the milestone in balance, harmony, and integration that leads to creating a virtuous society, and an ethical, humane community. As an authority head, or a member of this diverse, pluralistic community, the vicegerent must govern fairly, secure justice for all, and fulfill the rights of others without any restrictions, regardless of their gender, race, religion, or ethnic background. Therefore, Surat An-Nisa's central theme is securing the delivery of **Justice for All**, especially the rights of the weak, orphans, women, minorities, and the mentally impaired.

Maqasidic Tafsir, Volume 5, delivers the 4th lengthy chapter (An-Nisa') under the title **The 1st Sign**, of the success of the vicegerent, that is, securing **Justice for All through Fair Governance**, bearing in mind that the next chapter (Al-Ma'idah) will deliver **the 2nd Sign, that is, "Fulfill Your Covenants."** Let us realize their connectivity with the first set of two long chapters (Al-Baqarah and Al-Imran) presented in **Volume 4**, which we presented under the title **(The Twins)**.

Al-Baqarah, Al-Imran, An-Nisa`, and Al-Ma'idah are the Four Lengthy Madani chapters that display the religion of Islam's comprehensiveness and integration.⁽¹⁾ Thus, when we understand and implement Islam based on the Qur'an, the Prophetic example, and the application of the first

(1) Madani chapters are all those verses and chapters of the Qur'an revealed after the Hijrah (migration), including verses and chapters Allah revealed in Makkah or outside Madinah.

three virtuous generations (As-Salaf As-Salih), we can accomplish a complete and meaningful understanding and application of the religion of Islam.

Islam is a comprehensive guide that integrates all aspects of life, gifted to us by Allah ﷻ. Religion handles the whole human being; his body, mind, and spirit, as well as his behavior, thoughts, and feelings, as well as his temporary, and eternal abode, and there is nothing in a person's affairs that is not addressed by the doctrine of Islam.

{سورة الأنعام: 38} {وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ نُرِيدُ بِرَبِّهِمْ يُحْشِرُونَ}

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.”⁽¹⁾

Salman ؓ reported: The idolaters said, “Indeed, your companion (The Prophet ﷺ) teaches you everything, even he teaches you how to defecate!” Salman ؓ said, “It is so. The Prophet ﷺ prohibited us from removing excrement using the right hand, or while facing the direction of prayer. The Prophet ﷺ prohibited us from using dung or bones to do so, and he said not to use less than three stones.”⁽²⁾

The four lengthy chapters, Al-Baqarah, Al-Imran, An-Nisa,’ and Al-Ma’idah, are the vanguard of the Qur’an, and display the harmonious relationship between the belief system (Aqeedah), rituals (Ibadat), and moral system (Akhlāq), and this is a profound testimony to Islam's comprehensiveness, and integration. The correct belief system (**Aqeedah**) breeds, and causes **the incentives**, such as seeking Allah's ﷻ closeness, pursuing success in this world and in the hereafter in order to retain consistency with **the means**, in the form of rituals (**Ibadat**), to achieve **objective** morality (**Akhlāq**). Hence, the belief system (Aqeedah) is the cause, and rituals (Ibadat) are the means to achieve the objective, the morals (Akhlāq).

Consequently, the primary sign of holding the correct beliefs (Aqeedah) is displaying every virtuous characteristic and abandoning every unsavory characteristic. Then comes the means to attain the aspired moral character through repeated daily, and seasonal rituals, such as Salah, fasting, Zakah, and Hajj.

One of the most important objectives of the Message of Islam is to build up the exceptional moral character of the Muslim community members (vicegerents). Hence, they become instrumental elements of the Monotheistic witnessing task to invite nations to accept Islam.⁽³⁾

(1) Quran (6:38)

(2) Sahih Muslim # 262

(3) Witnessing (Shahadah) refers to the sacred task of (dawah) to invite people to accept Islam by applying monotheism in words and actions)

Dawah⁽¹⁾ through the application of monotheism (Tawheed) in words, and actions, and by showing virtues, and abandoning vices. The Qur’anic directives, and the Prophetic exemplary can guide Muslims to construct the Virtuous Community that has always occupied the dreams of philosophers, reformers, and thinkers, over the years.

Surat An-Nisa' is the 2nd longest Madani chapter, revealed towards the middle of the Madani period after Muslims intercepted three major fierce defensive raids in Badr, Uhud, and Al-Ahzab. As a result, the Muslim community had to strengthen its internal force to face the ever-growing hypocritical campaign reinforced by the people of the book who were residents of Madinah. Hence, chapter An-Nisa's revelation supported the progression of the Muslim community, by ingraining the Islamic culture, in order to override the pre-Islamic culture (Jāhiliyyah)⁽²⁾ and identify the rules on which the community rises. The Noble chapter identifies the new community's features, envelops all aspects, and defines its standards and objectives.

Surat An-Nisa' illustrates the one-community pluralist system. All humans are related, sharing the exact origins and common ancestry. Hence, we must show mercy and justice to all fellow humans. It is a cornerstone principle in Islam. Mercy and justice must be extended beyond religious and blood relations to encompass all human groups, races, and colors, and bring about cooperation and cohesion among people. Hence, Chapter An-Nisa’ furnished the means to protect the rights of the weak, oppressed, and especially **the Women**, so that became the Chapter's name. Furthermore, protecting the rights of the religious minority groups without compromising the beliefs of Islam, emphasizing the role of Beliefs and Acts of Worship (Ibadat) in shaping the Muslim's character, and promoting mercy and justice.

The second sign will be the higher aim of Surat Al-Ma'idah, which we will address in the next Volume (In shaa' Allah). The vicegerent must harbor integrity, which is a sign of true Faith. Hence, Allah ﷻ says,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾ {سورة المائدة: 1}

“O you who believe, fulfill [all] contracts (including promises, covenants, oaths, etc.).”⁽³⁾

Muslims must strive to fulfill their promises, oaths, pledges, and contracts since actualization is a sign of sound, and genuine Faith, and failure demonstrates a deficiency in one's Faith. Obligations and covenants begin with Allah ﷻ and His Messenger ﷺ, then extend to people, and other creations. However, throughout the four chapters, Allah ﷻ emphasized the means to achieve the objectives: **applying the rituals (Ibadat), and implementing the guidance.**

(1) Da'wah is the act of inviting or calling people to embrace Islam.

(2) Jāhiliyyah, in Islam, the period preceding the revelation of the Qur’ān to the Prophet Muhammad ﷺ. In Arabic the word means “ignorance,” or “barbarism,” and indicates a negative Muslim evaluation of pre-Islamic life and culture in Arabia as compared to the teachings and practices of Islam.

(3) Quran (5:1)

Therefore, **Volume 5** of the Maqasidic Tafsir identified the present-day pressing subject of having a good, just, and fair monotheistic character which is the natural result of solid Faith, and upright monotheism. Furthermore, those with such a character will strive to fulfill their obligations, covenants, and rights. Meanwhile, lacking the good, fair, and just character which will not honor its obligations is the result of crookedness in one's Faith and monotheism (Tawheed).

We reiterate the method we adopted to deliver a higher aim-driven explanation of the chapters of the Qur'an. The Maqasidic Tafsir's purpose entails identifying present-day challenges, phenomena, and problems, then sourcing a verse, or more, a chapter, or more, a story, or more, a parable, or more, that can tackle this challenge. The process requires the exegete to relate their understanding of the challenges faced by Muslims today with in-depth knowledge of the experience of the state of the first Muslim community, who received the final revelation, knowing that the Qur'an was revealed to rectify their condition, giving guidance to the Prophet ﷺ and his companions.

We suggested that to undertake the Maqasidic Tafsir approach, we must apply a five-phase process, described in the first Volume of the Maqasidic Tafsir. However, since we started presenting the chapters (Suwar) of the Qur'anic scripture, we consolidated the five phases into four phases to prevent redundancies, as follows:

Phase I — Present-Day Phenomena

The exegete (Mufassir) identifies the present-day phenomenon, or problem. In this phase, the exegete (Mufassir) should expound and analyze the nature of the problem. Furthermore, the exegete (Mufassir) should refer to the Qur'an, which addresses the current, present-day issue by identifying the selected chapter (Surah), verse (Ayah), parable, or story.

Phase II — Logical and Textual Validation

The exegete (Mufassir) must provide logical and textual evidence to validate his choice of the Qur'anic scripture to address the present-day phenomenon.

Phase III — Chapter's Road Map

The exegete (Mufassir) explains the body of the Qur'anic scripture while paying particular attention to categorizing the Qur'anic scripture into harmonious means delivering the executable action items of the higher aim (Maqsid).

Phase IV — Action Plan

The exegete presents an executable action plan for an individual Muslim, or a community to address the elected present-day phenomenon.

We ask Allah **سُبْحَانَهُ وَتَعَالَى** by the virtues of His Names, and Lofty Attributes, to inspire, through this work, the locked hearts, the blind eyes, and the mute ears to receive the final truth, and believe in, accept, and comply with the commands entailed, and that they do that with sincerity, truthfulness, and love.

Imam Karim Abu Zaid



Introduction

Justice for All through Fair Governance is the higher aim of Surat An-Nisa,' and its primary sign is achieving justice and mercy for all fellow humans. Therefore, Muslims must extend mercy and justice beyond all limitations. And since these qualities are of the broader subject of ethics, it is essential to examine the subject matter and its relationship with beliefs and worship.

In essence, Islam has come to transfer humanity from a chaotic world lacking morals and ideals to a refined human world. The Muslim community (Ummah) is not a bloc, crowd, or hostile entity that establishes its relations with others based on superiority and ideological oppression. Instead, in the Islamic concept, it is a refined project of human civilization that embodies the meanings of noble superintendence, and witnessing for humanity on earth,

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا } [سورة البقرة: 143]

“Thus, We have made you [true Muslims — real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.”⁽¹⁾

And this is the meaning of the best community (Ummah) Allah ﷻ brought out for the refinement of Mankind in the following verse:

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ } [سورة آل عمران: 110]

“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind.”⁽²⁾

Allah ﷻ described Muslims as the best Ummah because they are proactive in enjoining what is good and forbidding what is evil based on their belief in the Oneness of Allah ﷻ. Hence, the divine guidance, and Muslims' actions achieve goodness for humanity, and confer Muslims as the best community.

(1) Quran (2:143)

(2) Quran (3:110)

Legislation, directives, commands, and prohibitions in the religion of Allah ﷻ stem from one principle: the correct belief, which is the origin of the principles, the source of virtues, and good deeds and morals are an integral part of it.

Therefore, Belief (Iman) is first, and the Legislation (Shari'ah) of behavioral provisions is second. Hence, we can acknowledge the wisdom behind the Qur'anic Scripture's final order. **First, the Twins**, Al-Baqarah and Al-Imran, as they laid the foundations of the belief system (Aqeedah). Then came An-Nisa,' **The First Sign** of the soundness of this belief system (Aqeedah), which is a highly moral, and materialistic system to rule society and regulate the relations between its members.

The belief element (Aqeedah), on which religion is based, makes morality compelling, effective, and cheerful. Therefore, a person is not enthusiastic about submitting to the rules of behavior based on logic unless he considers the laws of life as commands revealed by the Divine Essence.

It is due to the sanctity that Faith (Iman) confers in the moral system in Islam, and this holiness creates awe in the soul to control man's actions in private and public. But, unlike the man-made legal system, which does not have this sanctity. Hence, community members are keen on deceiving if it becomes feasible for them to escape punishment. Furthermore, man-made law's control is limited to public behaviors, and does extend to members' secret affairs and inner selves.

Furthermore, Beliefs inspire us through developing inward motives sufficient to establish an ethical community in which rights are respected, and duties are fulfilled in their entire realm. But, on the other hand, the outward reasoning imposed by the laws, or the authority of governments is insufficient to establish the aspired virtuous community. Instead, unfortunately, people soon neglect to fulfill these rights once they are assured of escaping the punishment due to violation.

The relationship between Faith (Iman) and objective morality is a Positive Correlation, that is **a relationship between two variables that move in tandem—that is, in the same direction**. A positive correlation exists when one variable decreases as the other variable decreases, or one variable increase while the other one increases. If faith increases, morals rise, and come close to perfection as much as faith increases, and if faith weakens, morals weaken.

The Prophet ﷺ said, “The best of you is those with the best character.”⁽¹⁾ Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, “The most complete of the believers in faith are those with the most excellent character, and the best of you are the best in behavior to their women.”⁽²⁾

(1) Ṣaḥīḥ al-Bukhārī 3366

(2) Sunan al-Tirmidhī 1162

Therefore, “Morality and faith are two partners. Faith (Iman) and good morals are one thing that does not accept separation, and they do not separate from each other, as they are an indivisible unity. Religion nourishes, and develops morals, and revives them, just as water nourishes, and grows crops.

On the contrary, bad manners are like water that dissolves ice, and spoilers of good deeds, as vinegar spoils honey. So, the Prophet ﷺ ruled hellfire for a woman who fasts and prays a lot, is harmful to her neighbors, and Paradise (Jannah) is for a woman who does little to fast and pray, who is kind to her neighbors: Abu Hurairah ؓ reported: A man said, “O Messenger of Allah, a woman prays in the night, fasts in the day, does many deeds and gives charity, yet she harms her neighbors with her tongue.” The Messenger of Allah ﷺ said, “There is no good in her. She is among the people of Hellfire.” The man said, “O Messenger of Allah, another woman prays the obligatory prayers and gives bits of food in charity, yet she does not harm anyone.” The Prophet ﷺ said, “She is among the people of Paradise.”⁽¹⁾

In another narration, the Prophet ﷺ defined the bankrupt one as the one who comes in the Hereafter with good deeds. However, his harm exceeded his good deeds, so he cursed, insulted, betrayed, and committed treachery, and injustice. Hence, bad manners eat up the good deeds.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Do you know who is bankrupt?” They said, “The one without money or goods is bankrupt.” The Prophet ﷺ said, “Verily, the bankrupt of my Ummah is those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him, and he will be thrown into the Hellfire.”⁽²⁾

Therefore, if we contemplate the Qur’anic text, and the Prophet’s tradition (Sunnah), we find that Ethics is linked to three primary pillars of Faith (Iman) that are the subject of the consensus of the divine messages, which are belief in Allah ﷻ, His Messengers ﷺ, and the Resurrection.

To further clarify, let’s cite some texts from the Qur’an and Sunnah that pair ethics with one of the three primary pillars of Faith (Iman): -

Ethics and The Belief in Allah ﷻ

Regarding the belief in Allah ﷻ, our keenness on having virtuous morals, and avoiding bad morals is because we believe that Allah ﷻ commanded us to do so. Hence, we practice it as part of our sincere belief in Allah ﷻ, or as one of the requirements that Allah ﷻ has

(1) Al-Adab al-Mufrad 117 || Sahih (authentic) according to Al-Albani

(2) Sahih Muslim 2581

imposed on us and obligated us to do. Consequently, it is one of the essential foundations on which the moral system in Islam is based — if not the most critical, and important — it is the foundation of faith in the rest of the Pillars of faith, or as some have called it, the “Belief Basis.” This foundation loses its sanctity and the greatness of its impact on humans, and ethics cannot be applied in a practical, and accurate application, in secret, and in public, unless this foundation takes place in the hearts of human beings, and they sincerely believe in it. Throughout the Qur’an, Allah ﷻ addresses the believers by ascribing Faith (Iman) to them:

{ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا } [سورة البقرة: 104]

“Oh, you who Believe!”⁽¹⁾

Since Faith (Iman) is a combination of belief and action, one of the characteristics of the believers is to adhere to these morals; this indicates the strong connection of these morals with Faith.

The following narration (Hadith) indicated that ethics and belief are closely linked, making the noble character a branch of it, and an integral part:

On the authority of Abu Hurairah ؓ, who reported that the Prophet ﷺ said: “Faith has sixty to seventy branches, the best of which is to declare there is no God but Allah, the least of which is to remove something harmful from the road, and modesty is a branch of faith.”⁽²⁾

The Prophet ﷺ linked the belief of “there is no God worthy of worship except Allah” with a noble moral virtue, “modesty,” and a small favor that a Muslim does, which is keeping harm from the way of people.

Ethics and The Belief in the Messenger ﷺ

As for the connection of morals with belief in the Messenger ﷺ, we find that it originates from the first pillar, the belief in Allah ﷻ. The Messenger of Allah ﷺ, the role model for Muslims, was a supreme example of good manners, and a practical translation of everything in the Qur'an. Hence, people inherited good character from him, and they still do, and Islam spread with his model, and still does. He was tolerant, and not stingy, brave, and did not back down, fair, and did not transgress, truthful, and did not lie, and honest in all his cases, and did not betray. Allah ﷻ said,

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ } [سورة الأحزاب: 21]

(1) Quran (2:104)

(2) Ṣaḥīḥ al-Bukhārī 9, Ṣaḥīḥ Muslim 35

“You have a good example in the Messenger of Allah.”⁽¹⁾

Furthermore, sufficiently, what his enemies said about him before his companions are testimonials, and his biography is a broad, and comprehensive field for those who want to know.

So, the purpose of the Prophet's ﷺ entire mission is to control, and perfect morals. Jabir ibn Abdullah ؓ reported: The Messenger of Allah ﷺ said, “Verily, Allah has sent me with the perfection of noble morals and completion of good deeds.”⁽²⁾

These words are the goal of the Prophet Muhammad's ﷺ mission, which seeks nothing more than to foster the virtues, and illuminate the horizons of perfection before people's eyes so they may pursue attaining objective morality with insight.

Hence, the Prophet ﷺ is an envoy for humanity's guidance, goodness, and mercy. Once the Muslim community sinks into immorality, it depicts their failure to adhere to Allah's ﷻ example, the Messenger ﷺ. The Prophetic Tradition (Sunnah), and his biography (Seerah) dazzled the world. They showed the greatness of this religion, as there is no exception to it in regard to good manners between Muslims and their Lord, and humans.

Since the Muslim believes that Allah ﷻ sent the Messenger ﷺ to convey directives, and to command him to practice morals, hence, as part of his belief in the Prophet's ﷺ prophethood, he observes what the Messenger ﷺ commanded of virtues, and avoids what he has forbidden of vices. Consequently, the Muslim practices morals by following the example of His infallible Prophet ﷺ, who was sent to perfect morals, so he completed them most perfectly.

Ethics and The Belief in the Hereafter

Belief in the Day of Judgment is one of the six pillars of Islamic Faith (Iman), which positively affects the human's soul, life, and behavior in this world. The belief in the Last Day represents the crossroads in human life between slavery to whims and desires, and attachment to spiritual values, and superiority over earthly matters. Belief in life after death profoundly impacts a person's life, behavior, and morals. The believer in the Hereafter does good, even if it seems unprofitable to him in this world, and avoids evil, even if it appears profitable, because he values matters by their final consequences, not by the extent to which they agree with his whims and instincts. A person cannot be righteous if he is a disbeliever in the Last Day because the denial of the afterlife and the reckoning uproots the sense of responsibility from his heart and brings him down from the level of honorable humanity to the level of the lowest of animals.

(1) Quran (33:21)

(2) Al-Mu'jam al-Awsat 7073 || Hasan (fair) according to Ibn Hajar

The believer in the hereafter, and accountability on the Day of Judgment watches his actions and holds himself accountable. Therefore, he is keen not to waste his eternal happiness in exchange for transient worldly gain. There are fundamental differences between the believer in the hereafter and the one who doesn't believe in it regarding morals, standards, and the way they regard good, and bad manners. The good deed in the eyes of the unbeliever in the hereafter is everything that brings him to gain and profit in this world, and all his concern is to satisfy his desires. He is not embarrassed to use unjust means to achieve his goals. On the other hand, in his view, an evil deed is everything that harms his worldly interests or prevents him from satisfying one of his lusts.

Belief in the Hereafter is a guard for noble moral values, a barrier which prevents being rushed into the frantic struggle over worldly goods, a struggle in which values, sanctities, morals, and Allah's **سُبْحَانَهُ وَتَعَالَى** commands and prohibitions are trampled upon without embarrassment or modesty. And for its connection to belief in the Last Day, in terms of retribution for it as a reward or punishment, Muslims practice virtuous morals, believing that Allah **سُبْحَانَهُ وَتَعَالَى** will reward them for it with an excellent reward, and that it is a path to Paradise.

Ethics and Ibadat (Worship)

For Faith in Allah **سُبْحَانَهُ وَتَعَالَى** and the Last Day to remain a living force in the conscience that drives good and impedes evil, Allah **سُبْحَانَهُ وَتَعَالَى** has imposed worship (Ibadat), set boundaries to renew, increase, and strengthen faith, and identified good morals as signs of its soundness. Islam has attached great importance to morals, and disciplined behavior, and condemned the severe separation between morals and acts of worship (Rituals). You will see a highly disciplined person in the mosque in his prayers, bowing, and prostration, and he is another person in his work and dealings with people! And his tongue, when he is referred to as a slanderer, it is asked, is this the same so-and-so? He says: It does not matter, the worship is acceptable, and the religion is inside the mosque, but life is one of my privacies, and I do what I want for it! How much do we suffer from this distorted model!? He tempts people through his worship and persecutes them with his bad manners.

The acts of worship legislated in Islam, and considered pillars of belief in it, are not vague rituals that bind a person to the unknown unseen and assign him to perform evasive actions and meaningless movements, no, no. A person is to live with correct morals, and to continue to adhere to these morals, no matter how life changes in front of him.

When Allah **سُبْحَانَهُ وَتَعَالَى** commanded the five daily Salah (prayers), it showed the wisdom of its establishment to keep away from vices, and purify from foul words and evil deeds, which is Salah's reality (prayer).

{سورة العنكبوت: 45} وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“And establish prayer. Indeed, prayer forbids indecency and immorality.”⁽¹⁾

The imposed Zakat is not a tax taken from pockets; instead, it is to cleanse oneself from the filth of stinginess, purify one's wealth from possible unlawful earnings, and purify the community from inferiority, destructive envy, and malice. Hence, elevating the community to a nobler level by instilling feelings of tenderness, and compassion, and consolidating the relations of acquaintance and familiarity between the various classes. The Qur'an states the purpose of paying zakat by saying:

{حُدِّمِنَ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ} [سورة التوبة: 103]

“Take alms from their wealth to purify them and purify them with it.”⁽²⁾

Likewise, Islam legislated fasting. It did not consider it a temporary deprivation of certain foods and drinks, but rather a step to permanently depriving the soul of its forbidden desires, and reprehensible whims.

And in recognition of this meaning, the Messenger ﷺ said: “He who does not give up false speech and acting upon it, God does not need for him to give up his food and drink.”⁽³⁾ Furthermore, we may mistakenly assume that the rituals performed during Hajj and Umrah are devoid of moral implications: Jabir Ibn Abdullah ؓ narrated that the Prophet ﷺ said, “The accepted Hajj has no reward but Paradise. It was said, “O Messenger of God ﷺ: What can make the Hajj accepted? He said: “Feeding the food and spreading the greetings of peace.”⁽⁴⁾

Objective Versus Subjective

Islam, the Qur'an, and Sunnah, understood, and implemented by the first three generations, is the source of morality. Then, morality is objective, and absolute, which means universal standards of right or wrong always apply to all people, irrespective of their culture, or beliefs. The understanding of our righteous predecessors of the following verse substantiates the objectivity of morals in Islam:

{وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ} [سورة القلم: 4]

(1) Al-Ankabut: 45
 (2) At-Tawbah: 103
 (3) Sahih Al-Bukhari
 (4) Musnad Ahmed

“And verily, you are on an exalted (standard of) character.”⁽¹⁾

Al-`Awfi رضي الله عنه reported from Ibn `Abbas رضي الله عنه, “Verily, you are on a great religion, and it is Islam.” Likewise, Mujahid رضي الله عنه, Abu Malik رضي الله عنه, As-Suddi رضي الله عنه, and Ar-Rabi` bin Anas رضي الله عنه, Ad-Dahhak رضي الله عنه, and Ibn Zayd رضي الله عنه also interpreted the verse the same way.⁽²⁾

Also, Sa'd bin Hisham رضي الله عنه asked A'ishah رضي الله عنها about the character of the Messenger of Allah ﷺ, so she رضي الله عنها replied: “Have you not read the Qur'an?” Sa'd رضي الله عنه said: ‘Of course.’ Then she رضي الله عنها said: ‘Verily, the character of the Messenger of Allah was the Qur'an.’⁽³⁾

Hence, we can define Objective Morality, in the simplest terms, as the belief that morality is universal, and is not subject to cultural, or individual interpretation. On the contrary, subjective, or relative morality is based on the theory that truth, and rightness differ for different people, or cultures. Our morals are all human-made and can vary from person to person. However, there are firm morals shared by most of humanity, whether they believe in the subjectivity, or the objectivity of morality, such as the prohibition of killing, lying, cheating, stealing, etc.

Balance and Moderation

Morals in Islam are balanced, and do not prevail over one aspect at the expense of another. When we carefully look at the Prophetic model, we find the effect of the outstanding balance in it, and it is he who cries in the presence of his Lord while his chest is humming like that of a cauldron.

Abu Mutarrif رضي الله عنه reported: I saw the Messenger of Allah ﷺ while he was praying. His chest made a sound like a boiling water pot from his crying.⁽⁴⁾ This demonstrates his tenderness in crying in Salah, at the same time the following narration demonstrates his bravery in the battlefield: Ali رضي الله عنه said about him: When the danger intensified and the people met each other in battle, we would seek protection by the Messenger of Allah ﷺ. None of us would be closer to the enemy than him.⁽⁵⁾

Likewise, the following two narrations demonstrates his gentleness as he expresses his love for one of his companions, he ﷺ said to Muadh رضي الله عنه: (By Allah, I love you, Muadh).⁽⁶⁾ at the same time he displayed his dismay at one of his companions when he ﷺ said to his beloved (Usamah رضي الله عنه),

(1) Quran (68:4)

(2) Tafsir Ibn Kathir Surat Al-Qalam (68:4)

(3) Sahih Al-Bukhari

(4) Sunan Abu Dawood 904 || Sahih (authentic) according to Al-Albani

(5) Musnad Ahmad 1347 || Sahih (authentic) according to Al-Arna'ut

(6) Abu Daud and An-Nasaa'i and Ahmad.

the son of the special one (Zaid رضي الله عنه), angrily: (Do you intercede for one of Allah's limits, O Usamah?).⁽¹⁾

Morals, with their complementarity, are balanced, calling for pride, and humility, victory, and forgiveness. Generosity, without extravagance, or stinginess, courage, without recklessness, or cowardice, and leniency, without weakness; thus, the features of the Islamic personality with balanced morals are formed.

Inclusiveness

From the teachings of Islam emerged a series of virtuous morals that encompasses every angle of the human lives, and ethical morals were the beginning point of the call to Allah سُبْحَانَهُ وَتَعَالَى. Objective Morality is the purpose of the mission of the Prophet ﷺ. Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, "I was sent to perfect good character."⁽²⁾

Morals in our Islam are inclusive: They include all aspects of life: a person's relationship with his Lord, with people, with his wife, children, and parents, at home, and work, when he is alone, and in solitude, in buying, and selling, peace, and war, the outward, and the inward. All of these aspects have morals that call the Muslim to excel in virtuous behavior in all areas of life, and in an integrated manner.

Fair Governance

The witnessing Muslim community must fulfill justice, and equality for all segments in the community since Islam disapproves of the difference between the honorable and the lowly in terms of justice, and equality.

Aishah رضي الله عنها narrated that Quraish became concerned about the case of the Makhzumi woman who had stolen, and they said: "Who will speak to the Messenger of Allah ﷺ concerning her?" They said: "Who would dare to do that other than Usamah bin Zaid رضي الله عنه, the beloved of the Messenger of Allah ﷺ?" So, Usamah رضي الله عنه spoke to him, and the Messenger of Allah ﷺ said, "Are you interceding concerning one of the legal punishments of Allah سُبْحَانَهُ وَتَعَالَى?" "Then he stood up and addressed (the people) and said: "O people! Allah destroyed those who came before because when one of their nobles stole, they let him off, but when one of the weak people among them stole, they would carry out the punishment on him. By Allah, if Muhammad's daughter Fatimah were to steal, I would cut off her hand." (Sahih) (One of the narrators) Muhammad bin Rumh رضي الله عنه said: "I heard Laith bin Sa'd رضي الله عنه say: 'Allah سُبْحَانَهُ وَتَعَالَى protected her (Fatimah) from stealing, and every Muslim should say this.'⁽³⁾

(1) Sahih Al-Bukhari

(2) Al-Adab Al-Mufrad Book 14, Hadith 273 || Sahih (Al-Albani)

(3) Sunnan Ibn Majah

Contrary to the pre-Islamic laws, Islam decided to treat people equally regarding rights, and duties. Islamic social justice protects individuals, and community's civil rights. They have the right to contract, and own property, to education, and to work, Muslim, and non-Muslim. Islamic law has one scale that applies to all people, and this equality is confirmed by the explicit Qur'anic texts. Sufficient are Al-Baqarah, and Al-Imran as testimonials to encourage the believers to fulfill the principle of equality. Allah سُبْحَانَهُ وَتَعَالَى said,

رَبَّنَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا هَوَىَٰٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا نَعْمَلُونَ خَبِيرًا {سورة النساء: 135}

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.”⁽¹⁾

Even the Prophet ﷺ was always urging that equality prevails for all members of the Muslim community, and others. Abu Sa'id al-Khudri رضي الله عنه reported: The Messenger of Allah ﷺ said, “A nation will not be sanctified if the weak cannot take their rights without surmounting obstacles.”⁽²⁾

The issue of equality did not end with the end of the Revelation, or the death of the Messenger ﷺ; instead, this principle continued as a slogan for the rightly guided caliphs, Abu Bakr Al-Siddiq رضي الله عنه, Umar Ibn Al-Khattab رضي الله عنه, Uthman Ibn Affan رضي الله عنه, and Ali Ibn Abi Talib رضي الله عنه.

Nested Order of Surat An-Nisa'

One of the characteristics of the chapters (Suwar) of the Qur'an is that they cover more than one subject, and are not limited to a specific issue, or topic. Instead, the Chapter employs various means, from beliefs, rituals, characteristics, rulings, admonitions, stories, parables, and debates, to verdicts, and we transition between them without separation. But unfortunately, this quick shift may leave us assuming that there is discord. On the contrary, these means are assembled to convey multiple topics, different in their essence and composition; their meanings are coherent, and consistent, evolving within one pivotal purpose without discord. It is, thus, contrasted with human authorship approaches that depend on subjects' tabulation, and arrangement.

On the contrary, books written by humans are divided into parts, chapters, sections, and subsections, and each section addresses a topic, and deals with it individually without mixing it

(1) Quran (4:135)

(2) Sunan Ibn Mājah 2426 || Sahih (authentic) according to Al-Albani

with another. However, this may not be the case with each Qur'anic Chapter. Sometimes we may find a chapter's different topics are, technically, addressed into separate sets of verses (parts), and arranged, whether in a descending, or ascending order, as we illustrated in Surat Al-Baqarah, and Al-Imran. And sometimes, the discussion of all these different parts is in a nested order or intertwined with each other. Meanwhile, the context is coherent throughout the entire Chapter, which will be noticed in both An-Nisa,' and Al-Ma'idah.

Perhaps, one of the most prominent pearls of wisdom on integrating these different meanings contained in the multiple means within the individual Chapter is that the Book of Allah **سُبْحَانَكَ وَتَعَالَى** is a cure for the hearts, and the human soul. Therefore, the treatment has to be compatible with the fragments of human souls, coinciding with their multiple states. It must be placed in a precise order to track the paths of human souls, and the treatment of their various intrusions. Hence, it was necessary to associate the enticement (Targheeb) with intimidation (Tarheeb), glad tidings, warnings, the mention of this world in comparison with the scenes of Judgment Day and paving the way for legislative rulings with a foundation of faith that incites human souls to abide by faith, so that souls initiate what they need when they receive revelation. Furthermore, to answer questions, the human souls are wondering, seeking explanations, and nourishing the souls with emotions that souls long for, such as tranquility, peace, serenity, love, hope, and sincerity. All of this is balanced, and coordinated, like a medicine that a pharmacist assembles to treat a particular person's disease.

There is unity of the subjects within the individual chapters, and we mean by this unity the coherence of the structure of the Qur'anic Chapters, and the consistency of the complex meanings that it includes within one pivotal purpose without discord, discrepancy, disorder, dissonance, or disintegration. In other words, the coherence of the subjects of the Qur'anic chapters (Suwar), and the coherence of its structure and meanings serve one purpose. Some researchers may refer to the coherence of the verses within the individual Chapter by the title, and by **the general context** of the Surah.

However, **“Coherence”** denotes the unity of the subjects within each Chapter. Coherence implies the complementarity, and proportionality from both moral, and rhetorical standpoints, unlike (the general context) in which the antecedents, and suffixes of the verse are meant. Furthermore, coherence is more comprehensive for the parts of the Surah. It refers to the unity of the arrangement and indicates the precision of the construction of the chapter (Surah) from Objective consistency, which only shows the proportionality of its topics.

Many writers referred to **Coherence** with the concept of **the unity of the objective**. But again, we prefer to refer to the unity of the subjects with the term **Coherence**, because using the objective unity may stipulate that each Chapter has one topic, which is not the case. In reality, each Qur'anic Chapter presents multiple subjects.

However, despite their diversity, these subjects are woven into a fabric, united like a string of beads, without dissonance, to convey a unified message, or a higher aim (Maqsid). However, they may not interconnect in an integrated objective unit around the higher purpose. And this is what some researchers express as the subject of the Surah; they mean the central theme, or goal around which all its topics revolve.

We can quickly realize this feature which distinguishes the chapters of the Qur'an through the science of connectivity (Munasabat), which is concerned with the aspects of the connection between the verses, and the science of the higher aim (Maqasid) of each Chapter.

There are several benefits behind realizing the unity of the different subjects within each Chapter of the Qur'an, one of which is understanding the meanings of its verses, and clarifying the clues hidden within them. Several tools' exegetists utilize to uncover this unity are:

- Perceiving the unity of the verses within each Qur'anic Chapter.
- Revealing the axis around which all its topics revolve.
- Highlighting the links that connect its parts, which is among the essential elements that help to understand the meanings of the verses, and to clarify the clues hidden within them.
- Realizing the miraculous nature of the Qur'an through uncovering the coherence of its topics, and the consistency of each Chapter's parts so that they all boil down to one purpose.

Pursuing the Higher Aim of Surat An-Nisa'

Surat An-Nisa' is the second longest chapter (Surah) in the Qur'an after Surat Al-Baqarah. It is the fourth chapter in the order of the Mushaf (The compiled written Qur'an). Moreover, it is the third chapter of the lengthy seven, according to the following narration (Hadith):

Aishah رضي الله عنها narrated that the Prophet ﷺ said: “Whoever takes the first seven lengthy chapters from the Qur'an, he is a well-grounded scholar (Habr).”⁽¹⁾

Surat An-Nisa' was revealed in Madinah to set up the Muslim community's moral system to preserve social, ethical, and financial rights, remove the sediments of ignorance, and focus on the rights of women, and the weak. Hence, when we contemplate this Surah, it is most concerned with the application of justice when fulfilling the rights of others.

(1) Musnad Ahmad (24575) || It was regarded as Hasan by Al-Albani in Sahih Al-Jami' (5979).

Allah ﷻ began with the rights of the weak because they are the rights that people transgress against, so Allah ﷻ started with them to glorify them, and to give prominence to their affairs. The woman in the pre-Islamic era, for example, men used to inherit them like the rest of their belongings. If her husband died, his eldest son put a garment on his father's wife. Then, he could marry her, or give her in marriage to someone else, and keep her dowry. These were manifestations of the severity of women's humiliation and oppression. Therefore, Surat An-Nisa' restored women's rights, triumphed the rights of other weak segments, and confirmed their rights.

Before the advent of the Prophet Muhammad's ﷺ final message, societies faced the threat of destruction due to the brutal darkness of ignorance (Jahiliyah). Since Polytheism is the origin of ignorance (Jahiliyah), and is deep-rooted, it will beget bad morals, such as arrogance, discrimination, killing, adultery, and stealing. Consequently, Islam came to correct beliefs, save morals, spread the values of justice, and equality, and control people's lives with an integrated system. The radical moral transformation Islam presents embodies the application of the provisions of the Qur'an, and its appeal to the bearer of the message. Therefore, it was necessary to come down with detailed, and comprehensive requirements that deal with all aspects of family, and social life, define the ties of society, and establish the desires of interdependence among its components. So, Surat An-Nisa' was revealed to be appropriate for the general atmosphere. So, Surat An-Nisa' called everyone to gather on the tolerant religion of *Al-Haneefiyyah*,⁽¹⁾ and to remind us of the gifts of righteousness, the righteousness of the path, and the safety of all people, in which there is no precedent.

For the above reasons, and many more, we derived the higher aim of **Surat An-Nisa'** as, **“Justice for all through fair governance.”**



(1) Al-Haneefiyyah, the religious way followed by Ibrahim. Al-Hanf, in the language, means inclination. So, the meaning of Al-Haneefiyyah to turn away from shirk (polytheism) towards Tawheed (Monotheism).



Phase One

Identifying a Present-Day Phenomena

Overview

The Maqasidic Tafsir progresses from the previous Volume “**The Twins**” (Al-Baqarah and Al-Imran) higher aim, which is Allah's ﷻ appointment to the Muslim community as witnesses to humankind, through the actualization of Tawheed (Monotheism), to this Volume “**The 1st Sign**” (An-Nisa') and the next “**The 2nd Sign**” (Al-Ma'idah) of their success as witnesses, which are standing firm for objective morality, and the fulfilling of covenants, and contracts. And good morals are communities' landmarks, their source of pride, and what distinguishes one community from another. Furthermore, morality radiates communities' culture, whether religious, or secular, and attracts other communities' attention; the higher its morals, the higher its culture, and the more they excel in delivering good character, the more attention they get.

When Muslims were moral models, through their morals, they demonstrated to others the loftiness, and greatness of this religion, which prompted many non-Muslims to embrace Islam out of desire and love for it. Their morality significantly affected the spread of Islam in all parts of the earth, and the people's acceptance of the religion. This is because of what they see of the good morals of Muslims that they possess in their dealings with others, whether they are merchants, students of knowledge, or fighters in the cause of Allah ﷻ. How many non-Muslims became Muslims after Muslims approached them with morals, and how many have strayed away from Islam due to the immoral treatment they received at the hands of Muslims. In our book “**Know Your Lord**,” we mentioned the following: -

“Sadly, we may frequently hear a Muslim say, “I would rather deal with Christians, or Jews, but not Muslims because of their bad character.” Of course, it is wrong to say that about Muslims, despite the lawfulness of dealing with non-Muslims, in general. This statement shows that good character radiates one's Faith (Iman) before its content testifies to truth, or falsehood. Hence, regardless of the caller's (Da'ee) contents of Faith (Iman)—his good, or bad character will radiate, or degrade his Faith (Iman), respectively. Such is the case with many Christians and Jews in the West who build their faith on translated second-person testimonials, and thousands of conflicting manuscripts full of errors, and contradictions.”⁽¹⁾

The story of Abu Dharr Al-Ghifari ؓ, one of the first ten people to accept Islam, is a testimony to the prominence of good character. Abu Dharr ؓ was distressed by the custom of idol worshiping that proliferated at that time in Arabia. He was one of those who abandoned idolatry to worship Allah ﷻ, following the way of the patriarch and Prophet Ibrahim ؑ (Abraham). When the news reached Abu Dharr ؓ that a man in Makkah claimed Prophethood, he immediately sent his brother, Unais ؓ, to Makkah to investigate. Unais ؓ spent days in Makkah carefully examining the Prophet's ﷺ behavior and social interactions. He returned to his brother,

(1) “Know Your Lord” by Karim Abu Zaid Pages (2)

Abu Dharr رضي الله عنه and reported, “I have seen him exhorting people to virtues, and his speech was not like poetry.”

Notice that the first attraction the Prophet ﷺ had was his excellent character. His speech was substantial, and commanded virtues, rather than indulgences like poetry, and gossip. This is what non-Muslims should see in a practicing Muslim, and it will become the magnet that attracts them to Islam.”⁽¹⁾

Likewise, the more nations` morals are degraded, their values are lost, their culture degenerates, and their prominence among nations is gone. Nevertheless, disbelieving nations maintain higher status amongst the nations due to their adherence to the virtues of morals, such as justice, and the preservation of rights, and others. When good morals, such as honesty, trust, justice, and advice are spread in society, people will be safe; rights are preserved, and the bonds of love are embraced among the community members. As a result, vice will be reduced, virtue will be increased, and the acceptance of Islam, and the call to Tawheed will be successful.

If we reflect upon the conditions of the present-day Muslim community (Ummah), we will notice a severe deficiency in the moral aspect. Today, Muslims live in a state of moral chaos, and a behavioral diaspora because of their distance from the source of objective morality, which is Islam's teachings. We no longer see objective morality bound to the Qur'an and Sunnah in the Muslim community, except as a rare amount preserved by some who are disciplined with the teachings of Islam.

The disbelievers and hypocrites who are keen on stopping the spread of the message of Islam, and wish to hinder its successes, identified Muslims` morals to be a significant contributor, so they enlisted to break them by armies of corruption, and sedition. Furthermore, they are working hard to corrupt the morals of Muslims with all the cunning, material means, and temptation demons they were given.

Moral corruption, and crises are the most alarming crises present-day Muslims are facing. This severe problem has spread chronically, and terribly throughout most of the Muslim world, among young people, and others, as we see, daily. So, what are the causes of this problem? And who is responsible for it? What is the solution, and treatment for this incurable disease?

Moral corruption, distance from, and abandonment of good morals and ethical values, and getting used to low morals, their practice, and their prevalence among people is the manifestation of being distant from the belief in Allah سُبْحَانَكَ رَبَّنَا رَبُّكَ and the Day of Judgment and belittling the acts of worship (Ibadat) such as Salah, Zakah, and Hajj.

(1) Know Your Lord by Karim Abu Zaid Page (3)

The Qur'anic Maqsid which addresses this dilemma is derived from this extraordinary Qur'anic chapter, Surat An-Nisa`. It was revealed in Madinah to set up the Muslim community's moral system to preserve social, ethical, and financial rights, remove the sediments of ignorance, and focus on the rights of women, and the weak. Hence, when we contemplate this Surah, it is most concerned with the application of justice when fulfilling the rights of others.

The Causes of Moral Corruption

The first, and last reason, and the origin of all causes is our distance from Allah's **سُبْحَانَكَ وَتَعَالَى** divine guidance, which can only be found in the Qur'an and Sunnah, based on the understanding of our righteous predecessors. The only way to protect individuals and communities from abominations, and immorality is adherence to the moral standards set by divine guidance. If a person turns away from the teachings of Islam, he becomes one who walks in darkness without light, not knowing where he came from, or where he is going. Other reasons come under the primary reasons, and they are as follows:

- 1. Since Morality in Islam is Objective, and not Subjective, which means they are bound to the Qur'an and Sunnah, the spread of ignorance, and the absence of knowledge** led to the corruption of morals. The corrupt belief system is the most prominent manifestation in this field, and corruption of belief is the basis of all corruption.
- 2. The absence of the doctrine of enjoining good, and forbidding evil**, which is a safety valve for society from corruption.
- 3. The Internet's easy access to unhidden, bold materials** through mobile phones, and computers, while lacking complete control over them inspired many Muslims, especially the youth, to be fond of Western moral standards that are subjective, and contrary to Islamic teachings and common sense.
- 4. The dysfunctional family system, and the family disintegration push** the children to the street so that the street becomes a refuge for them, and a shelter for poor upbringing and morals. Furthermore, this led to losing the role of parents in cultivating morals in the children. Improper upbringing, parents' indifference, such that the proper upbringing of the children is a secondary, and not a major matter, and some parents may be satisfied with providing their children with material needs only,
- 5. The absence of the role of the Masjids and schools in the lives of the Muslim community** whether because the Masjid, and the school are not offering activities to occupy the children's free time with what is useful, hence, they end up being occupied with what is harmful. And the great void that the youth find pushes them to search for what occupies them, which may be a scourge that affects both the parents, and children.

6. **The Imams and religious figures face a fierce war** at the hands of the hypocrites in the Muslim communities; they direct all their arrows against them, leading to the distortion of their image in the hearts of the community members, and consequently, losing their influence on the youth.
7. **The role of the media in moral corruption:** The media has the lion's share of moral corruption today. And when we talk about the media, we talk about television, the Internet, films, series, and others. And the Internet, especially, in recent years, is a double-edged sword, which contributed to the emergence, and spread of corruption in many ways, and we do not need to dwell on that because it is well-known.
8. **The harmful use of the culture of technology, Wi-Fi, and Satellite** promote moral corruption since they gained easier, and faster access to every single Muslim in this era. Indeed, some evils enter our homes through poor content broadcasted on TV screens, under the title of family series. They promote bad habits, and spread stagnant cultures, thus raising a corrupt, and decadent generation.
9. **The weakness of the guidance, and education, and lack of rationalization of the media,** as many channels and media do not perform their role in the areas of guidance, counseling, and education in the required manner. This contributed to the destruction of values and principles.

Manifestations of Bad Morals

Disbelievers, and hypocrites knew that the primary source that provides Muslims with great Islamic morals is the belief in Allah **سُبْحَانَكَ وَبِحَمْدِكَ**, and the Last Day, so they resolved to distort that source by spreading religious misconceptions and doubts amongst the Muslims.

In a speech by Samuel Zwemer,⁽¹⁾ Head of the missionary body in Bahrain, in the early twentieth century CE, addressing the Jerusalem Missionary Conference, which he chaired in the year 1953 CE, he stated the following: “The primary mission of evangelization work financed by the Christian nations targeting the Muslim nations is not to convince Muslims to become Christians. Instead, your mission is to persuade Muslims to renounce Islam, so they relinquish their connection with Allah, and the morals He commands.”⁽²⁾

They struck the Muslim community (Ummah) at the core of its morals through the spread of satellite channels, Wi-Fi-supported types of tools, and their invasion of Muslim homes, and the

⁽¹⁾ Samuel Zwemer (1867-1952) was an influential figure in Christian mission to Muslims. He influenced subsequent generation of missionaries to the Muslim world.

⁽²⁾ <https://www.zwemercenter.com/items/samuel-m-zwemers-approach-to-muslim-ministry/>

use of these channels by some people in a way that violates faith, honor, chivalry, and morals. Moreover, these outlets corrupt the Muslim family in a way that can go unnoticed. They lead to the arousals of desires, deficiencies in morality, lewdness, the spread of nudity, and the imitation of non-Muslims. Consequently, we started seeing unfamiliar, strange, and un-Islamic behaviors in the Muslim world amongst women, adorned with clothes, and yet, as naked, when the Messenger of Allah ﷺ says about such people: “Curse them, for they are cursed.”⁽¹⁾

Also, amongst men, we have seen young Muslims loitering in the streets, provoked by such immoral images. Although, the Prophet ﷺ warned against doing that, Abu Sa’id al-Khudri رضى الله عنه reported: The Messenger of Allah ﷺ said, “Beware of loitering in the roads.” They said, “O Messenger of Allah, we have nowhere else to sit and talk.” The Prophet said, “If you insist, then give the road its rights.” They said, “What are its rights, O Messenger of Allah?” The Prophet said, “Lower the gaze, refrain from harm, return greetings of peace, enjoin good and forbid evil.”⁽²⁾ Hence, they harm the Muslim women whether they accept to become a tool of corruption in the societies, or are devoted Muslims. Therefore, with the spread of men imitating women, and women imitating men, adultery, sodomy, and other vices, we ask Allah ﷻ *سُبْحَانَكَ وَبِحَمْدِكَ* to protect us, our spouses, and our offspring from the corruption.

Many of these channels have made themselves mouthpieces for sedition, and spreading chaos, and disorder in societies by spreading lies, and hosting petty people to talk about significant matters that concern the Muslim community (Ummah) and affect its present and future. To the extent that we could easily find the following Prophetic signs, as the Prophet ﷺ said, “There will come years of deceit in which the liar will be believed, the truthful will not be believed, the traitor will be trusted, the trustworthy will be betrayed, and al-Ruwaybidah will speak in it. It was said: Who is al-Ruwaybidah, O Messenger of God? He ﷺ said: The frivolous man talks about the affairs of the ordinary people”⁽³⁾ The invasion of Islamic morals is on several fronts:

1. **One of the manifestations of moral corruption, and the most popular observed, is the spread of profanity** which may be offensive to public modesty, and rejected by the divine law, as well as by the traditions, and customs, so insulting, cursing, and slander are habits that have become widespread in the streets and public places
2. **Some young men imitate women in voice, or dress**, in addition to what some women show, intending to seduce men, and other manifestations that criticize customs and morals, which we usually see in public places, and in front of people. Another manifestation of moral corruption is committing sins publicly, such as adultery, drinking alcohol, drug use, and other things contrary to morals, which a person may do surreptitiously.

(1) Musnad Ahmed #7083 authentic according to Al-Albani

(2) Şaḥīḥ al-Bukhārī 2465, Şaḥīḥ Muslim 2121

(3) Musnad Ahmad.

3. **The Third manifestation of moral corruption is bad manners in dealing with others with offensive, and abusive words,** and the accompanying bad manners, or vile deeds that indicates poor morals, and corruption, including internal corruption that drives one to begrudge, and harbor hostility and hatred for his brother, which leads him to do plots and to harm others. And this also expresses the moral corruption that has deepened within this person.

4. **The Fourth manifestation of moral corruption is contentment with what is seen from the previous manifestations that contradict our Shari’ah,** and what we were brought up on in a conservative, and committed Muslim society, so that corruption becomes a natural, ordinary, and not reprehensible matter for some, even if they do not do it, but rather, they accept it and do not forbid it. And sometimes they even defend it on the grounds that this is personal freedom. What freedom is this that harms you and gnaws like rotteness in your family and your children. And what freedom is this that contradicts the teachings of our religion, and our Shari’ah!

Overview of Surat An-Nisa’

Surat An-Nisa' is the fourth chapter of the Noble Qur'an, one of the seven long ones. The chapter was revealed in Madinah towards the middle of the Madani period. It was revealed after the three defensive battles, Badr, Uhud, and the Battle of the Trench, and the Muslims had to engage in blocking the attacks, defending their city. Following that, the Prophet ﷺ announced the offensive pattern of Jihad. According to the Britannica encyclopedia “**Jihad** (Arabic: “struggle” or “effort”), also spelled **jehad**, in Islam, is an admirable struggle, or effort. The meaning of the term **Jihad** depends on the context. It has often been erroneously translated in the West as “holy war.” Jihad, particularly in the religious, and ethical realm, primarily refers to the human struggle to promote good, and to prevent what is wrong.”

The pattern of Qur’anic scripture is to reveal chapters, or verses, about laws and rules to establish disciplined societies right after verses and chapters that talk about wars and Jihad. For example: -

Surat Al-Hujjurat⁽¹⁾ discusses social, and moral etiquettes to deal with respect towards the Prophet ﷺ, and each other, in daily life. The chapter has an injunction against acting on news without verification, a call for peace and reconciliation, and injunctions against defamation, suspicion, and backbiting. Therefore, the chapter succeeded Surat Muhammad⁽²⁾ and Al-Fath,⁽³⁾ whose central theme is military campaigns, and waging war against disbelievers and

(1) Chapter 49
 (2) Chapter 47
 (3) Chapter 48

hypocrites. Another example is the entire Juz' 28 (Al-Mujadalah) succeeded by chapter Al-Hadeed⁽¹⁾ which aimed at mobilizing the vulnerable Muslims to defend their faith.

Likewise, Surat An-Nisa' was revealed to represent part of the revelation's effort in building, establishing, protecting, and maintaining the first Muslim community. Hence, it is centered around establishing human rights, which follows the second half of Surat Al-Imran, which discussed the battle of Uhud to present the human rights of the different segments of the Muslim community. In essence, Jihad is an act of worship intended for Allah's **سُبْحَانَكَ وَتَعَالَى** sake to achieve specific objectives. Forceful engagement, and armed conflicts (Jihad) are not an aim in themselves; instead, they are means to purposes, such as:

- To achieve peace, establish, and defend rights,
- Spreading religion, and resisting injustice and corruption in the country and its people,
- Establishing the freedom of religion,
- Guarantying the conveyance of guidance (Dawah),
- Repelling evil, protecting the rights of people,
- And safeguarding sacred things,
- Striving to obtain Allah's **سُبْحَانَكَ وَتَعَالَى** closeness,
- Testing the believers, and examining them,
- Exposing the hypocrites,
- Exalting the word of Allah **سُبْحَانَكَ وَتَعَالَى** on earth,
- Humiliating the way of disbelievers,
- Repelling aggression and loss of lives,
- Establishing justice,
- Protecting the lives of Muslims and their countries,
- Rescuing the weak,
- Liberating the oppressed captives,
- Securing the freedom to spread Islam,
- Eliminating sedition,
- Resisting occupation, and defeating the occupier,
- Punishing those who break contracts, and covenants.

Therefore, if these purposes are achieved through other means than Jihad, such as treaties, peace, and security, then fighting is unnecessary.

The Name of the Chapter

The name An-Nisa' (women) was mentioned eleven times in the Surah. Hence, we conclude that An-Nisa' is the name of the noble Surah, which confirms the higher aim of the entire chapter. It was named Surat An-Nisa' by the Prophet ﷺ, and his companions:

⁽¹⁾ Chapter 57

Abu Talha ؓ reported: 'Umar b. al-Khattab ؓ delivered a sermon on Friday and made a mention of Allah's Messenger ﷺ and he also made a mention of Abu Bakr ؓ, and then said: I do not leave behind me any problem more difficult than that of Kalalah. I did not ask Allah's Messenger ﷺ more repeatedly than in the case of the problem of Kalalah, and he never showed more annoyance to me than in regard to this problem, so much so that he ؓ struck my chest with his fingers, and said: 'Umar, does the verse revealed in the summer season, at the end of Surat al-Nisa' not suffice you? 'Umar ؓ (then) said: If I lived, I would give such verdict about (Kalalah) that everyone would be able to decide, whether he reads the Qur'an, or he does not.⁽¹⁾

On the authority of the mother of the Believers, Aishah ؓ, who said: Surat Al-Baqarah, and Surat An-Nisa' were not revealed except while I was with him,” meaning, The Prophet ﷺ.⁽²⁾

However, Surat At-Talaq shares the same name, according to Abdullah Ibn Masud ؓ, and some of our predecessors. They call Surat At-Talaq also Surat An-Nisa'; however, they distinguished it from the longer version of Surat An-Nisa.'

On the authority of Ibn Masud ؓ: “Surat An-Nisa,' the shorter, referring to Surat At-Talaq was revealed after the long one, referring to the actual chapter of An-Nisa.’⁽³⁾

Significance of Surat An-Nisa'

Surat An-Nisa' establishes that objective morality is built upon the Oneness of Allah **سُبْحَانَهُ وَتَعَالَى**, the Mighty and Sublime, singling Him out with servitude, and lordship. Surat An-Nisa' is geared to get Muslims to focus on building the family, which is the basis of a strong, and sound society, by organizing all the affairs of the Muslim community, and by purifying it from immorality, and corruption. And consequently, building the state of Islam on strong, and solid foundations, whose basis is justice between people, fulfilling trust to their people, and adjudication of Allah's **سُبْحَانَهُ وَتَعَالَى** divine law (Shari'ah) in all matters of life, as well as regulating international relations. Furthermore, it warns Muslims against leniency in the rights of orphans and kinship and warns them not to unjustly consume people's wealth.

Surat An-Nisa' warns against hypocrites, and others who will destabilize the Muslim community, emphasizing the significance of Jihad for the sake of Allah **سُبْحَانَهُ وَتَعَالَى** to defend the Islamic principles, and to save these principles from every imbalance, deviation, exaggeration, and negligence. Furthermore, to convey these principles to other people, correct their distorted beliefs, or establish the Hujjah (evidence) against them.

(1) Sahih Muslim 1617

(2) Sahih Al-Bukhari 4993

(3) Sahih Al-Bukhari

The Prophet ﷺ Wept as Surat An-Nisa' Was Recited

Abdullah ibn Mas'ud ؓ reported: The Prophet ﷺ said to me, “Recite to me.” I said, “O Messenger of Allah, I recite to you while it was revealed to you?” The Prophet ﷺ said, “Yes.” I recited Surat An-Nisa' until I reached this verse,

{ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا } [سورة النساء: 41]

“How will it be when We bring a witness from every nation, and We bring you as a witness over these?”⁽¹⁾

The Prophet ﷺ said, “Enough for now!” I turned to him and saw his eyes welling with tears.⁽²⁾

Surat An-Nisa' confirms that salvation on the Day of Judgement is linked to belief and actions, not to beliefs devoid of actions.

Masruq رَضِيَ اللَّهُ عَنْهُ reported: The Christians and Muslims boasted to one another. Some of them said, “We are better than you.” The others said, “We are better than you.” Allah ﷻ revealed:

{ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ } [سورة النساء: 123]

“It will not be according to your wishful thinking, nor by that of the people of the Book.”⁽³⁾

Surat An-Nisa' spoke of major sins, such as idolatry, losing hope, and not fearing Allah ﷻ. Ibn Abbas ؓ reported: A man came to the Messenger of Allah ﷺ and he said, “What are the major sins?” The Prophet ﷺ said, “To associate partners with Allah, to despair of relief from Allah ﷻ, and to feel safe from the plan of Allah ﷻ. These are the worst of enormities.”⁽⁴⁾

Surat An-Nisa' Declared the Heinousness of Killing

Ibn Abbas ؓ reported: The Prophet ﷺ said, “The one murdered will come with the scalp and head of his killer in his hand on the Day of Resurrection, his jugular vein flowing with blood, and saying: O Lord! This one has killed me! And he will draw near to the Throne.” They mentioned repentance to Ibn Abbas ؓ, and he recited this verse,

(1) Quran (4:41)

(2) Şaḥīḥ al-Bukhārī 5050, Şaḥīḥ Muslim 800

(3) Tafsīr al-Ṭabarī 4:123

(4) Tafsīr Ibn Abī Ḥātim 5201. || Hasan (fair) according to Al-Suyuti

{ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ } [سورة النساء: 93]

“Whoever kills a believer intentionally, his recompense is Hell.”⁽¹⁾

Ibn Abbas رضي الله عنه said, “This verse has not been abrogated, or replaced, so where is his repentance?”⁽²⁾

Ibn al-Qayyim رحمته الله said, “The reality of this matter is that the killed is connected to three rights: a right of Allah, a right of the killed, and a right of the heir. If the killer surrenders himself willingly, and voluntarily to the heir, regretting what he had done, fearing Allah, and repenting to Him sincerely, the right of Allah is forgone by repentance. The right of the heir is to demand retribution, restitution, or pardon. The right of the killed remains, which Allah will compensate for him on the Day of Resurrection from His penitent, good-doing servant, and set matters right between them. Thus, the right of the killed is not invalidated, nor is the repentance of the killer.”⁽³⁾

Ibn Masud رضي الله عنه, Ibn Abbas رضي الله عنه and Surat An-Nisa’

There is a special connection between two of the Prophet’s صلى الله عليه وسلم companions and Surat An-Nisa’; they are Abdullah Ibn Masud رضي الله عنه, and Abdullah Ibn Abbas رضي الله عنه:

Abdullah Ibn Masud رضي الله عنه said the following about Surat An-Nisa’: “Whoever recites Al-Imran is rich, and who recites An-Nisa,’ it is an adornment.”⁽⁴⁾

Also, we mentioned above that the Prophet صلى الله عليه وسلم asked Abdullah ibn Mas’ud رضي الله عنه to recite to him the Qur’an, and Abdullah Ibn Masud رضي الله عنه chose to read from Surat An-Nisa.’⁽⁵⁾

Al-Hakim رحمته الله recorded that Ibn Abbas رضي الله عنه said, “Ask me about Surat An-Nisa,’ for I learned the Qur’an when I was still young.”⁽⁶⁾

Abdullah Ibn Abbas رضي الله عنه said Allah سُبْحَانَهُ وَتَعَالَى revealed eight verses within this Surah (chapter), he means An-Nisa,’ which are better for this Muslim community (Ummah) than everything upon which the sun rises or sets ⁽¹⁾:

(1) Quran (4:93).

(2) Sunan al-Tirmidhī 3029 Sahih (authentic) according to Al-Albani

(3) Al-Jawāb al-Kāfī 1/147

(4) Sunnan Ad-Darami

(5) Ṣaḥīḥ al-Bukhārī 5050, Ṣaḥīḥ Muslim 800

(6) Al-Hakim 2:301 || Al-Hakim said, “This Hadith is Sahih according to the criteria of the Two Sahihs, and they did not collect it.”

{ يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ } [سورة النساء: 26]

“Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise.”⁽²⁾

{ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا } [سورة النساء: 27]

“Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.”⁽³⁾

{ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا } [سورة النساء: 28]

“Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).”⁽⁴⁾

{ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكَفَّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا } [سورة النساء: 31]

“If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).”⁽⁵⁾

{ إِنْ اللَّهُ لَا يَظْلِمُ مِمَّا لَمْ يَذَرِكْ وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا } [سورة النساء: 40]

“Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.”⁽⁶⁾

{ إِنْ اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا } [سورة النساء: 48]

(1) Ibn Jarir in his Tafsir (8/257), and Al-Bayhaqi in Al-Shu'ab (5/427), Al-Qurtubi (5/161, 162), and Fath Al-Qadir. 1/626)

(2) Quran (4:26)

(3) Quran (4:27)

(4) Quran (4:28)

(5) Quran (4:31)

(6) Quran (4:40)

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”⁽¹⁾

{ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا } [النساء: 110]

“And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.”⁽²⁾

{ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا } [سورة النساء: 147]

“Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.”⁽³⁾

Abdullah Ibn Masud رضي الله عنه said, “There are five verses in Surat An-Nisa' that make me happier than this world and all that is in it, and I knew that if the scholars passed by, they would know it.”⁽⁴⁾

Despite the age difference between the two companions, amazingly, Ibn Masud رضي الله عنه identified five verses from Ibn Abbas' رضي الله عنه list of eight, which display the companions' sentiments regarding their understanding of the Qur'an.

{ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا } [سورة النساء: 31]

“If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).”⁽⁵⁾

{ إِنْ اللَّهُ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا } [سورة النساء: 40]

“Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.”⁽⁶⁾

(1) Quran (4:48)
 (2) Quran (4:110)
 (3) Quran (4:147)
 (4) Mujam At-Tabarani
 (5) Quran (4:31)
 (6) Quran (4:40)

{ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا } [سورة النساء: 48]

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”⁽¹⁾

{ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا } [سورة النساء: 64]

“If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful.”⁽²⁾

{ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظِلِّمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا } [النساء: 110]

“And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.”⁽³⁾

These eight verses, according to Abdullah Ibn Abbas ؓ, and Ibn Masud ؓ are verses in Surat An-Nisa' that cover several Islamic fronts, such as the reward, guidance, and glad tidings of forgiveness, regardless of the magnitude of the sins, and they give hope of receiving Allah's *سُبْحَانَهُ وَتَعَالَى* Mercy always; never despair. Hence, they are better for this Ummah than everything upon which the sun rises and sets, according to Abdullah Ibn Abbas ؓ, and they are more beloved to Abdullah Ibn Masud ؓ than the entire world.

Two messages come to us from two of the Prophet's companions ؓ, of whom the Messenger of Allah ﷺ supplicated for one of them, that is, Abdullah Ibn Abbas ؓ:

Ibn Abbas ؓ reported: The Messenger of Allah ﷺ put his hand on my shoulder and said, “O Allah, give him understanding in the religion and teach him the interpretation of the Qur'an.”⁽⁴⁾

And as for the other, Abdullah Ibn Masud ؓ, the Prophet ﷺ commanded the rest of the Muslim community to learn the Qur'an from him: Abdullah-ibn-'Amr ؓ related that the Prophet

(1) Quran (4:48)

(2) Quran (4:64)

(3) Quran (4:110)

(4) Musnad Ahmad 2874. Grade: Sahih (authentic) according to Ahmad Shakir

ﷺ said, “Learn the Qur’an from these four, Abdullah-ibn-Mas’ud, Salim-the freed slave of Ibn-Huzaiifah, Ubay-ibn-Ka’b, and Muaz-ibn-Jabal (رضي الله عنه).”⁽¹⁾

The above statements by the Messenger of Allah ﷺ regard the two companions as faithful disciples, and that they have a good command of the Qur’anic scripture.

The two messages are a well-placed stimulus. We must reflect upon these eight verses because they represent the afterlife and show the insignificance of this world. There is no ambiguity. These are the Companions who excelled in this. That is why these verses are genuinely worthy of reflecting upon carefully, reflecting on them clearly, and for the servant to exert his efforts in them, and to fully devote himself, if possible.

Al-Razi رحمه الله said after mentioning the statements of both companions regarding these eight verses: “Oh Allah, by your Grace and Mercy, make us worthy of it, O Most Generous and Most Merciful of the Merciful.” And work with it in a way that pleases Allah the-Almighty.⁽²⁾



(1) Sahih Al-Bukhari 3806

(2) Tafsir Al-Razi Surat An-Nisa’



Phase Two

Textual and Logical Validations

Overview

In Phase II, we provide logical, and textual evidence to validate our choice of the Qur’anic scripture to address the present-day phenomenon. As we mentioned, Surat An-Nisa' was revealed in Madinah. It sets up the Muslim community's moral system to preserve social, ethical, and financial rights, remove the sediments of ignorance, and focus on the rights of women, and the weak. Hence, when we contemplate this surah, it is most concerned with the application of justice when fulfilling the rights of others. For example, the entire chapter began with the rights of the most vulnerable type in the society, that is, the orphan, because the members of the community can easily transgress against them since they lost their father who is the main guardian, and protector of their rights.

Logical Validation

Let us begin with logical validation. We will illustrate such evidence by translating an article by Sayyid Qutb رحمته الله, the author of *Fi Thilal Al Quran* (Under the Shade of the Qur’an), while introducing this noble chapter.

Sayyid Qutb رحمته الله said, “Surat An-Nisa' illustrates the divine revelation methods to reform the Muslim community's moral system, based on concrete beliefs in Allah and the Hereafter, employing the means in the form of rituals (Ibadat). It instructs a new lifestyle amid the deep-rooted pre-Islam system (Jahiliyah). It also protects the Muslim community's moral system by commanding the principles of loyalty and disavowal.”

Surat An-Nisa' depicts the actions, and reactions of the Muslim community members as they interact with the divine revelation, as it leads their efforts gradually towards the ascending path from the low slope to reach high moral excellence. While the Muslim community is ripening, members face strong currents of greed, desires, fears, and desires, and walk on challenging roads confronted with the resistance of the enemies lurking along the complex path!

Surat An-Nisa' works diligently, and effortlessly to erase the features of the pre-Islamic society (Jahiliyah) — from which the Muslim community was drawn — and to discard its remains, by acclimating the elements of the Muslim community, purifying it from the sediments of ignorance in it, and clearing its personality.

Surat An-Nisa' also works in its appeal to defend its distinctive members of the Muslim community by explaining the nature of the divine instruction coming from the All-Knowing, and the All-Wise, Allah سُبْحَانَهُ وَتَعَالَى. It also identifies the enemies monitoring the Muslim community, beginning with the polytheists, disbelievers, and the People of the Book, aided by the internal enemies who are engaged, starting with the weak in faith, to their inspirers from the hypocrites. The chapter reveals their methods, tricks, and machinations. It explains the corruption of their

perceptions, techniques, and strategies, alongside elaborating on legislations that regulate means to confront them and spoil their tactics through executable steps.

At the same time, we witness the remnants of ignorance as they challenge the divine directives, values, and guidelines, aiming to obliterate the new and beautiful features of Islamic morality. We also see the war the divine revelation is waging to clean up the community from the relapses of ignorance, which is not less intense, deep, or spacious than the battle it wages with weapons and artillery against the declared enemies of the Muslim community.

Moreover, when we look closely at the sediments that the Muslim community carried from the pre-Islamic culture (Jahiliyah) from which it came, we become amazed at how deep these sediments are, to the extent that they continue prevailing throughout revelation, about which we have suggested that the verses of Surat An-Nisa' were revealed towards the middle, to the end of the Madani period. So, it is surprising that we still see these sediments solidified up to that advanced era of the revelation.

Afterward, we become further amazed at the far, and lofty position this divine guidance led the Muslim community to, saving them from that low incline, represented by those sediments, and raising them to that high peak. The excellent standard that humanity has never risen to is based on that unique, and wondrous divine approach that alone can lift the human being from the abyss of ignorance (Jahiliyah) to the transcendence of divine guidance, little by little, with ease, and grace, steadfastness, and patience, and coordinated and balanced steps.

Whoever carefully reflects upon this unique phenomenon in the history of humanity sees part of Allah's **سُبْحَانَكَ وَبِحَمْدِكَ** divine wisdom in choosing, at that time, the “illiterates” in the Arabian Peninsula for this great message. The Arabs, during the time of revelation, represented the bottom of complete ignorance (Jahiliyah) with all its components, Belief, conceptual, mental, intellectual, moral, social, economic, and political, in order to manifest the impact of the divine revelation on them. And to send this message loud and clear to humanity until the Day of Judgment what the divine guidance achieved, which no other man-made direction can accomplish with all the techniques that the earth has known.

Furthermore, to identify the crystal-clear line of this approach throughout all of its stages from the bottom to the top, with all its phenomena, and experiences. And to let humanity see until the Day of Judgment where it finds the path that takes its hand to the high level of moral standards, or whenever it lapses back to the culture of pre-Islam (Jahiliyah), or whether it was in one of its stages, or was in the foothills of the inclines from which the “illiterates” were saved!

Thus, the divine revelation can capture the human being, whether as an individual, or a community, from any level, or degree of pre-Islamic practices (Jahiliyah), lifting them to the domain of divine excellence, from a backward, primitive society, such as the Arab society, which the revelation treated first, as an example, to the present day civilized industrial society, such as

the modern western Jahiliyah. The Pre-Islamic system (Jahiliyah) is not a past period of history. It is every system by which human beings are enslaved to human beings. Unfortunately, this feature is represented today in all the curricula of the earth, without exception. In all the approaches humanity embraces today, people take from people like themselves, perceptions, principles, hierarchies, values, laws, and regulations, and traditions. It is ignorance with all its components. Jahiliyah is the slavery of humans to humans, where they worship each other, without Allah سُبْحَانَ وَتَعَالَى.

Islam is the only way of life in which people are freed from human slavery. Because they receive perceptions, principles, standards, values, laws, and traditions from their Creator — so if they bow, or prostrate, then they prostrate, and bow down to Allah سُبْحَانَ وَتَعَالَى alone. And if they obey the laws, they only obey Allah سُبْحَانَ وَتَعَالَى alone. If they submit to the system, then they submit to Allah سُبْحَانَ وَتَعَالَى alone. And then they are truly liberated from the slavery of people to become willfully enslaved by Allah سُبْحَانَ وَتَعَالَى, without a partner.

It is understood that every divine command, prohibition, or directive mentioned in the Qur'an, or the Sunnah of the Prophet ﷺ was to confront a situation that occurred in the pre-Islamic culture (Jahiliyah), and it was envisaged, and constitutionalized either to prevent the existence of a pre-Islamic practice, or to obliterate an existing one.

Nevertheless, this approach has to come without violating the fundamental interpretive maxim “the generality of the wording of the divine revelation overrides the specificity of the reason that caused it.” Therefore, the Qur'anic and Hadithic texts came to work at all times to treat all people in every place until the Day of Judgment. And in this lies the miracle. The divine revelation that came to face specific conditions, of specific people, at one particular time is valid, and compatible with recovering other people at different times and places, regardless of the stage of their fallen abyss.

Hence, when we read the Qur'an, we can discern from it the features of the pre-Islamic society, through its commands, prohibitions, and directives. We can also determine the new features that the revelation seeks to create and establish in the new Muslim community.

So, what do we find — in Surat An-Nisa' — from the features of the pre-Islamic society that have remained deposited in the Muslim community since the divine approach picked them up from the foot of the pre-Islamic era? And what do we find of the new features intended to be instilled, and established in the developing Muslim community at the time of the revelation?

We find a society where the rights of orphans — especially orphaned women — are unjustly transferred into the laps of their parents, and guardians. We find that extravagance, and greed are practiced regarding the wealth of the most vulnerable segment in the community, fearing that the orphans will grow up, and take their wealth back! Furthermore, young women with inherited wealth are imprisoned by their guardians in order to keep their inheritance so that guardians may

take them as wives, greedy for their money, not having any desire for them! Or that they may give them in marriage to their children for the same purpose!

We find a society where the young, the weak, and women are mistreated. They are not given their actual share of the inheritance. Most of the estate is occupied by strong men who can bear arms. Only crumbs can be obtained by the weak. And these crumbs that young orphans, and older women receive are the ones for which they are detained, and imprisoned to benefit the male children, or for the elders of the guardians so that the money does not go away and does not go to strangers!

And we find a society that puts women in a disrespectful position, and treats them with cruelty, and injustice in all stages of their lives. For example, in inheritance, society deprives her of receiving it — as we said — or imprisons her for what a man gets from it. Furthermore, strong men bequeath women, precisely as the man bequeaths baggage, in the following fashion: “When her husband dies, one of his heirs would come and claim his guardianship by throwing a blanket over her, so everyone knows now that she is his property. Then, if he wants, he can marry her without a dowry. If he wants, he may give her in marriage to someone else, and confiscate her dowry! Or he can leave her without marriage, so she is neither a wife, nor divorced until she ransoms herself from him, and is released from her captivity! Consequently, we find a society in which family rules are disturbed because of the decline in the status of women in it, in addition to the confusion of the laws of adoption, and their conflicts with the rules of kinship, and lineage, on top of the chaos in unlawful sexual practices, and the spread of adultery.

And we find a society where money is consumed unjustly in usurious transactions. Rights are usurped. And safety is denied. There are frequent raids on individual’s wealth, and lives. And there is less justice in it, so only the strong can attain it. Just as money is not spent in it except to show off to people, and to gain pride, the weak in need do not get what the rich and powerful get from this spending!

The above are only some of the features of the pre-Islamic cultures (Jahiliyah) — that this chapter deals with. From this pre-Islamic culture (Jahiliyah), Islam picked up a group to whom Allah **سُبْحَانَهُ وَتَعَالَى** willed goodness, and destined to hand them the lead over mankind, so they formed the Muslim community, and established the Islamic moral system based on the fundamentals of belief in Allah **سُبْحَانَهُ وَتَعَالَى**, and the Day of Judgment. Thus, they reached a peak that humanity has never attained. Yet, it is still hoped that humankind may try when it is determined to take the road.

In this chapter, we find some of the features that the Islamic divine guidance seeks to establish in the Muslim community members after purifying them from the remnants of ignorance by employing executive legislation, which guarantees the protection of these features, and their survival in the Muslim community. At its outset, we find an affirmation of the reality of Allah's **سُبْحَانَهُ وَتَعَالَى** divinity, His absolute Oneness, humanity's existence, and the unity of its origin from one

male (Adam عَلَيْهِ السَّلَام), and one female (Hawwa' رَحْمَةُ اللَّهِ عَلَيْهَا) from which Allah سُبْحَانَهُ وَتَعَالَى created the rest of the human race. And humanity's existence is based on the family and bonded with one another through the womb.⁽¹⁾

يَتَأْتِيهَا النَّاسُ أَنْفُؤًا رَبِّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَأْتَفِقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالرَّحْمَٰنَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا} [سورة النساء: 1]

“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 Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”⁽²⁾

The Chapter's Name

In the Pre-Islamic era (Jahiliyah), women were abused by men's oppression, and she was humiliated, low in hope, and despairing of mind. How many free women were bought and sold as beasts and goods! How many mothers were forced into prostitution, and a sister was forced to marry without consent? She was inherited, and did not inherit, and she was owned, and did not own, and the men would say at that time: “He who protects the wealth and defends the tribe inherits.” Men used to look at women with contempt, and they treated them as ungrateful animals, doubted their humanity, and argued about their humanity. The Arab tribes used to kill the girl while she was alive, for no reason except that she was a girl!

{ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾} [سورة النحل: 58-59]

“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! * He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor, or bury her in the earth? Certainly, evil is their decision.”⁽³⁾

For this reason and circumstance, Allah سُبْحَانَهُ وَتَعَالَى named this chapter Surat An-Nisa.' And for the above reasons, and many more, we derived the higher aim of Surat An-Nisa' as, **“Justice for all through Fair Governance.”**

(1) The entire article is translated with an abridgment from the introduction to Surat An-Nisa “In the Shade of the Qur'an” - *Fi Thilal Al Qur'an* - Surat An-Nisa

(2) Quran (4:1)

(3) Quran (16:58-59)

The Period of Revelation

The Higher aim of Surat An-Nisa' is to organize the internal affairs of the Muslim community by preserving social, and financial rights, removing the residues of pre-Islamic practices (Jahiliyah), and focusing on women's rights, and the weak. We can substantiate the above-mentioned higher aim by the period of revelation towards the middle of the Madani period, according to several scholars of Hadith. Therefore, Allah ﷻ revealed Surat Al-Nisa' within seven years after the Hijrah. We can substantiate that because many of the detailed rulings in Surat An-Nisa' were introduced briefly in Surat Al-Baqarah, such as those regarding orphans, women, and inheritances. However, Allah ﷻ detailed these rulings in Surat An-Nisa.'

The Chapter's central theme

Surat An-Nisa' concentrates diligently, and effortlessly on erasing the remnants of the pre-Islamic culture. Allah ﷻ and His Messenger ﷺ were keen on saving the Muslim community from the abyss of Jahiliyah — and discarding its residues; in adapting the features of the Muslim society, purifying it from the deposits of ignorance in it, and clearing its personality.

Surat An-Nisa' diligently defends its distinct evolving entity by identifying its enemies who seek to dilute the Muslim community, from among the polytheists, the People of the Book, and the hypocrites, and by revealing their means, tricks, and machinations. And it makes a statement regarding the corruption of their perceptions, approaches, and methods. Furthermore, the chapter institutes regulations, and legislations to combat their tactics, and to organize the internal front to become a shield against their attempts of dilution.





Phase Three

The Means To Accomplish
The Higher Aim



Overview

In phase Three, establishing the *means*, the exegete examines the actual body of the Surah to gather verses that share the same theme, and support a single higher aim. The exegete must maintain consistency between sub-categories of objectives in different groups of verses. All evidence must be valid according to orthodox Islamic sciences and must contribute to achieving the primary higher aim of the vital chapter.

The Road map to Surat An-Nisa'

Surat An-Nisa' consists of an introduction, a concluding message, and two main parts addressing issues as follows: -

Part I addressed three major sections, the first is the rights of the weak and vulnerable, then 12 means to deliver justice in the society, and finally, 12 obstructors of justice in the society.

Part II addressed three main issues: First, to validate the concept that disturbing the principles of Loyalty and Disavowal (Al-Wala' and Al-Bara') jeopardizes the application of the Shari'ah (Allah's *سُبْحَانَهُ وَتَعَالَى* immutable divine law), and consequently, the delivery of the rights to the vulnerable and weak will be uncertain. Second, the principles of Loyalty and Disavowal (Al-Wala' and Al-Bara') are components of Faith (Iman), and two pillars of the universal declaration of Faith (Shahadah). Consequently, it is a binding contract that members of the Muslim community must strive to fulfill, and the Muslim community shall suffer severe consequences if this contract is unfulfilled. Third, fulfilling the rights of non-Muslims, whether disbelievers, or people of the book, is the Muslim community's responsibility. However, this does not conflict with regarding them as disbelievers, respectfully refuting their false beliefs, and calling them wisely to Islam.

Before we present the means, which deliver the Chapter's higher aim, let us recall what we stated regarding the nested order of the subjects of Surat An-Nisa.' In general, the Qur'anic chapters sometimes deliver different topics technically addressed into separate sets of verses (parts), and arranged, whether in a descending, or ascending order, as we illustrated in Surat Al-Baqarah and Al-Imran.

However, in Surat An-Nisa,' the discussion of all the different topics is in a nested order, or intertwined with each other, because they are correlated, as we will see; delivering the rights to the vulnerable in society, which is the higher aim of the entire Chapter, has means and yet, there are obstructors of justice in the community. One of the means to deliver justice is to protect the principles of Loyalty and Disavowal. Since it is a binding contract, Muslims must strive to fulfill it. But fulfilling the rights of non-Muslims does not conflict with regarding them as disbelievers, respectfully refuting their false beliefs, and calling them wisely to Islam. However, despite Surat An-Nisa's subjects' nested order, the context is coherent, and consistent throughout the Chapter.

Introduction

Life under the shade of ignorance (Jahiliyah) threatened societies with self-destruction due to the fierce and complete darkness. Therefore, this ignorance, which was rooted in every dogmatic deviation, characterized the nightmare of this ignorance. And as this ignorance encircled society in terms of chaos, it imposed commotion in all aspects of life. So, Prophet Muhammad ﷺ came with the Qur'an to correct beliefs, save morals, spread the values of justice and equality, and control people's lives in an integrated system.

The new society in Madinah began to embody this revolutionary transformation by applying the provisions of the Qur'an. Therefore, it was necessary to reveal comprehensive, and detailed rulings dealing with all aspects of family and social life, defining the bonds of society, and establishing the desire for solidarity between its components,

After Surat Al-Fatihah clarified the straight path of the rightly guided, Surat Al-Baqarah provided the crushing reality of those with whom Allah ﷻ is angry, and Surat Al-Imran exposed the tactics of the misguided in casting doubts and suspicions about Islam. Thus, Surat An-Nisa' was revealed to:

- Call everyone to gather on the tolerant Hanif⁽¹⁾ religion and to remind humanity of the gift of guidance which provides a clear framework for protecting the rights of the oppressed,
- Lead all people to the path of noble morals of honesty, trustworthiness, loyalty, justice, humility, and caring for rights,
- Enlighten them with the facts, provisions, and goals of this Qur'an,
- Strengthen their resolve to extend a helping hand to tortured humanity to worship Allah ﷻ alone,
- Save humanity from the furnace of misguidance and the swamps of vices with the righteousness of souls,
- Frame them on the truth to be upright on the command of Allah ﷻ, the Blessed and Most High, as a path, methodology, life, and reality without concealment or equivocation.

For these goals, and in that circumstance, Surat An-Nisa' was revealed.

Surat An-Nisa' incorporates a group of legislative, and important rulings concerning women, the Muslim home, the family, the authority, and the entire community. The chapter focuses on addressing all kinds of bonds that link the components of human society, such as the ties of kinship, and the ties of intimacy through the bonds of lineage, breastfeeding, intermarriage, or the

(1) Hanīf (Arabic: حنيف, Romanized: ḥanīf; plural: حنفاء, ḥunafā'), meaning "renunciate," is someone who maintains the pure monotheism of the patriarch Abraham.

principles of loyalty and disavowal. Furthermore, what needs to be considered regarding the brotherhood of Islam, or what covenants impose in dealing with the people of the Thimma.⁽¹⁾

Imam Al-Suyuti رَحِمَهُ اللهُ said: “As for Surat An-Nisa,’ it included the provisions of the causes and ties between people, regardless of their differences.” So, look at the opening of the chapter and the ingenuity of the initiation, as the opening verse forewords to its rulings regarding orphans, orphaned women, marriage, divorce, prohibitions of adultery, and the law of inheritances. These rulings and legislations protect religion, life, lineage, intellect, and wealth. Therefore, Allah سُبْحَانَهُ وَتَعَالَى opened this chapter with the command of righteousness, and consciousness of Allah سُبْحَانَهُ وَتَعَالَى, and urging us to worship Him with sincerity, and the order to uphold kinship ties. He explained the reasons for establishing and caring for those relationships on solid foundations of righteousness and justice.

Since Allah سُبْحَانَهُ وَتَعَالَى spreads human beings in the countries of the globe — He reminds us of the exact origin of one male and one female, so they return to one source, which necessitates sympathy and affection for each other, and reveals cooperation and love under the umbrella of the final religion. So, the command came with piety, coupled with the connection of wombs, and the prohibition of severing them, to confirm that the necessity of those rights is like the necessity of fulfilling Allah's سُبْحَانَهُ وَتَعَالَى Rights.

The introduction is the first verse of the chapter which indicates two very important points:

1. Among the aspects of greatness, and distinction of the Islamic divine law (Shar’iah) is the observation of the rights of others. Therefore, Surat An-Nisa' prioritized the rights of the weak over others since people are more drawn to consume their rights since they are defenseless, such as orphans, the poor, people with special needs, insane individuals, and others. Therefore, the Legal system confirms that Islam is a religion of kindness, mercy, love, and affection, which guarantees all segments of society their right to a decent, just, and fair life.
2. When we contemplate the Madani verses where Allah سُبْحَانَهُ وَتَعَالَى addresses all humanity, Muslims, non-Muslims, believers, unbelievers, righteous, and unrighteous, inviting them to reflect upon the divine legislation, commanding them to adhere to it since they are living under the Islamic rule (Shari’ah), we see that legislation in this chapter applied to all people, and was not restricted to a specific group, unless referred to otherwise. We also notice that two Madani chapters start with the call to the entire humanity. The first is at the beginning of Surat An-Nisa'; it marks the commencement of the creation of Adam عَلَيْهِ السَّلَام and

(1) (Thimma) in Arabic means compact, and immunity. (People of Thimma) are the free non-Muslim people under Muslim rule. This includes Heavenly Religions people, i. e., Christian and Jews). They have been called (People of Thimma) because they had paid (Jizyah: tribute) so they became safe for their souls, honor, properties at the custody of Muslims.

Hawwa' رضي الله عنها to remind humanity of the kinship ties they have as a result of being created from one male and one female. The second call to humanity marks the beginning of the resurrection, reminding humanity that only those who responded to the calls of the Messengers shall be successful on this day.



Part One: The Vulnerable

Since Surat Al-Nisa' affirms that justice and mercy for the weak are among the most critical signs of success for the Muslim community which Allah ﷻ appointed to witness over mankind, the chapter mentioned many types of the oppressed, and the weak: orphans, fools, women, slaves, and maidservants, and non-Muslim minorities. Then it mentions the means to deliver justice to all segments of the community, then finally, the obstacles which may delay, and repel justice from being implemented in the Muslim community.

We divided Part One into three main sections, as: -

- The rights of the weak in the community.
- 12 Means to deliver justice in society.
- 12 obstructions to delivering justice in the society.

The Rights of the Weak

The first section of part One of Surat An-Nisa' identified many types of the oppressed, and the weak, including orphans, women, enslaved people, and non-Muslim minorities who live among Muslims whom people may oppress. So, justice and mercy for the weak are the basis of the responsibility of the witnesses on earth. And the first manifestation of justice the witnesses can display is in the home with women. So, if a man is just with his wife, and has mercy on her, he will be able to do justice in his society with the rest of the people, no matter how different their classes are. And Allah ﷻ wants to see justice for all people, regardless of color, race, or ethnic background.

It also warns the believers against leniency in the rights of wombs, orphans, women, and men, not to consume people's money unjustly, and to do justice among people. This Part also states that the provisions of the Shari'ah are not intended to introduce hardship upon Muslims, but rather to guide them to the right path, and the correct approach, and to relieve them of the arduous provisions that nations before them imposed on them.

Vulnerable types

- The orphans, and the orphaned women.
- The fools.
- The women.
- The ten rights verse.

- Non-Muslim minorities.

The Orphans: (Verses 2, 3, 6, 9, 10, 127)

This great chapter, Surat An-Nisa,' addressed many critical social issues, such as women, family, society, state, peace, and war. In this chapter, Allah ﷻ corrected the pre-Islamic conditions of people, in terms of oppression, injustice, and turning away from truth and justice when dealing with orphans, especially orphaned women among them. Therefore, this noble chapter gave great attention to this aspect: the rights of orphans. Accordingly, the first commandment in the surah, after the general command to fear Allah ﷻ, and to fear Him in upholding the kinship ties, is to take care of the rights of the orphans, preserve their wealth, be fair with orphans, and protect bequests for them.

Jahiliyah's arbitrariness in dealing with orphans is exposed at the very beginning of this chapter. The consumption of their wealth unjustly and extravagantly prevents orphan girls from marrying, to keep their inheritance. In some cases, guardians would force orphan girls into marriage to confiscate their wealth or have them marry relatives to keep their wealth in the family. In some cases, marrying them without paying them Dowries and expenses, not even their share from the husbands, because their marriage to them is not out of the desire for them, but rather a desire for what they have so that this money does not go away to strangers.

{وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا} [سورة النساء: 2]

“Give orphans their property, and do not exchange the bad for the good, and do not eat up their property by mixing it with your own. This surely is a mighty sin.”⁽¹⁾

Muqatil رحمته الله, and al-Kalbi رحمته الله said: “This was revealed about a man from Ghatafan who had in his possession an abundant fortune which belonged to his orphaned nephew. When this orphan reached the age of puberty, he claimed this fortune, but his uncle refused to give it to him. As a result, they took their dispute to the Messenger of Allah ﷺ, and then this verse was revealed. When the uncle heard this verse, he said: ‘We obey Allah ﷻ and we obey His Messenger ﷺ; we seek refuge in Allah ﷻ from the great peril,’ and he handed the wealth over to his nephew. The Messenger of Allah ﷺ said: ‘Whoever is saved from the stinginess of his ego and turns it over like this will abide in Allah’s ﷻ Garden.’ When the youth received his fortune, he spent it in the way of Allah ﷻ, exalted is He, which prompted the Prophet ﷺ to say: ‘The reward is confirmed, but the sin still persists.’ Some asked: ‘O Messenger of Allah! We know that the reward is confirmed, but how is it that the sin still persists when he is spending his wealth in

(1) Quran (4:2)

the way of Allah **سُبْحَانَهُ وَتَعَالَى**? He ﷺ said: ‘The reward is confirmed for the youth while the sin persists for his father.’⁽¹⁾

In the above verse, Allah **سُبْحَانَهُ وَتَعَالَى** directs the guardians of the orphans to spend out of the latter's property while they are still minors, and to restore it to them when they attain maturity. The order not to exchange the bad for the good has several meanings. On the one hand, it means that one should not replace honest by dishonest living. At the same time, it also means that one should not exchange one's own property which is of little value for the more valuable property of the orphans.⁽²⁾

{وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
ذَلِكَ أَذْفَىٰ أَثْمَارَ الْظُلْمِ} [سورة النساء: 3]

“And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.”⁽³⁾

Aishah **رَضِيَ اللَّهُ عَنْهَا** said, regarding the words of Allah **سُبْحَانَهُ وَتَعَالَى** (And if ye fear that ye will not deal fairly by the orphans): “This was revealed about any custodian under whose care is a female orphan who possesses some wealth and does not have anyone to defend her rights. The custodian refuses to give this orphan in marriage out of greed for her money, harms her, and treats her badly. And so, Allah, Exalted is He, says (And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you...) as long as they are lawful to you, and leave this one.”⁽⁴⁾

Al-Suddi **رَضِيَ اللَّهُ عَنْهُ** said: “People used to be wary of the wealth of orphans, but took liberty with women, and married whoever they liked. And sometimes they were fair to them, and sometimes they were not. So, when they asked about the orphans and the verse (Give unto orphans their wealth), regarding the orphans, was revealed, Allah, Exalted is He, also revealed (And if ye fear that ye will not deal fairly by the orphans).⁽⁵⁾ He says here: ‘Just as you fear that you will not deal fairly by the orphan, so should you fear that you do not deal fairly by women. Therefore, marry only as many as you can fulfil their rights, for women are like orphans as far as weakness and

(1) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:2) || Author: Alī ibn Ahmad al-Wāhidī

(2) <https://www.islamicstudies.info/tafheem.php?sura=4&verse=6&to=6>

(3) Quran (4:3)

(4) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:3) || Author: Alī ibn Ahmad al-Wāhidī

(5) Sahih Muslim

incapacity are concerned.’ This is the opinion of Ibn ‘Abbas رضي الله عنه, according to the narration of al-Walibi رضي الله عنه.⁽¹⁾

Aishah رضي الله عنها said, “The people asked Allah's Messenger ﷺ his instructions after the revelation of this Divine Verse, whereupon Allah سُبْحَانَهُ وَتَعَالَى revealed: “They ask your instruction regarding women.”

{ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَىٰ النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَرَعْبُونَ أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾ } [سورة النساء: 127]

“They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do; Allah is Ever All-Aware of it.”⁽²⁾

Aishah رضي الله عنها further said, “And the Statement of Allah سُبْحَانَهُ وَتَعَالَى:

{ وَرَرَعْبُونَ أَن تَنكِحُوهُنَّ } [سورة النساء: 127]

“Yet whom you desire to marry.”⁽³⁾

As anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty.” Aishah رضي الله عنها added, “So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless it is with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.”⁽⁴⁾

{ وَأَبْنِلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْؕ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾ } [سورة النساء: 6]

“And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not

(1) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:3) || Author: Alī ibn Ahmad al-Wāhidi

(2) Quran (4:127)

(3) Quran (4:127)

(4) Sahih Al-Bukhari — The Book of Tafsir Hadith # 4574

wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allah is All-Sufficient in taking account.”⁽¹⁾

This was revealed about Thabit ibn Rifa‘ah ؓ and his uncle. Rifa‘ah ؓ died when his son Thabit ؓ was very young. The uncle of Thabit ؓ went to the Messenger of Allah ﷺ and said: “The son of my brother is an orphan under my care, what is lawful for me from his wealth? And when should I give him back his wealth?” And so, Allah ﷻ revealed this verse.⁽²⁾

{ [سورة النساء:9] } وَلِيَخَشَّ الَّذِينَ لَو تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words.”⁽³⁾

Furthermore, we must remember that we could die and leave weak, young children behind, fearing injustice and loss for them. So, let them be conscious of Allah ﷻ in the matter of orphans, and let them do what they would like others to do to their offspring after them. Hence, we must watch out for those under our hands, orphans, and others by preserving their money, raising them well, and protecting them from harm, so that Allah ﷻ will treat us equally by placing our weak children at the disposal of the right people after we die.

{ [سورة النساء:10] } إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا

“Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!”⁽⁴⁾

Muqatil ibn Hayyan ؓ said, “This above verse was revealed about a man from Ghatafan called Marthad ibn Zayd ؓ. This man had devoured the fortune of his young, orphaned nephew who was under his charge and so Allah ﷻ, Exalted is He, revealed this verse about him.”⁽⁵⁾

(1) Quran (4:6)

(2) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:6) ||Author: Alī ibn Ahmad al-Wāhidī

(3) Quran (4:9)

(4) Quran (4:10)

(5) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:10) ||Author: Alī ibn Ahmad al-Wāhidī

The Fools: (Verse 5)

The fools here are those who waste their money, spend it in what they should not, and misbehave in its development and fruition. Ibn Jarir رَحِمَهُ اللهُ said it is general, in regard to every fool, young and old, male and female. Allah سُبْحَانَهُ وَتَعَالَى said,

{سورة النساء: 5} وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

“And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.”⁽¹⁾

In the previous verses, Allah سُبْحَانَهُ وَتَعَالَى commanded us to give orphans their money, and women their dowries, and He came in His saying: (And do not give your money to the foolish). As if Allah سُبْحَانَهُ وَتَعَالَى is stating a condition regarding the two previous commands, give every orphan his money when he reaches maturity, and every woman her dowry, unless one of them is foolish. He does not dispose of his money well, and then he refrains from giving it to him lest he waste it, and you must keep it for him or guide him. Instead, he said: (your money), and he did not say: their money, although the speech is for the guardians, and the money is for the foolish. The wisdom behind that is as follows: -

If the money of the foolish is lost and the fool has nothing left of his money to spend, then his guardian must spend on him his own money. Also, when these fools reach adulthood, and their money is preserved for them, and they dispose of it in the manner of the adults and spend it in the legitimate aspects of public and private interests, the guardians' wealth will be spared. The above displays solidarity among the Muslim community members since they consider each of its members' interests as the interests of others.

The Women

The first justice is in the home with women. If a person is just with his wife and has mercy on her, he will be able to do justice in his society with the rest of the people, no matter how different their classes are. Surah An-Nisa' is replete with women's rulings and rights. And this is an honor from Allah سُبْحَانَهُ وَتَعَالَى for women when Allah سُبْحَانَهُ وَتَعَالَى singles them out with a chapter of the Qur'an that is the second longest chapter of the Qur'an, after Surat Al-Baqarah. It is evidence of Allah's سُبْحَانَهُ وَتَعَالَى care and honoring of women. Whenever women adhere to divine law, they are honored, and respected. However, women will be humiliated, and compromised according to what they abandon from Allah's سُبْحَانَهُ وَتَعَالَى divine law and follow their desires. Moreover, when they obey devils from the jinn and mankind who seduce them and supply them with sources of destruction, torment, and destruction in this world and the Hereafter.

(1) Quran (4:5)

The obligation of dowry and justice for multiple wives: (Verse 3)

Among the rulings for women in Surat An-Nisa' is the obligation of the dowry, and justice for multiple wives. And whoever is unable to do justice is satisfied with one wife. And women's dowry is a right for them, and not for their guardians or husbands, just as any money for a woman by inheritance, gift, or work is hers, and no one has anything in it except with the willingness of the soul. Among these rulings is a statement of these provisions came at the beginning of the chapter. Allah ﷻ said,

{وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آدَبٌ أَلَّا تَعُولُوا ﴿٣﴾} وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنَيْئًا مَّرِيًّا ﴿٤﴾} [سورة النساء: 3-4]

“And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.”⁽¹⁾

Narrated `Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُ: That he asked Aishah رَضِيَ اللهُ عَنْهَا regarding the Statement of Allah ﷻ:

{وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ} [سورة النساء: 3]

“And if you fear that you shall not be able to deal justly with the orphan-girls.”⁽²⁾

She رَضِيَ اللهُ عَنْهَا said, “O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e., the same Mahr as any other person might give her (in case he married her). So, such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls.”⁽³⁾

The imposition of bequeathing to women: (Verses 7, 11, 12, 176)

Among the rulings on women in Surat An-Nisa' is the imposition of bequeathing to them, changing the custom of the people of Jahiliyyah who did not give inheritance to women and

(1) Quran (4:3)

(2) Quran (4:3)

(3) Sahih Al-Bukhari — The Book of Tafsir Hadith # 4574

children due to their weakness. And the wealth of the deceased was eaten by the strong among his heirs or relatives. So, Allah ﷻ imposed the inheritance for every heir, regardless of his strength, or weakness, or how big, or small he is. And Allah ﷻ explained the rights of women in the inheritance. Allah ﷻ said,

{لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا }
[سورة النساء: 7]

“There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.”⁽¹⁾

The commentators of the Qur’an said: “Aws ibn Thabit al-Ansari ﷺ died and was survived by a wife whose name was Umm Kujjah ﷺ, and three daughters he had from her. Two men, who were the cousins and executors of Thabit’s ﷺ will, and inheritance, whose names were Suwayd ﷺ and ‘Arfajah ﷺ, took all his wealth and failed to give anything to his wife or daughters. This is because in the pre-Islamic period, women, and children, even if they were male, did not inherit anything, for only older men did. They used to say: ‘Only those who fight riding horses, and capture booty are entitled to inherit.’

Umm Kujjah ﷺ went to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah! I am the widow of Aws ibn Malik, and he has left me with daughters on whom I do not have anything to spend. Their father had left behind a considerable fortune which is now with Suwayd ﷺ and ‘Arfajah ﷺ who have failed to give to me, or my daughters, anything when they are still under my care. They do not feed me or even care about them.’ The Messenger of Allah ﷺ summoned them, and in their defense, they said: ‘O Messenger of Allah! Her children cannot ride a horse, withstand any responsibility, or harm an enemy!’ The Messenger of Allah ﷺ said: ‘Leave for now, I shall wait for what Allah relates to me concerning their matter,’ and they left. Then Allah revealed the above verse.”⁽²⁾

Then, Allah ﷻ indicated the inheritance of the daughter and the mother, in contrast to the statement of the inheritance of the son and the father; Lest the rights of women be eaten by inheritance. Allah ﷻ said,

{يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّيْنَ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ

(1) Quran (4:7)

(2) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:07) ||Author: Alī ibn Ahmad al-Wāhid

فَلِأُمَّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةِ يُوصِي بِهَا أَوْ دِينٍ ؕ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا { سورة النساء: 11 }

“Allah commands you as regard 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.”⁽¹⁾

Then, Allah سُبْحَانَهُ وَتَعَالَى indicated the inheritance of the wife in light of the statement of the inheritance of the husband. Allah سُبْحَانَهُ وَتَعَالَى said,

{وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُن لَّهُنَّ بَوْلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ { سورة النساء: 12 }

“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.”⁽²⁾

{وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُن لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ { سورة النساء: 12 }

“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.”⁽³⁾

Then, Allah سُبْحَانَهُ وَتَعَالَى identified the inheritance of the sister in light of the statement of the Kalalah's inheritance. Allah سُبْحَانَهُ وَتَعَالَى said,

وَإِنْ كَانَتْ رَجُلٌ يورثُ كَاللَّاءِ أَوْ امْرَأَةٌ وَلَهُ أُخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ { سورة النساء: 12 }

“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.”⁽⁴⁾

(1) Quran (4:11)
 (2) Quran (4:12)
 (3) Quran (4:12)
 (4) Quran (4:12)

And at the end of the Chapter, in the last verse, Allah سُبْحَانَهُ وَتَعَالَى explains the sister's inheritance from the Kalalah in contrast to the statement of the brother's inheritance. Allah سُبْحَانَهُ وَتَعَالَى said,

رَسَمْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنَّ أُمَّرَأَةً هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا
وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلَثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رَجَاً لَا وَنِسَاءً فَلِلَّذَكَرِ مِثْلَ حَظِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾ [سورة النساء: 176]

“They ask you for a legal verdict. Say: “Allah directs (thus) about *Al-Kalalah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female.”⁽¹⁾

Outlawing inheriting women forcibly: (Verses 19, 20, 21)

And among the rulings on women in Surat An-Nisa’ is that Allah سُبْحَانَهُ وَتَعَالَى abrogated women’s mistreatment in all its forms, such as, Allah سُبْحَانَهُ وَتَعَالَى outlawed inheriting women forcibly, forbade marrying them without their consent, which was prevalent in the pre-Islamic era, and commanded good treatment of them, and not violating their rights.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَاءِ تَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ
مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾ وَإِنْ أَرَدْتُمْ
أَسْبَدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَءَاتَيْتُمُ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتِنًا وَإِنَّمَا مِيرَاثُنَا
وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢٠﴾ [النساء: 19-21]

“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 honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good. * But if you intend to replace a wife by another and you have given one of them a *Cantar* (of gold i.e. a great amount) as *Mahr*, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? * And how could you take it

(1) Quran (4:176)

(back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?”⁽¹⁾

Narrated Ibn `Abbas ؓ: regarding the Divine Verse:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ } [سورة النساء: 19]

“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.”⁽²⁾

“(Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or if they wished, they would not give her in marriage at all, and they would be more entitled to dispose of her affairs, than her own relatives. So, the above Verse was revealed in this connection.”⁽³⁾

The commentators of the Qur’an said: “In the pre-Islamic era, and the beginning of the Islamic eras, if a man died and was survived by his wife, it was the custom that his son from another wife, or his relative from his clan would come and throw his cloak on that woman, and this gesture entailed that he had a better right over her than she had on her own person or that anyone else had on her.

If he then wished to marry her, he married her without giving her any dowry, except for the dowry which was given to her by her deceased husband. Alternately, he could marry her to someone else and take all her dowry, giving her nothing in exchange. Or he could leave her unmarried to hurt her so that she would buy herself from him in exchange for what she inherited from her deceased husband, or wait until she died so that he inherits from her.

Forbiddance to marry stepmothers: Verses (22)

Among the provisions for women in Surat An-Nisa' is that Allah ﷻ identified women who were forbidden for men to marry and began with the stepmother. Because men used to inherit them from their fathers, they would marry them. Allah ﷻ said,

{ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا }

[سورة النساء: 22]

(1) Quran (4:19-21)

(2) Quran (4:19)

(3) Sahih Al-Bukhari — The Book of Tafsir Hadith # 4579

“And marry not women whom your fathers married, except what has already passed; indeed, it was shameful and most hateful, and an evil way.”⁽¹⁾

Said Ash‘at ibn Sawwar ؓ: “When Abu Qays ؓ who was one of the righteous people of Medina died, his son Qays ؓ proposed to the wife of his father. She said to him: ‘But I consider you like my son. I will consult the Messenger of Allah ﷺ to see what he commands. When she went and informed him, Allah ﷻ revealed this verse.”

Forbidden for marriage: (Verses 23,24)

Allah ﷻ then lists the women forbidden to marry:

{ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ
الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمْ
الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ
وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ }

[سورة النساء: 23-24]

“Forbidden 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 foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful. Also (forbidden are) women already married, except those (captive and slaves) whom your right hands possess.”⁽²⁾

Then, after clarifying the forbidden women, Glory be to Him, He clarified the permission of all women to marry, and the payment of the dowry that Allah ﷻ made obligatory for them. Allah ﷻ said,

(1) Quran (4:22)

(2) Quran (4:23-24)

وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فِي رِيضَةٍ
وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ {سورة النساء: 24}

“All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you.”⁽¹⁾

Then Allah ﷻ explained that whoever cannot provide for the provision of marriage for a free woman, to marry a female slave with the permission of her master. Furthermore, He made it clear that the punishment of the female slave is half of the limit of the free woman if she does what necessitates the punishment.

{ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَنَيْتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ
بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ
أَخْدَانٍ فَإِذَا أَحْصِنَّ فَإِنَّ أَتَيْنَ بِفَنَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ
تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ } {سورة النساء: 25}

“And whoever among you does not have the means to marry free, believing women, they may marry believing girls from among those whom your right hands possess (captives and slaves), and Allah has full knowledge about your faith. You are one from another. Wed them with the permission of their own folk (guardians, Auliya,’ or masters), and give them their *Mahr* according to what is reasonable. They (the captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body. But it is better for you to practice self-restraint, and Allah is Oft-Forgiving, Most Merciful.”⁽²⁾

Excusing women from migrating, and Jihad: (Verses 97, 98, 99)

Among the rulings on women in Surat An-Nisa' is that Allah ﷻ excused women for not migrating; due to their weakness, as jihad has been removed from them, and made one of the tasks of men.

(1) Quran (4:24)

(2) Quran (4:25)

{ إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا } [سورة النساء: 99-97]

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination! * Except the weak ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving.”⁽¹⁾

Ibn Abbas رضي الله عنه said: “My mother was among those whom Allah سُبْحَانَهُ وَتَعَالَى excused,” meaning in emigration.⁽²⁾

Issues in marital affairs: (Verses 1, 3, 19, 34, 35, 128, 129, 130)⁽³⁾

Allah سُبْحَانَهُ وَتَعَالَى sent down the Noble Qur'an to purify souls, and to reform man's relations with others. Through it, man knows his Lord, and fulfills His rights to Him. Through it, man is guided to the right path in dealing with people, near, and far. Furthermore, one of the most significant human relationships that the Qur'an took care of explaining, regarding its rulings and morals, is the marital relationship, which is the factory of pure life, and the source of pure generations.

Whoever reads the Qur'an and reflects on it will find that Allah سُبْحَانَهُ وَتَعَالَى has taken great care of this life bond in terms of building it, preserving it, and showing effective solutions to its problems. One of the Qur'an chapters that has given attention to marital life is Surat An-Nisa.' Since it was revealed in Madinah, the environment was suitable for elaborating on its Islamic rulings, and laws, rights, and addressing its problems.

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } [سورة النساء: 1]

“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

(1) Quran (4:97-99)

(2) Ibn Jarir At-Tabari Surat An-Nisa'

(3) Translation with an abridgment: <https://www.alukah.net/sharia/0/126579/>

men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”⁽¹⁾

In the first verse of the chapter, there is an indication that the man is the root of the woman, and she is a branch of him, and the root must sympathize with his branch, and the branch must yearn for its root, and benevolence, closeness, and kindness last between them.

In this chapter, Allah ﷻ urged marriage, which is the reason for the survival of human offspring, the correct factor for man’s chastity, and maintenance, and the purity of his soul, and body, so it called people to marry good women.

{ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا } [سورة النساء: 3]

“And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.”⁽²⁾

It means marriage to lawful women, who are not forbidden in terms of lineage, affinity, breastfeeding, or the eternally forbidden, such as marrying a woman and her aunt at the same time.

In addition, choosing a woman who has the four attractive qualities for marriage, as per the Messenger of Allah ﷺ, who said, according to Abu Hurairah ؓ, who reported: The Messenger of Allah ﷺ said, “A woman is married for four reasons: her property, her status, her beauty, and her religion. Thus, give precedence to one with religion.”⁽³⁾ Likewise, the Prophet ﷺ commended the guardians of the women to choose a husband for their daughters who has good character and religion. Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “If someone proposes marriage to you whose religion and character satisfies you, then you should accept it. If you do not do so, there will be trials on the earth and the spread of corruption.”⁽⁴⁾

As mentioned in the previous noble verse, after urging the marriage of good spouses, and there is the permissibility of polygamy, for a man to marry up to four wives, as long as he can do so with wealth, money, and justice. As for the one who is unable to do so, he is commanded to suffice with one:

(1) Quran (4:1)

(2) Quran (4:3)

(3) Ṣaḥīḥ al-Bukhārī 4802, Ṣaḥīḥ Muslim 1466

(4) Sunan al-Tirmidhī 1084 || Grade: Sahih (authentic) according to Al-Albani

{فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ بَدَأَ قَدْ خَلَقْتُمْ فَلَا تَجْعَلُوا لَهُ سِنِينَ إِلَّا مَا عَدِلْتُمْ فِي شَرَاهِ لِقَابِ رَبِّكُمْ عَلَيْكُمْ} [سورة النساء: 3]

“But if you fear that you shall not be able to deal justly (with them), (then only one, or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.”⁽¹⁾

This permissibility is one of the great features of Islam. It protects human society from excessive corruption, and moral deviation, reduces the rate of spinsterhood, and poverty, multiplies the offspring, which helps to multiply the servants of Allah ﷻ, and helps the progress, and development of societies.

Also, this noble verse called for justice between wives. Since justice is one of the reasons for the righteousness of marital life, its breach is a demolition tool that comes to the wall of marital life with cracks, and rifts that may lead to collapse, and the separation, and dispersion of the family. And the required justice is in the division between the wives, in the overnight stay, and maintenance. As for heartfelt love, and lust, the husband is excused if he tends to one of them more than the others, since he has no control over that. Allah ﷻ said, towards the end of this noble Surah,

{وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ} [سورة النساء: 129]

“You will never be able to do perfect justice between wives even if it is your ardent desire.”⁽²⁾

But Allah ﷻ said, after offering the excuse to the man in the case of love and lust:

{فَلَا تَجْهَلُوا عَلَيْهِمْ أَن يَضْحَكُوا بِمَا لَمْ يُضْحَكُوا بَلِ الْكِبْرُ أَكْبَرُ أُولَئِكَ عَلَى قُلُوبِكُمْ وَأَنْتُمْ غَافِلُونَ} [سورة النساء: 129]

“So do not incline too much to one of them (by giving her more of your time, and provision) so as to leave the other hanging (i.e., neither divorced, nor married).”⁽³⁾

That is, if you incline to one of them, do not exaggerate in inclination, in totality, so this other one remains attached, neither married, nor divorced. Then, Allah ﷻ urges the correct methodology for the man, and He said:

(1) Quran (4:3)
(2) Quran (4:129)
(3) Quran (4:129)

{ وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا } [سورة النساء: 129]

“And if you do justice, and do all that is right, and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful.”⁽¹⁾

If you reform your affairs, divide with justice what you possess, and fear Allah سُبْحَانَهُ وَتَعَالَى in all circumstances, Allah سُبْحَانَهُ وَتَعَالَى will forgive you for inclining towards some women over others. So let him who has more than one wife fear Allah سُبْحَانَهُ وَتَعَالَى. Let him consider the right of justice between them as he pleases his Lord, Blessed, and Exalted be He. The marital bond is a small company that must have a manager who manages its affairs, fixes its affairs, and deals with its problems, if any, and there is no doubt that the most capable of both sexes to assume this family function is the man.

{الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ } [سورة النساء: 34]

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means.”⁽²⁾

This guardianship is the degree mentioned in Allah’s سُبْحَانَهُ وَتَعَالَى saying:

{وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ } [سورة البقرة: 228]

“And due to the wives is similar to what is expected of them, according to what is reasonable, and men have a degree over them.”⁽³⁾

The eminent traditionist-exegete, Ibn Jarir At-Tabari رَحْمَةُ اللَّهِ, after quoting all the transmitted opinions, concluded that the strongest view is that men are being instructed to unconditionally fulfill their duties and responsibilities in full, while being forgiving of women if they fall short in their duties, i.e., it is a degree of responsibility, rather than a privilege. At-Tabari رَحْمَةُ اللَّهِ, and others, have narrated this view, with an isnad from Ibn Abbas رَضِيَ اللَّهُ عَنْهُ, an eminent exegete from among the Companions of the Prophet ﷺ.⁽⁴⁾

The husband must perform this management well, as Allah سُبْحَانَهُ وَتَعَالَى watches over it, and considers his family’s rights. However, because this life job is an assignment, it does not mean tyranny, and arbitrariness. And Allah سُبْحَانَهُ وَتَعَالَى gave the man this task because of the innate, mental,

(1) Quran (4:129)

(2) Quran (4:34)

(3) Qur’an (2:228)

(4) Tafsir Ibn Jarir At-Tabari (d. 310 H) Qur’an, Al Baqarah (2:228)

and physical characteristics that made him worthy of it, not the woman. If he handed over the reins to the woman, the family's ship would sink in the turbulent waves of life. Therefore, the woman should thank Allah ﷻ when He looked at her weakness, and the conditions of her soul, and mind, so He forgave her for this excellent task.

The marital life will not be upright except through good cohabitation, which is based on fulfilling the rights called for by the wise Shari'ah. And among the greatest of that is her good treatment, kind companionship, and kind words, and actions with her. So, Allah ﷻ says in this noble Surah:

{وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ} [سورة النساء: 19]

“And live with them kindly.”⁽¹⁾

Ibn Kathir ﷺ said, “It was the character of the Prophet ﷺ to live in a beautiful manner with his wives, being cheerful and kind to them, generously spending on them, and laughing with them.”⁽²⁾

Aishah ﷺ reported: The Messenger of Allah ﷺ said, “The best of you is the best to their families, and I am the best to my family. When your companion dies, then do not abuse him.”⁽³⁾

Furthermore, the Prophet ﷺ was kind to his family, caressed his family, was kind to them, expanded his spending on them, and made his women laugh to the extent that he used to compete with Aishah ﷺ, the Mother of the Believers, courting her with that. So, Aishah ﷺ reported: She was with the Prophet ﷺ while on a journey. Aishah ﷺ said, “I raced him on foot, and I outran him, but when I gained some weight, I raced him again, and he outran me. The Prophet ﷺ said: This is for that race.”⁽⁴⁾

His wives gathered every night in the house of the one with whom the Messenger of Allah ﷺ stayed, and he would eat dinner with them sometimes, then each one would go to her house. And he would sleep with his wife in one cover. He would put the cloak over his shoulders, and sleep with the loincloth. And when he prayed the night prayer, he would enter his house, and spend some time with his family before sleeping, so that he could comfort them with that.

If the wife falls short in worldly matters — which occurs in marital life on the part of the husband, and the wife as well — then the husband must be patient. Inquisition is not an honorable

(1) Quran (4:19)

(2) Tafsir Ibn Kathir Surat An-Nisa, (4 :19)

(3) Sunan al-Tirmidhī 3895 || Grade : Sahih (authentic) according to Al-Albani

(4) Sunan Abī Dāwūd 2578 Grade: Sahih (authentic) according to Al-Albani

thing, and his patience, without resorting to divorce, may lead to much good. As good offspring, and consequences may become what pleases him, and what he loves. Allah ﷻ said,

{وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا} [سورة النساء: 19]

“And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.”⁽¹⁾

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “A believing man does not despise a believing woman. If he finds something in her character he dislikes, he will be pleased by something else.”⁽²⁾

Islam is a religion of justice, since Allah ﷻ commanded the husband to fulfill the wife's rights, He also commanded her to fulfill the rights she owes her husband. Allah ﷻ clarified that the cost of living is upon the husband, and Allah ﷻ also clarified what the wife owed. Allah ﷻ mentioned that a woman should be righteous in her religion, perform the rights of Allah ﷻ, and the rights of her husband.

{فَأَلْصِقْنَ لِجَنَابِكُنَّ حِفْظًا لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ} [سورة النساء: 34]

“Therefore, the righteous women are devoutly obedient (to Allah, and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g., their chastity, their husband's property, etc.).”⁽³⁾

It is the husband's right over his wife that she be obedient to him in all he commands her to do, except for disobedience to Allah ﷻ. Marital life is not stable except with the wife's obedience to her husband in what is good, and if she does that, then what is the best that awaits her with Allah ﷻ in terms of reward and contentment?

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “If a woman prays her five prayers, fasts her month of Ramadan, guards her chastity, and obeys her husband, she will enter Paradise from any gate she wishes.”⁽⁴⁾

As mentioned in the chapter, one of the husband's rights over his wife is that she guards her chastity, except for with her husband. So, she does not cheat on him, by committing adultery, and

(1) Quran (4:19)

(2) Ṣaḥīḥ Muslim 1469

(3) Quran (4:34)

(4) Ṣaḥīḥ Ibn Ḥibbān 4252 Grade: Ṣaḥīḥ (authentic) according to Al-Albani

does not extend her eyes to anyone else. It is also his right over her to protect his money, not to squander it, and not to spend from it except in what is permissible, without extravagance, and with the permission of her husband, unless he is stingy in obligatory spending, in which case, she takes from it according to her needs, and the needs of his children, even without his knowledge.

Narrated Aishah رضي الله عنها: Hind bint `Utba said, “O Allah's Messenger! Abu Sufyan is a miser, and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?” The Prophet ﷺ said, “Take what is sufficient for you and your children, and the amount should be just and reasonable.”⁽¹⁾

Marital life is a human relationship that is not free from problems, and disagreements, and matters that may disturb the peace of a stable life, in which strife, and hatred, abandonment, and alienation may occur, and things may go beyond that. And the existence of this chagrin in the serenity of marital life may be one of its reasons: weak adherence of the spouses to the marital rights called for by Islamic law.

In this noble Surah, Surat An-Nisa,' there is an effective remedy for the problem of discord between spouses, which is one of the problems of marital life. The verses addressed the woman's recalcitrance, hatred of her husband, and refusal to obey him. Also, the husband's recalcitrance, his leaving his wife, and his turning away from her. This treatment hopes that the matrimonial ship will reach the shore of safety, and the shores of standard life stability. It showed the medicine that eliminates the disease of marital discord, which passes through phased doses, which may sometimes reach separation, and divorce. If all the solutions offered are not possible, divorce becomes the final solution to a hellish, and unbearable life.

The husband is keen on fulfilling his wife's rights when he sees her disobedience, and turning away from his obedience, and rebellion from his lawful commands, in light of his ability, and lack of impediments to implementation. Therefore, Allah سُبْحَانَهُ وَتَعَالَى mentioned, in verses, stages to treat this problem: a guiding mental treatment, a psychological treatment, and a physical treatment.

The first stage is admonishing and advising her to return to the bosom of obedience, and to avoid being disobedient to her husband. If this treatment does not help, the second stage is commanded.

The second stage is her abandonment in the bed; he is to sleep in one bed while she is in another, which psychologically affects some women who are accustomed to closeness with their husbands. If she is not affected by abandonment, then will come **the third stage**, in which it is permissible to hit her with a disciplined beating without harming her, so there is no slapping, breaking, or wounding. According to some psychologists, this treatment may benefit some women, but not others.

(1) Sahih al-Bukhari 5364

{وَالَّذِي تَخَافُونَ نُشُوزَهُمْ فَعِظُوهُمْ يَكَفُّوا عَنْ نَشُوزِهِمْ وَأَهْجُرُوهُمْ فِي الْمَصَاجِعِ وَاصْرَبُوهُمْ } [سورة النساء: 34]

“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).”⁽¹⁾

If the wife returns to obedience, then it is not permissible for her husband to wrong her with any of the above, or otherwise; whoever does that, then Allah **سُبْحَانَهُ وَتَعَالَى** will take revenge on those who transgressed, and wronged.

{إِنِ اتَّعَنَّاكُمْ فَلَا نُبْعُثْ عَلَيْكُمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا } [سورة النساء: 34]

“But if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.”⁽²⁾

These above three solutions are within the home. However, suppose the problem is not resolved. In that case, there is an external solution, which is to bring two arbitrators from the spouses’ families, on the condition that they are of sound mind, and want what is good for the spouses, so that they look into the case, and rule with the most just, and appropriate ruling.

{ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهَا وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا } [سورة النساء: 35]

“If you fear a breach between them twain (the man, and his wife), appoint (two) arbitrators, one from his family, and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed, Allah is Ever All-Knower, Well-Acquainted with all things.”⁽³⁾

If neither the internal, nor the external treatment solves the problem, then there may be nothing left but divorce. But, if it is the solution, let it be a legitimate divorce without injustice, taking place at its appropriate time, as indicated by Islamic jurists, if the divorce takes place according to Islamic law, without violation, or oppression, being the solution to the marital dispute.

{ وَإِنْ يَنْفَرَا يُعِنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا } [سورة النساء: 130]

“But if they separate (by divorce), Allah will provide abundance for every one of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.”⁽¹⁾

(1) Quran (4:34)

(2) Quran (4:34)

(3) Quran (4:35)

Allah ﷻ has promised righteous spouses who decide to dissolve their marriage according to Islamic law (Shari'ah), devoid of violation and oppression, being the sole solution to the marital dispute, abundant provision of His infinite bounties.

Suppose the problem of disobedience is with the husband, and the wife fears that he will leave her, or he has already left her, in that case, the remedy is a just reconciliation between the spouses, which makes their souls happy regarding division, and expenditures, and provisions, and the return of affection and good cohabitation. If this reconciliation occurs, then it is better than divorce. The spouses must accept that they may have to miss out on some interests, marital life can continue despite the absence, or lack thereof of those interests. And the husband should do good to his wife, and fear God regarding her. The consequence of injustice is dire, and the denial of due rights is painful.

وَإِنْ أُمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا { [سورة النساء: 128]

“And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do.”⁽²⁾

The Ten Rights: (Verse 36)

The verse of the ten rights is the thirty-sixth verse of Surat An-Nisa,' which includes the ten rights of Allah ﷻ, and His creations. Ibn Jarir رحمه الله said regarding the verse of the ten rights: “Our Lord has commanded all His faithful servants to offer justice, mercy, and kindness towards parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those whom their right hands possess. Furthermore, Allah ﷻ commanded His faithful servants to keep His commandments, and then preserve the commandments of His Messenger ﷺ.”

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا { [سورة النساء: 36]

(1) Quran (4:130)

(2) Quran (4:128)

“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, *Al-Masakin* (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful.”⁽¹⁾

A great verse that includes Allah’s **سُبْحَانَهُ وَتَعَالَى** rights, and His servants' rights. Scholars call it the “verse of the ten rights.” Allah **سُبْحَانَهُ وَتَعَالَى**, Blessed and Exalted be He, inaugurated it with the command to worship Him alone, with no partner. Since He is the Creator, the Provider, the Benefactor, and the Most Merciful, He is alone the One worthy of worship and obedience. As the Messenger of Allah ﷺ said to Mu'adh ؓ, “O Mu'adh, do you know what the right of Allah upon His servants is?” I said, “Allah and His Messenger know best.” The Prophet said, “To worship Him alone and to associate none in worship with Him. And do you know what their right upon Him is?” I said, “Allah and His Messenger know best.” The Prophet said, “Not to punish them if they do so.”⁽²⁾

So, the right of Allah **سُبْحَانَهُ وَتَعَالَى** is the highest, and most significant of rights, and the most deserving of precedence. After that, is the right of the created beings, and the most affirmative of them, and the worthiest of them in that are the parents, for they are the most deserving of people in good company. We notice that in the Qur’an, Allah **سُبْحَانَهُ وَتَعَالَى** often combines His rights with the parents’ rights. Abu Hurairah ؓ reported: A man asked the Messenger of Allah ﷺ, “Who is most deserving of my good company?” The Prophet said, “Your mother.” The man asked, “Then who?” The Prophet ﷺ said, “Your mother.” The man asked again, “Then who?” The Prophet ﷺ said, “Your mother.” The man asked again, “Then who?” The Prophet ﷺ said, “Your father.”⁽³⁾

Then he added to the kindness to the parents, the kindness to the kinship of men and women. Ibn Abbas ؓ reported: The Messenger of Allah ﷺ said, “Verily, the womb is a branch taken from the Name of the Most Merciful. He will maintain whoever maintains its relations, and He will cut off whoever cuts off its relations.”⁽⁴⁾

Anas ؓ reported: The Prophet ﷺ said, “Verily, the womb has an iron hook attached firmly to the Throne, speaking with a penetrating tongue: O Allah, keep relations with whoever keeps relations with me, and sever relations with whoever severs them with me. Allah Almighty says: I am the Gracious, the Merciful. I derived the womb from My Name. Whoever keeps relations with it, I keep relations with him. Whoever cuts off relations with it, I cut off relations with him.”⁽⁵⁾

(1) Quran (4:36)

(2) Ṣaḥīḥ al-Bukhārī 7373, Ṣaḥīḥ Muslim 30

(3) Ṣaḥīḥ al-Bukhārī 5626, Ṣaḥīḥ Muslim 2548

(4) Musnad Aḥmad 2953 || Ṣaḥīḥ (authentic) according to Al-Arna’ut

(5) Musnad al-Bazzār 6495 || Ḥasan li ghayrihi (fair due to external evidence) according to Al-Albani

Upholding kinship ties is through delivering what is possible of good and warding off as much as possible of evil according to one's energy, and from that is giving charity to the needy among them, helping them, praying, and sending salutations of peace to be upon them.

Then, Allah **سُبْحَانَهُ وَتَعَالَى**, Blessed and Exalted be He, recommended the orphans because they have lost someone who takes care of their interests and spends on them. So, Allah **سُبْحَانَهُ وَتَعَالَى** commanded us to be kind to them. Then Allah **سُبْحَانَهُ وَتَعَالَى** said: (And the needy), and they are the needy who do not find what is sufficient for them, so Allah **سُبْحَانَهُ وَتَعَالَى** commanded to help them with what is sufficient for them and removes their necessity.

Then the Blessed and Most High, Allah **سُبْحَانَهُ وَتَعَالَى**, recommended the neighbor, and He said: "And the neighbor of kinship," and he is the neighbor with whom you are related. Neighbors — Muslim covenants are three: a neighbor who has one right, a neighbor who has two rights, and a neighbor who has three rights. As for the one who has one right, he is a polytheist neighbor who has no mercy, and he has the right to the neighborhood. As for the one who has two rights, he is a Muslim neighbor. He has the right to Islam, and the right to be a neighbor. As for the one with three rights, he is a Muslim neighbor with a kinship; he has the right to the neighborhood, the right to Islam, and the right to kinship.

Then the Allah **سُبْحَانَهُ وَتَعَالَى** said, and the companion by the side, the woman, or the companion in travel." Furthermore, each of them has rights that the Shari'ah came to enjoin and urge to perform.

Then the Allah **سُبْحَانَهُ وَتَعَالَى** said: And the wayfarer, and he is the passer-by who travels; God — Almighty and Majestic — has commanded to do good to him.

Then the Allah **سُبْحَانَهُ وَتَعَالَى** concluded the list of rights with the enslaved, He said, Glory is to Him: "and your right hands do possess," because they are weak-willed, and captives in the hands of people. For this reason, it was proven that the Messenger of Allah ﷺ — admonished his Ummah during the illness of death: Ali ؑ reported: The final words of the Messenger of Allah ﷺ were, "The prayer, the prayer! Fear Allah regarding those under custodianship of your right hands!"⁽¹⁾ So he repeated it until his tongue overflowed with it.

Non-Muslim Minorities: (Verses 105-113)

Finally, we reach justice for non-Muslim minorities in the Muslim society. It happened that because one of the Muslims, during the time of the Prophet ﷺ stole, and accused a Jew. Another Muslim knew about the matter and bore false witness so that the Muslim would not be punished under the pretext of brotherhood. For us to grasp in depth what happened in the following story, we have to go back to the time before the Hijrah, and the deadly conflict between the two primary tribes in Madinah, Al-Aws, and Al-Khazraj.

⁽¹⁾ Sunan Abī Dāwūd 5156 || Sahih (authentic) according to Al-Albani

After strenuous efforts made by the Messenger ﷺ in spreading his heavenly message in Makkah during the season of Hajj, six young men believed in him. Yet, they said to him: O Messenger of Allah ﷺ, we are from the Aws, and if Khazraj hears of our belief in your call, possibly they will not believe in you. Because for forty years we have been fighting amongst ourselves, so why don't you come before us the next year? Maybe we will be able to convince some of the youth of the Khazraj? Indeed, the Messenger ﷺ returned to them in the next year, and three of the Khazraj joined the Aws youths. The Prophet ﷺ migrated to Madinah during this highly volatile and dangerous situation, the fierce wars between the Aws and the Khazraj. In addition to the Jews plotting conspiracies against him, this tense atmosphere needed the skill of a leader, the genius of a Messenger, and a heart of great mercy to manage matters. The Messenger ﷺ possessed all of these; however, the situation was dangerous.

And you can imagine the difficult situation, one of the Al-Khazraj stole the shield of one of the Al-Aws, What a calamity! A theft that occurred in the newly established community of believers would commiserate the Muslims, and worst of all, a fuse of war would erupt between the Aws and the Khazraj. The entry of the Aws and the Khazraj to Islam does not mean that the wounds had completely healed between them, the situation was very critical, and the Prophet ﷺ had to take a decisive stand against the thief. Meanwhile, three of the Khazraj came and said: No, O Messenger of Allah, the thief is not one of us (we are the Khazraj), but one of the Jews, and we have the evidence. And in fact, the Messenger ﷺ sent people to search the house of the Jew, and they brought him, so Al-Khazraj asked the Messenger ﷺ to ascend the pulpit and acquit their companion, and to reprimand the Aws for slandering the house of a believer from Al-Khazraj. The Aws reprimanded them for their actions, and leaned towards the Jew, and the Jew said: (I did not steal, O Messenger of Allah, but it was brought to me).

According to the Muslim community, accusing the Jew saved their unstable community from an inevitable disaster, a great disaster between the Aws and the Khazraj! The accused was a Jew, and the acquitted was a Muslim, and the Muslims slept and were satisfied with this result, but some did not sleep. Knower of the unseen, Allah ﷻ, sent Jibreel عَلَيْهِ السَّلَام at dawn that night to prove the pillars of justice. He is Just and does not accept injustice. An immediate heavenly intervention to establish justice although the accused (the innocent) was a Jew, Jibreel عَلَيْهِ السَّلَام came down and said: O Messenger of Allah, the Jew is innocent, and Al-Khazraji is the thief!

A companion named Rifa'a رِيفَاعَةَ from Al-Aws was rewarded a shield from the spoils of war in one of the battles. Bashir (the thief) was also a Muslim, but from Al-Khazraj. And Rifa'a's رِيفَاعَةَ nephew witnessed the theft (Qatada قَتَادَةَ), who would testify in front of the Messenger ﷺ, and was known for his honesty, and trustfulness. He was one of the trusted Muslims, and the Messenger ﷺ would accept his testimony, and no suspicion would remain around him. The thief (Bashir) realized that he would be proven guilty of the theft since denial would not save him in the presence of an eyewitness. He thought of hiding the shield in the backyard of his Jewish neighbor,

so he climbed the wall of his house, and buried the shield in his garden. Then, he returned to his family, confessed to them the theft, and asked them to testify against the Jew, and accuse him of theft; otherwise, great misfortune would happen.

Three of them agreed to testify, and the fourth refused, and said: It was a betrayal of the Messenger of Allah ﷺ, and Islam. Bashir believed that this was closer to reality. Furthermore, if these three testified in favor of Bashir against the Jewish neighbor, the suspicion would be removed from the Muslims and transferred to the Jewish community since they were enemies of the Muslim community.

Banu Ubayrak, the thief's clan, went to their leader, Usaid bin Urwah ؓ, and they went to the Messenger of Allah ﷺ and complained about Qadatah's ؓ accusation of Bashir. So, Qatada ؓ came to the Messenger of Allah ﷺ, who said to him: (You have only accused the people of a house of honor, and you accused them of theft?!) So, he reprimanded him severely, so Qatada ؓ became distressed by that and went back to his uncle and said: I wish I had died and had not spoken to the Messenger of Allah ﷺ. Then Allah ﷻ revealed the following to His Prophet ﷺ:

{ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾ وَأَسْتَغْفِرِ اللَّهَ إِنَّكَ اللَّهُ كَانَ عَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تَجِدُ لِعِنِّ الَّذِينَ يَحْتَابُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَتَأْتُهُمْ هَتُوءًا جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجِدِ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكَيْلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ عَفُورًا رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهِ عَلَى نَفْسِهِ. وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّوكَ إِلَّا أَنْفُسُهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ } [سورة النساء: 113-105]

“Surely, We have sent down to you (O Muhammad) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous. * And seek the Forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful. * And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer of his trust and indulges in crime. * They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allah ever encompasses what they do. * Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender? * And whoever does

evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful. * And whoever earns sin, he earns it only against himself. And Allah is Ever All-Knowing, All-Wise. * 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. * Had not the Grace of Allah and His Mercy been upon you (O Muhammad), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Qur'an), and *Al-Hikmah* (Islamic laws, knowledge of legal and illegal things i.e., the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad).”⁽¹⁾

After Salatul Fajr, the Messenger of Allah ﷺ ascended the pulpit and told the Muslims that Allah سُبْحَانَهُ وَتَعَالَى — the All-Knowing, the All-Aware — had informed him of the truth, and that the Jew was innocent, and the thief was Bashir. He recited to them the verse that Jibreel عَلَيْهِ السَّلَام had brought:

{ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا } [سورة النساء: 110]

“And whoever does evil or wrongs himself, but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.”⁽²⁾

Although, through the above verse, Allah سُبْحَانَهُ وَتَعَالَى was giving Bashir a second chance, but he decided to do the worst thing, which was fleeing to the aid of the disbelievers. Allah سُبْحَانَهُ وَتَعَالَى revealed the following verse:

{ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ، جَهَنَّمَ وَسَاءَتْ مَصِيرًا } [سورة النساء: 115]

“And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him and follows other than the believers' way. We shall keep him in the path he has chosen and burn him in Hell — what an evil destination.”⁽³⁾

After that, the verses were revealed emphasizing justice:

(1) Quran (4:105-113)

(2) Quran (4:110)

(3) Quran (4:115)

رَبَّائِهَا 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 تَلَوُّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا [سورة النساء: 135]

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.”⁽¹⁾

Because of the importance of justice with Allah سُبْحَانَهُ وَتَعَالَىٰ, neither my clan when it is separated, nor my family in their disputes is more important than Allah سُبْحَانَهُ وَتَعَالَىٰ — Glory is to Him — when it comes to justice, and repelling injustice.

We dedicate this story to everyone who testifies falsely in the courts, to every wrongdoer who lost someone's right, to every husband who wronged his wife, and to everyone who swears a false oath in the courts. Furthermore, the following narration (Hadith) asserts the gravity of the sin: -

Abu Bakrah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Shall I not inform you of one of the gravest of the cardinal sins?” We said: “Yes, O Messenger of Allah!” He said, “To join others as partners with Allah in worship and to be undutiful to one's parents.” Then, the Messenger of Allah ﷺ sat up from his reclining position (to stress the importance of what he was going to say) and added, “I warn you that making a false statement and giving false testimony. I warn you against making a false statement and giving false testimony.” The Messenger of Allah ﷺ kept repeating this (warning) till we wished he should stop.⁽²⁾

And when the Messenger ﷺ came down from his pulpit, the owner of the shield, and the witness repeatedly shouted: “I Believe in Allah سُبْحَانَهُ وَتَعَالَىٰ,” and “the shield is for Allah سُبْحَانَهُ وَتَعَالَىٰ.” So here is the religion they embraced that guarantees justice for all people and repels injustice from them.

This incident occurred while the Messenger ﷺ, the revelation, and Jibeeel عَلَيْهِ السَّلَام were present, and the heavens intervened to establish justice, and repel injustice between people, among whom are the disbelievers, the polytheist, the hypocrite, the Jew, and the Muslim whose faith has not yet been strengthened, so what about us?! Where there is no Messenger, no revelation, nor Jibreel عَلَيْهِ السَّلَام, will we wait for others to establish justice for us and repel injustice from us? Or did Allah سُبْحَانَهُ وَتَعَالَىٰ compensate us for that? Allah سُبْحَانَهُ وَتَعَالَىٰ is All-Watchful over our actions, small, and large, and nothing is hidden from him.

(1) Quran (4:135)

(2) Al-Bukhari and Muslim

12 Means to Deliver Justice

In the second section of part one, Allah ﷻ mentioned the means to deliver justice to the different segments of the Muslim community, in particular, the oppressed and the vulnerable. These means are as follows: -

1. Targheeb (Reward) and Tarheeb (terror)

The term Targheeb means “reward,” “inducement,” “seducing,” “incentive” or “luring,” and the term “Tarheeb” means “scaring,” “Alarming,” or “frightening.” One of the most impressive chapters of the Qur’an is Surat An-Nisa; it is full of rulings and appeals and is loaded with incentives (Targheeb) and scaring (Tarheeb). There is a repeated mention of the hypocrites, and between these topics, some links are not hidden from the contemplators. The rulings are heavy on those held accountable, and incentives, and scaring inspire, and push them to act upon these rulings, and the hypocrites do not, since they are not affected by the incentive (Targheeb), nor the scaring (Tarheeb) because their hearts are corrupted by hypocrisy. Meanwhile, whoever adheres to some and neglects some, he has faith, and hypocrisy, according to his commitment, and negligence. Let us mention just five areas where the incentive and the scaring were emphasized in Surat An-Nisa’ after the mention of the law of inheritance, the warning against major sins, calling to obey Allah ﷻ and His Messenger ﷺ, warnings about Satan and his plots, and warning against compromising the doctrine of loyalty and disavowal:

After the laws of inheritance: (Verses 13, 14)

After Allah ﷻ mentioned the law of inheritance, then right away, comes two pivotal verses (13-14) encouraging justice, by promising those who strive to abide by Allah's ﷻ commands, and scaring, intimidating, and warning against abandoning injustice and transgressing Allah's ﷻ boundaries.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ 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 {سورة النساء: 13-14}

“These are the limits (set by) Allah (or ordainments as regards laws of inheritance), and whosoever obeys Allah and His Messenger (Muhammad) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. * And

whosoever disobeys Allah and His Messenger (Muhammad), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”⁽¹⁾

The Warning against major sins: (Verses 29, 30, 31)

After Allah ﷻ warns against devouring the wealth of one another unjustly, and to refrain from killing oneself, comes the encouragement to earn Allah’s ﷻ forgiveness, and intimidating by the mention of the hellfire:

{ يَتَّيِّهُهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبِطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وَعَدَاوَةً فَنُفِئْهُ إِلَىٰ نَارٍ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ إِنْ جَحْتَبُوا كِبَآئِرَ مَا نُفِهُوا عَنْهُ نُكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيمًا ﴿٣١﴾ } [سورة النساء: 29-31]

“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, Allah is Most Merciful to you. * And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah. * If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).”⁽²⁾

Obedying Allah ﷻ and His Messenger ﷺ: (Verses 66-70)

Allah ﷻ depicted the obedience in the following verse obeying a proposed order to kill unjust ones if Allah ﷻ was to order such as killing oneself. However, obedience to Allah ﷻ and His Messenger ﷺ will surely grant us the company of the Prophets, martyrs, and the truthful.

{ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيْهُنَّ ﴿٦٦﴾ وَإِذَا لَا تَجِدُنَّهُمْ مِنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾ } [سورة النساء: 66-70]

“And if We had ordered them (saying), “Kill yourselves (i.e., the innocent ones kill the guilty ones) or leave your homes,” very few of them would have done it; but if they had done what

(1) Quran (4:13-14)

(2) Quran (4:29-31)

they were told, it would have been better for them, and would have strengthened their (Faith); * And indeed We should then have bestowed upon them a great reward from Ourselves. * And indeed, We should have guided them to a Straight Way. * And whoso obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqun* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are! * Such is the Bounty from Allah, and Allah is Sufficient as All-Knower.”⁽¹⁾

Satan and his schemes: (Verses 117-122)

Allah ﷻ warns the believers against their sworn enemy:

{ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْشَاءً وَإِنْ يَدْعُونَ إِلَّا سَيِّطَنَا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا يُخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا ضَلَالَةً وَلَا مَيِّتَةً وَلَا مَرْتَبَةً فَلْيَبْتَئِكُنَّ آذَانَ الْإِنْعَامِ وَلَا مِرْيَةً فَلْيَعْرِبْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾ } [سورة النساء: 117-122]

“They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but *Shaitan* (Satan), a persistent rebel! * Allah cursed him. And he [*Shaitan* (Satan)] said: “I will take an appointed portion of your slaves; * Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.” And whoever takes *Shaitan* (Satan) as a *Wali* (protector or helper) instead of Allah, has surely suffered a manifest loss. * He [*Shaitan* (Satan)] makes promises to them and arouses in them false desires; and *Shaitan*'s (Satan) promises are nothing but deceptions. * The dwelling of such (people) is Hell, and they will find no way of escape from it. * But those who believe (in the Oneness of Allah — Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's Promise is the Truth, and whose words can be truer than those of Allah? (Of course, none).”⁽²⁾

The doctrine of loyalty and disavowal: (Verses 144-147)

Compromising the doctrine of loyalty and disavowal jeopardizes the entire community:

(1) Quran (4:66-70)

(2) Quran (4:117-122)

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ جَعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾ إِنَّ الْمُنَافِقِينَ
 فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ
 فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ
 وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾ {سورة النساء: 144-147}

“O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves? * Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. * Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake only, not to show-off), then they will be with the believers. And Allah will grant to the believers a great reward. * Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.”⁽¹⁾

2. Purifying the Muslim community: (Verses 15, 16, 17, 18)

One of the primary purposes of this chapter is creating the family, which is the basis of a healthy and robust society. It organizes the life of the Muslim community, purifying the society from indecency and isolating the corrupt elements in it while opening the door of repentance to whoever of these elements wants to repent and purify themselves. It aims at promoting morality and chastity in society so that the family is established on a sound and solid basis, and then the society — and its base is the family — is established on solid ground, and in a clean and chaste atmosphere. The aim is to build the Islamic entity on solid foundations based on the fulfillment of trust, justice in judgment among people, referring to Allah's *سُبْحَانَهُ وَتَعَالَى* divine law (Shari'ah) in all matters of life, and regulating international relations. Hence, Allah *سُبْحَانَهُ وَتَعَالَى* encourages repentance and calls Muslims to abide by His commands and not to fall into the schemes of those who follow their whims and desires under calls such as liberalism, feminism, etc.

Punishment of adultery prescribed: Verses (15, 16)

Then Allah *سُبْحَانَهُ وَتَعَالَى* tells us what He wants for His servants of goodness, and what those who follow their whims and desires want for them, which is to be consumed in evil and corruption.

Also, Surat An-Nisa' explained the limits that must be established for both men and women if they commit adultery:

(1) Quran (4:144-147)

{وَالَّتِي يَأْتِيكِ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ تَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾} وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَعَادُوا وَهُمَا فِيهَا تَابًا وَأَصْلَحَا فَأَعْرَضْنَا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾} [سورة النساء: 15-16]

“And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e., women) to houses until death comes to them, or Allah ordains for them some (other) way. * And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. And if they repent (promise Allah that they will never repeat, i.e., commit illegal sexual intercourse and other sins) and do righteous good deeds, leave them alone. Surely, Allah is Ever the One Who accepts repentance, (and He is) Most Merciful.”⁽¹⁾

Commentators differed in the interpretation of these two verses. For example, they say that the two verses talk about the punishment of a man and a woman, married and unmarried, or each text is specific to one of the genders, or a text is specific to married, and unmarried men and women. Furthermore, do the two verses mention the punishment between men and women? Or are these verses referring to men doing what is called “homosexuality” and women doing what is called “lesbianism”?

Encouraging repentance: (Verses 17, 18)

{إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِمِغْلَابٍ ثُمَّ يُتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾} وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَقًّا إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْكُفْرَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَرَاءُ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾} [سورة النساء: 17-18]

“Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise. * And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: “Now I repent;” nor of those who die while they are disbelievers. For them, We have prepared a painful torment.”⁽²⁾

(1) Quran (4:15-16)

(2) Quran (17-18)

3. Appreciating the Legislations lightens the burden: (Verses 26-28)

Allah ﷻ wants to make clear to the Muslim community, the laws of Islam, and to guide Muslims to the ways of those before them, of the Prophets, in regard to permissibility and prohibitions. Allah ﷻ said,

{ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِي قُلُوبِكُمْ وَيُبَيِّنَ لَكُمْ سُبُلَ الْبِرِّ وَالنَّهْيِ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ اللَّهُ أَنْ يَمِيلُوا مِيلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾ }

[سورة النساء: 26-28]

“Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise. Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path. Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).”⁽¹⁾

Allah ﷻ informs of His great favors, bounties, and His excellent upbringing of His faithful servants and the ease of His religion, so He said:

{ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِي قُلُوبِكُمْ }

[سورة النساء: 26]

“Allah wants to make His legislations clear to you.”⁽²⁾

That is all that you need to clarify the truth from falsehood, and the lawful, and the forbidden.

{ وَيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِي قُلُوبِكُمْ }

[سورة النساء: 26]

“And to guide you to the ways of those before you”⁽³⁾

That is, those upon whom Allah ﷻ has bestowed favor. So, it is because of the Prophets, and their followers, their praiseworthy ways, their righteous deeds, their complete merits, and their complete success. Therefore, He carried out what He wanted; clarified for you, and clarified a statement as He explained to those before you, and guided you with excellent guidance in knowledge, and action.

(1) Quran (4:26-28)

(2) Quran (4:26)

(3) Quran (4:26)

{وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ} [سورة النساء: 27]

“And He wants to accept your repentance.”⁽¹⁾

Allah ﷻ is Kind to His faithful servants because of their weakness. And it is from His absolute Mercy to accept the repentance of His servants. Furthermore, part of His Wisdom and Mercy is that He legislated repentance for His faithful servants. He opened the doors of mercy for them and for those who regretted sinning, humbled themselves before Him, and confessed their shortcomings. And He guided them to repent from sin, and then He accepted their repentance. Praise and thanks be to Him for that. He said, praising His Knowledge and Wisdom:

{وَاللَّهُ عَلِيمٌ حَكِيمٌ} [سورة النساء: 26]

“And Allah is All-Knower, All-Wise.”⁽²⁾

Allah ﷻ is Full of Wisdom, so He blesses whoever acquires some of it such as His set boundaries. And of His divine wisdom is that He turns to those who repent and abandons those who are not willing to repent.

4. A reminder of the Prophet’s ﷺ witnessing: (Verses 41, 42)

Allah ﷻ reminds the Muslims of their Prophet’s ﷺ witnessing over them on the Day of Judgment. Narrated Abdullah bin Mas'ud ؓ: The Prophet ﷺ said to me, “Recite (the Qur’an) to me.” I said, “O Allah's Apostle, shall I recite (the Qur'an) to you while it has been revealed to you?” He said, “Yes.” So, I recited Surat-An-Nisa' (The Women), but when I recited the Verse: 'How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people.' (4.41) He said, “Enough for the present,” I looked at him and behold! His eyes were overflowing with tears.⁽³⁾

{ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا } (٤١) يَوْمَئِذٍ يُوَدِّدُ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا } (٤٢) [سورة النساء: 41-42]

“How (will it be) then, when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people? On that day those who disbelieved and

(1) Quran (4:26)
 (2) Quran (4:26-28)
 (3) Sahih Al-Bukhari

disobeyed the Messenger (Muhammad) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah.”⁽¹⁾

5. Legislating acts of worship: (Verses 43, 101, 102, 103)

Islam regards acts of worship as means to develop good character, which will disseminate justice, and mercy.

{ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرُبُوْا الصَّلٰوةَ وَاَنْتُمْ سٰكِرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنْبًا اِلَّا عَابِرِيْ سَبِيْلِ حَتّٰى تَغْتَسِلُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَايِطِ اَوْ لَمْ يَمْسَسْكُمْ الْبٰسُ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوا صَعِدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ اِنْ اَللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾ } [سورة النساء: 43]

“O you who believe! Approach not *As-Salat* (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 *Janaba*, (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, Allah is Ever Oft-Pardoning, Oft-Forgiving.”⁽²⁾

{ وَاِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَّفْرِنَكُمْ الْكٰفِرُوْنَ } [سورة النساء: 101]

“And when you (Muslims) travel in the land, there is no sin on you if you shorten your *Salat* (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.”⁽³⁾

{ وَاِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْيَقُمْ طَآئِفَةٌ مِّنْهُمْ مَعَكَ وَاِلَّا خُذُوْا اَسْلِحَتِهِمْ فَاِذَا سَجَدُوْا فَلْيَكُوْنُوْا مِنْ وَّرَآئِكُمْ وَكَذٰلِكَ طَآئِفَةٌ اٰخَرٰى لَّمْ يَصَلُّوْا فَلْيُصَلُّوْا مَعَكَ وَاِلَّا خُذُوْا حِذْرَهُمْ وَاَسْلِحَتَهُمْ وَاَلَّذِيْنَ كَفَرُوْا لَوْ تَعَفَلُوْنَ عَنْ اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً وَّاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ بِكُمْ اَذٰى مِنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰى اَنْ تَضَعُوْا اَسْلِحَتَكُمْ }

(1) Quran (4:41-42)

(2) Quran (4:43)

(3) Quran (4:101)

وَحَدُّوا حُدْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ فَإِذَا قَضَيْتُمْ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا
 أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا { [النساء: 103-102]

“When you (O Messenger Muhammad) are among them, and lead them in *As-Salat* (the prayer), let one party of them stand up [in *Salat* (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 has 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, Allah has prepared a humiliating torment for the disbelievers. * When you have finished *As-Salat* (the prayer — congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform *As-Salat* (*Iqamat-as- Salat*). Verily, the prayer is enjoined on the believers at fixed hours.”⁽¹⁾

6. Warning against following the cautionary (Verses 44-53)

Surat Al-Baqarah regarded the Children of Israel as the cautionary tale for the monotheistic witnessing community. Hence, Allah ﷻ reminds Muslims not to mimic, nor obey them while commanding Muslims to fulfill the rights of the vulnerable, and to display mercy in their treatment.

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضَلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ
 بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيًّا بِأَلْسِنَتِهِمْ
 وَطَعْنًا فِي الَّذِينَ وَلَّوْا أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا
 ﴿٤٦﴾ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَيَّ أَدْبَارَهَا أَوْ نَلْعَنَهُمْ كَمَا
 لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ
 إِثْمًا عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزُكُّونَ أَنفُسَهُمْ بِلِ اللَّهِ يَزُكِّي مَن يَشَاءُ وَلَا يَظْلُمُونَ فَيَبِيلًا ﴿٤٩﴾ أَنْظِرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكِبْرَ وَكَفَىٰ
 بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحَبِيبِ وَالطَّاعُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ
 أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾ أَوَلَيْكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن مَّجِدْ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ
 النَّاسَ نَقِيرًا } [سورة النساء: 44-53]

(1) Quran (4:102-103)

“Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path. * Allah has full knowledge of your enemies, and Allah is Sufficient as a *Wali* (Protector), and Allah is Sufficient as a Helper. * Among those who are Jews, there are some who displace words from (their) right places and say: “We hear your word (O Muhammad) and disobey,” and “Hear and let you (O Muhammad) hear nothing.” And *Ra'ina* with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: “We hear and obey,” and “Do make us understand,” it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few. * O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindward, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allah is always executed. *Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin. * Have you not seen those who claim sanctity for themselves. Nay — but Allah sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a *Fatila* (a thread in the long slit of a date-stone). * Look, how they invent a lie against Allah, and enough is that as a manifest sin * Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Taghut* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). * They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper, *Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqira* (speck on the back of a date-stone).”⁽¹⁾

7. Follow the exemplary (Prophet Ibrahim عَلَيْهِ السَّلَام, and his offspring) (Verses 54, 55)

Allah سُبْحَانَهُ وَتَعَالَى prays, in the cautionary tale, the children of Israel, for refraining, out of envy, from following the final revelation, which confirms their books. Meanwhile, Allah سُبْحَانَهُ وَتَعَالَى praises Muslims for following Prophet Ibrahim عَلَيْهِ السَّلَام and his family since they are those mentioned in the moral tale: (Ibrahim and his family).

{ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَاهُ آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُمْ مَنْ ءَامَنَ بِهِءَ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا } [سورة النساء: 54-55]

“Or do they envy men (Muhammad and his followers) for what Allah has given them of His Bounty? Then We had already given the family of Ibrahim (Abraham) the Book and Al-

(1) Quran (4:44-53)

*Hikmah (As-Sunnah — Divine Inspiration to those Prophets not written in the form of a book) and conferred upon them a great kingdom. * Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them).”⁽¹⁾*

8. Obeying the appointed authority: (verses 58, 59-77-81)

Islam organizes the political system, and there must be an authority in charge of the Muslim community to protect the rights of the weak, oppressed, and religious minorities. Furthermore, this authority becomes the front people seek to resolve their internal, or external conflicts, and become the arbitrating entity. They are also entitled to declare war against the violators of rights, if necessary. Hence, one of the means to deliver justice to society is to obey this authority in charge.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾
يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ [سورة النساء: 58-59]

“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer. * O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”⁽²⁾

﴿وَإِن طَافَا فِتْنَانِ مِنَ الْمُؤْمِنِينَ أَفْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾
[سورة الحجرات: 9-10]

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are

(1) Quran (4:54-55)

(2) Quran (4:58-59)

equitable. * The believers are nothing else than brothers (in Islamic religion). So, make reconciliation between your brothers, and fear Allah, that you may receive mercy.”⁽¹⁾

{ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُنِبَ عَلَيْهِمُ الْفِتْنَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْفِتْنَالَ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

أَيِنَّمَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِّنْ عِنْدِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِّنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾ مَن يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِّنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرَضَ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

[سورة النساء: 81-77]

“Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah, or even more. They say: “Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?” Say: “Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the *Fatila* (a scaly thread in the long slit of a date-stone). * “Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!” And if some good reaches them, they say, “This is from Allah,” but if some evil befalls them, they say, “This is from you (O Muhammad). “Say: “All things are from Allah,” so what is wrong with these people that they fail to understand any word? * Whatever of good reaches you is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad) as a Messenger to mankind, and Allah is Sufficient as a Witness. * He who obeys the Messenger (Muhammad), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them. * They say: “We are obedient,” but when they leave you (Muhammad), a section of them spends all night in planning other than what you say. But Allah records their nightly (plots). So, turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.”⁽²⁾

Allah ﷻ identified great rewards for those who obey Allah ﷻ and those He appointed in authority, provided that they do not command them to disobey Allah ﷻ and His Messenger ﷺ. The following verse refers to this reward: -

(1) Quran (49:9-10)

(2) Quran (4:77-81)

{ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا }
[سورة النساء: 69]

“And whoso obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr).”⁽¹⁾

This verse was revealed about Thawban ؓ, the freed slave by Allah’s Messenger ﷺ. Thawban ؓ loved the Prophet ﷺ dearly such that he could not bear not seeing him for long periods. One day, Thawban ؓ showed up with his complexion changed, he had lost weight, and the signs of sadness were evident on his face. The Messenger of Allah ﷺ said to him: ‘O Thawban, what has made your complexion change?’ He said: ‘O Messenger of Allah, I am not suffering from any harm or pain, except that when I do not see you, I miss you, and feel intense longing for you which does not cease until I meet you. Then I remember the Afterlife, and I fear that I will not see you there. I know that you will be raised high up with the Prophets, whereas if I enter the Garden, I will be in a rank much lower than yours, and if I do not enter the Garden, it will be certain that I will never see you.’ And so, Allah, Exalted is He, revealed the above verse.”⁽²⁾

9. Contentment with Allah’s سُبْحَانَهُ وَتَعَالَىٰ legislation: (Verses 32, 119)

Then, Allah سُبْحَانَهُ وَتَعَالَىٰ has directed men and women to be content with the rights and duties He has allotted to them in His Words. Women should not wish for men's characteristics, rights, and duties, and men do not wish for women's characteristics, rights, and duties. Therefore, each has rights and duties in the complementarity, and harmony between men and women. Allah سُبْحَانَهُ وَتَعَالَىٰ said,

{ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا } [سورة النساء: 32]

“And wish not for the things in which Allah has made some of you to excel others. For men, there is reward for what they have earned, (and likewise) for women, there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything.”⁽³⁾

(1) Quran (4:69)

(2) Tafsir Ibn Jarir

(3) Quran (4:32)

Mujahid رَضِيَ اللَّهُ عَنْهُ reported that Umm Salamah رَضِيَ اللَّهُ عَنْهَا asked: “O Messenger of Allah! [how is it that] the men go out in military conquests, and we do not; and how come we have half of the inheritance.” And so, Allah سُبْحَانَهُ وَتَعَالَى revealed this verse (And covet not the things in which Allah سُبْحَانَهُ وَتَعَالَى has made some of you excel others). ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ reported that the women asked about Jihad, saying: “We wish that Allah had prescribed military conquest for us so that we acquire the same reward that men do,” and so Allah سُبْحَانَهُ وَتَعَالَى revealed this verse (And covet not the things in which Allah سُبْحَانَهُ وَتَعَالَى hath made some of you excel others).

{ وَلَا أَضِلَّهُمْ وَلَا مَنِّينَهُمْ وَلَا مَرْتَنَهُمْ فَلْيَبْتَئِكُنَّ آذَانَ الْاَنْعَامِ وَلَا مِرْيَةَ فُلَيْعِيْرَتِ خَلْقِ اللّٰهِ وَمَنْ يَتَّخِذِ الشَّيْطٰنَ وَاٰلِهٖنَّامِ دُوْرًا اللّٰهِ فَقَدْ خَسِرَ خُسْرًا مُّبِيْنًا } [سورة النساء: 119]

“Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.” And whoever takes *Shaitan* (Satan) as a *Wali* (protector or helper) instead of Allah, has surely suffered a manifest loss.”⁽¹⁾

10. Jihad in the cause of Allah سُبْحَانَهُ وَتَعَالَى: (Verses 71-76)

Let us recall the reason for the first divine permission given to Muslims to fight non-Muslims, “because they were wronged.” The verse specified the manifestations of injustice:

{ اٰذِنَ لِلَّذِيْنَ يُقْتَلُوْنَ بِاَنَّهُمْ ظَلَمُوْا وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرٌ ﴿٣٩﴾ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّا اَنْ يَقُوْلُوْا رَبُّنَا اللّٰهُ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلُوْتُ وَمَسْجِدٌ يُذَكَّرُ فِيْهَا اَسْمُ اللّٰهِ كَثِيْرًا وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَنْصُرُهُۥٓ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ } [سورة الحج: 40-39]

“Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” — For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.”⁽²⁾

Expulsion from homes without rights, and non-acceptance of those who disagreed with them in their religion (unless they say our Lord is Allah سُبْحَانَهُ وَتَعَالَى) were the reasons behind legislation of

(1) Quran (4:119)

(2) Quran (22:39-40)

Jihad for the first Muslim community. Then Allah ﷻ mentions that the merit of Jihad is prevention of oppression, For, had it not been that Allah ﷻ checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah ﷻ is mentioned much would surely have been pulled down.

{ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا خُدُوءًا حَذَرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَغَىٰ فَرَاغَ فَاَنْصَبَتْكُمْ مُصِيبَةٌ قَالَتْ قَدْ اَنْعَمَ اللهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللهِ لَيَقُولَنَّ كَاَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَاَفُوزُ فَوْزًا عَظِيمًا ﴿٧٣﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللهِ الَّذِينَ يَشْرُونَ الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ اَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا اَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا وَاَجْعَلْ لَنَا مِنْ لَدُنْكَ وِلِيًّا وَاَجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾ الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا اَوْلِيَاءَ الشَّيْطٰنِ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيفًا } [سورة النساء: 76-71]

“O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. * There is certainly among you he who would linger behind (from fighting in Allah's Cause). If a misfortune befalls you, he says, “Indeed Allah has favored me in that I was not present among them.” * But if a bounty (victory and booty) comes to you from Allah, he would surely say — as if there had never been ties of affection between you and him — “Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).” * Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whoso fights in the Cause of Allah, and is killed, or gets victory, We shall bestow on him a great reward. * And what is wrong with you that you fight not in the Cause of Allah, 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 us, and raise for us from You one who will help. * Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of *Taghut* (Satan, etc.). So, fight, you, against the friends of *Shaitan* (Satan); Ever feeble indeed is the plot of *Shaitan* (Satan).”⁽¹⁾

11. Hijrah (migration): (Verses 97-100)

We must remember that the primary reason for the migration of the Prophet ﷺ and his companions from Makkah to Al-Madinah was the polytheists' persecution of the Messenger ﷺ and his companions. They killed dozens of them, and harmed hundreds. Furthermore, their attempt to assassinate the Messenger ﷺ ended with plundering the wealth of Muslims, confiscating their money and homes, and selling them in favor of the usurping polytheists. As a result, Muslims' lives were not secure, nor was their money, or their religion, so under the torture and persecution

(1) Quran (4:71-76)

of oppressors, there had to be a way out of that complicated equation to a more equitable one. Hence, migration is necessary for the weak and oppressed to find another place where the laws protect their rights.

{ إِنَّ الَّذِينَ تَوَفَّيْنَاهُم مَّا كَانَتْ لَهُمُ الْعِزَّةُ مِنَّا وَقَدْ تَضَلَّلْنَا فَتَرَكْنَاهُمْ فِئَةً مِّنَ الْأُمَّةِ وَأَنفُسِهِمْ فَتَرَكْنَا أَنفُسَهُمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا بَلَىٰ مَآ وَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ قَالُوا لَيْسَ عَلَى اللَّهِ عَسَىٰ أَن يَْعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ﴿٩٩﴾ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا } [سورة النساء: 97-100]

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (Angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on earth.” They (Angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination! * Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. * For these, there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving. * He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.”⁽¹⁾

12. Establishing the testimony for Allah سُبْحَانَهُ وَتَعَالَى: (Verse 135)

Allah سُبْحَانَهُ وَتَعَالَى is reminding the witnessing Muslim community of their duty, that is, to establish the testimony for Allah سُبْحَانَهُ وَتَعَالَى. So, as long as we have specific knowledge about something that we have seen with our eyes, and experienced by ourselves, let us perform our testimony on it according to the reality and the incident that we have seen ultimately, without distortion, increase, or decrease if we believe in Allah سُبْحَانَهُ وَتَعَالَى and the Last Day. But if our fear of Allah سُبْحَانَهُ وَتَعَالَى is gone, and the Greatness of Allah سُبْحَانَهُ وَتَعَالَى is weakened in our hearts, our testimony would lack truthfulness. Ibn Kathir رَضِيَ اللَّهُ عَنْهُ said, commenting on the following verse: Allah سُبْحَانَهُ وَتَعَالَى commands His believing servants to stand up for justice and fairness, and not to deviate from it, right, or left. They should not fear the blame of anyone, or allow anyone to prevent them from doing something for the sake of Allah سُبْحَانَهُ وَتَعَالَى. They are also required to help, support, and aid each other for Allah's سُبْحَانَهُ وَتَعَالَى sake. Allah سُبْحَانَهُ وَتَعَالَى said,

(1) Quran (4:97-100)

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُفُورًا قَوْمِينَ بِالْفِئِطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِينَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهَمَّا فَلَا تَتَّبِعُوا الْهَوٰى اَنْ تَعْدِلُوْا وَاِنْ تَلُوْا اَوْ تَعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾ [سورة النساء: 135]

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be they rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness, or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.”⁽¹⁾

Allah **سُبْحٰنَهُ وَتَعَالٰى** calls the believers in this verse to stand up in judgment between people with justice, and to be witnesses (witnesses for Allah **سُبْحٰنَهُ وَتَعَالٰى**). Believers do not bear witness for the rich because of their riches, or the poor because of their poverty. Instead, they bear witness for the sake of Allah **سُبْحٰنَهُ وَتَعَالٰى**, the One who is more worthy of both. Hence, we should not compromise our testimony, favoring the poor out of mercy for him, nor with the rich out of hope for him. Ibn Kathir **رَحِمَهُ اللّٰهُ** explained the above verse as follows:⁽²⁾

{شُهَدَاءَ لِلّٰهِ} [سورة النساء: 135]

“(As witnesses to Allah) is similar to His statement.”⁽³⁾

{وَأَقِيْمُوا الشَّهَادَةَ لِلّٰهِ} [سورة الطلاق: 2]

“(And establish the testimony for Allah).”⁽⁴⁾

Testimony should be delivered precisely, for the sake of Allah **سُبْحٰنَهُ وَتَعَالٰى**, thus making the testimony correct, truly just, and free of alterations, changes, or deletions. This is why Allah **سُبْحٰنَهُ وَتَعَالٰى** said,

{وَلَوْ عَلٰى اَنْفُسِكُمْ} [سورة النساء: 135]

“(Even though it be against yourselves).”⁽⁵⁾

(1) Quran (4:135)

(2) Tafsir Ibn Kathir Surat An-Nisa verse # 135

(3) Quran (4:135)

(4) Quran (65:2)

(5) Quran (4:135)

Meaning, give correct testimony, and say the truth when you are asked about it, even if harm will affect you as a consequence. Indeed, Allah سُبْحَانَهُ وَتَعَالَى shall make a way out, and give relief for those who obey Him in every matter. Allah's سُبْحَانَهُ وَتَعَالَى statement,

{أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ} [سورة النساء: 135]

“(Or your parents, or your kin).”⁽¹⁾

Means even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct, and just witness even if they are harmed in the process, for the truth presides above everyone, and is preferred over everyone. Allah's سُبْحَانَهُ وَتَعَالَى statement,

{إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا} [سورة النساء: 135]

“(Be they rich, or poor, Allah is a better Protector to both).”⁽²⁾

Means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allah سُبْحَانَهُ وَتَعَالَى is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Allah's سُبْحَانَهُ وَتَعَالَى statement,

{فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا} [سورة النساء: 135]

“(So, follow not the lusts, lest you may avoid justice).”⁽³⁾

Means, let not desire, lust, or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations. Allah سُبْحَانَهُ وَتَعَالَى said,

{وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ} [سورة المائدة: 8]

“(And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety).”⁽⁴⁾

When the Prophet ﷺ sent Abdullah bin Rawahah رضي الله عنه to collect the tax on the fruits and produce of the Jews of Khaybar, they offered him a bribe so that he would go easy on them. He said, “By Allah! I have come to you from the dearest of the creation to me (Muhammad ﷺ), and you are

(1) Quran (4:135)

(2) Quran (4:135)

(3) Quran (4:135)

(4) Quran (5:8)

more hated by me than an equivalent number of apes and swine. However, my love for him (the Prophet ﷺ) and hatred for you shall not prevent me from being unjust with you." On that, they said, "This (justice) is the basis which the heavens and earth were created. " We will mention this Hadith later in Surat Al-Ma'idah (chapter 5) In Sha Allah. Allah's **سُبْحَانَهُ وَتَعَالَى** statement afterwards,

{وَأِنْ تَلَّوْا أَوْ تَعْرَضُوا} [سورة النساء: 135]

“(And if you Talwu or Tu`ridu)”⁽¹⁾

Means, “Distort your testimony, and change it” according to Mujahid **رَضِيَ اللَّهُ**, and several others among the Salaf. Talwu, includes distortion, and intentional lying.

12 Obstructions to Delivering Justice

We conclude part one with the third section, which addresses the obstacles that may deter Muslim community members from delivering justice and mercy to those they are obliged to, the weak, vulnerable, and oppressed. We will notice that rotten character is a factor, besides groups, and individuals who may destabilize the Muslim community. They are like mites in the Muslim community's body, aiming to undermine its pillars, and shake its structure, such as the hypocrites, disbelievers, people of the book, and those who aid, and follow their schemes and plots. Hence, Allah **سُبْحَانَهُ وَتَعَالَى** warns the leaders of the Muslim community against them.

1. Bad character: (Verses 37-39)

At the beginning of this volume, we emphasized the tight correlation between beliefs as an inspiration to develop and sustain good character, and the act of worship as means to charge oneself in order to reveal this good character, seeking Allah's **سُبْحَانَهُ وَتَعَالَى** maximum reward. The following group of verses identifies stinginess as an example of a deterrent to fulfilling the rights mentioned in the previous ten rights verses. Furthermore, they developed this character due to their lack of belief in Allah **سُبْحَانَهُ وَتَعَالَى** and the Hereafter, leading them to show off with their spending, nullifying their sincerity, and inviting Satan to their company.

{الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَاءَ آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا
 وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا
 وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا} [سورة النساء: 37-39]

(1) Quran (4:135)

“Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. * And (also) those who spend of their substance to be seen of men and believe not in Allah and the Last Day [they are the friends of *Shaitan* (Satan)], and whoever takes *Shaitan* (Satan) as an intimate; then what a dreadful intimate he has! * And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance? And Allah is Ever All-Knower of them.”⁽¹⁾

Most Qur’anic exegetes said: the following verses were revealed about the Jews when they concealed the description of Muhammad ﷺ, Allah ﷻ bless him and give him peace, and did not reveal it to people, even though they had it written in their Scriptures.” And Ibn ‘Abbas ؓ, and Ibn Zayd ؓ said: “This was revealed about a group of Jews who used to go to some men from the Helpers, mixing with them and giving them advice. For example, they used to say to them: ‘Do not spend your wealth, for we fear poverty for you, and so Allah ﷻ revealed (Who hoard their wealth and enjoin avarice on others).”⁽²⁾

Likewise, Allah ﷻ condemned those stingy with their money to spend it on what Allah ﷻ has commanded them to do. Wealth is a means to uphold kinship ties, and kindness to parents, relatives, orphans, and the needy. The Prophet ﷺ also condemned stinginess, and names it among the causes of the Muslim community’s decline. Jabir ؓ reported: The Messenger of Allah ﷺ said, “What disease is more harmful than miserliness?”⁽³⁾ Abu Sa’id al-Khudri ؓ reported: The Messenger of Allah ﷺ said, “Two qualities are never combined in a believer: miserliness and bad character.”⁽⁴⁾ Abdullah ibn Amr ؓ reported: The Messenger of Allah ﷺ said, “Beware of greed, for it was only greed that destroyed those before you. It commanded them to be miserly, and they did so. It commanded them to sever their family ties, and they did so. It commanded them to behave wickedly, and they did so.”⁽⁵⁾ Abu Hurairah ؓ reported: The Prophet ﷺ said, “Beware of committing injustice, for injustice will be darkness on the Day of Resurrection. Beware of obscenity, for Allah ﷻ does not love obscenity and immorality. Beware of greed, for it tempted those before you and caused them to make lawful what is unlawful, to shed blood and sever their family ties.”⁽⁶⁾

2. Compromising acts of worship (Ibadat): (Verse 43)

Acts of worship (Ibadat), such as Salah, Zakah, Hajj, and others are a means to develop good character, and inspire us to fulfill our rights. The most prominent moral characteristic of the

(1) Quran (4:37-39)

(2) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:37-39) || Author: Alī ibn Ahmad al-Wāhidī

(3) Al-Adab al-Mufrad 296 || Grade: Sahih (authentic) according to Al-Albani

(4) Sunan al-Tirmidhī 1962. || Sahih li ghayrihi (authentic due to external evidence), according to Al-Albani

(5) Sunan Abī Dāwūd 1698 || Sahih (authentic), according to Al-Albani

(6) Musnad Aḥmad 9361. || Sahih (authentic), according to Al-Albani

Muslim community is the close connection between worship and morals, as worship purifies the soul of its owner, and directs his behavior in a transparent direction that is hesitant about the forbidden, and refines his morals, and constantly improves them. For example, the following verse displays the need to heighten the prohibition of intoxicants to the level before lastly, outlawing it entirely, since it intruded with the ritual of Salah.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرُبُوْا الصَّلٰوةَ وَاَنْتُمْ سٰكِرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنْبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا وَاِنْ كُنْتُمْ مَّرْضٰى
 اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِنَ الْغَايِطِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ
 اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾ [سورة النساء: 43]

“O you who believe! Approach not *As-Salat* (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 *Janaba*, (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, Allah is Ever Oft-Pardoning, Oft-Forgiving.”⁽¹⁾

This was revealed about some people who were Companions of the Messenger of Allah ﷺ. They were in the habit of drinking wine before its prohibition and then going to pray while still drunk. Because of this, they did not know how many units of prayer they performed, or what they said in their prayers.

Abu ‘Abd al-Rahman ؓ who said: “One day, ‘Abd al-Rahman ibn ‘Awf ؓ prepared food, and invited some Companions of the Prophet ﷺ. They ate and drank, and when the time for the Maghrib prayer was due, they stood up to pray. One of them stepped forward to lead the prayer. He recited (Say: O disbelievers...) [Surah 109] but did not recite correctly, and so Allah ﷻ revealed (O ye who believe! Draw not near unto prayer when ye are drunken, till you know that which you utter...).”⁽²⁾

3. Neglecting Allah’s ﷻ warnings: (Verses 44-54)

The cautionary tale concerns the two group of the children of Israel which Allah ﷻ warned us against in both Al-Baqarah, and Al-Imran.

(1) Quran (4:4)

(2) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:43) || Author: Alī ibn Ahmad al-Wāhidī

{ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا } [سورة النساء: 45]

“And Allah has full knowledge of your enemies, and Allah is Sufficient as a *Wali* (Protector), and Allah is Sufficient as a Helper.”⁽¹⁾

Despite Allah's *سُبْحَانَهُ وَتَعَالَى* ongoing warnings to His believing servants against obeying the People of the Book who envy the believers for the favor Allah *سُبْحَانَهُ وَتَعَالَى* gave them by sending His Messenger ﷺ, some still are deceived by them. Allah *سُبْحَانَهُ وَتَعَالَى* warns Muslims from falling into their traps. So, Allah *سُبْحَانَهُ وَتَعَالَى* informs Muslims that they buy misguidance for themselves, meaning they love it with great love, and prefer it to the altruism of those who spend much money in seeking what they love. So, they prefer misguidance over guidance, disbelief over faith, and misery over happiness, and despite this, they want Muslims to do like them, and be misguided like them.

Regarding the children of Israel, Allah *سُبْحَانَهُ وَتَعَالَى* revealed three verses, starting with:

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ } [سورة النساء: 44]

“Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path.”⁽²⁾

{ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُرَكِّي مَن يَشَاءُ وَلَا يَظْلُمُونَ فَتِيلًا } [سورة النساء: 49]

“Have you not seen those who claim sanctity for themselves. Nay — but Allah sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a *Fatila* (A scalish thread in the long slit of a date-stone).”⁽³⁾

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا } [سورة النساء: 51]

“Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Taghut* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).”⁽⁴⁾

(1) Quran (4:45)

(2) Quran (4:44)

(3) Quran (4:49)

(4) Quran (4:51)

We must note in the above verses that Allah **سُبْحَانَهُ وَتَعَالَى** regards the Jewish conscience as contaminated. Therefore, they disobey Allah **سُبْحَانَهُ وَتَعَالَى** while acknowledging the disobedience; they know the truth and deviate from it. It is unlike many Christians, who — if the expression is correct — are sincere in their misguidance. Sometimes, we may encounter a person who makes mistakes, goes deep into error, and gets enthusiastic about his mistake or sin. At the same time, he is closed-minded, confused in thought, distracted by error, and does not know a good, or correct goal, and this confused person who has lost guiltlessness in his behavior and thinking may be a treacherous person to the truth and faith. It is because, for many people in this regard, the following verses apply to them:

{قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِنُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا} [سورة الكهف: 103-104]

**“Say (O Muhammad): “Shall We tell you the greatest losers in respect of (their) deeds? *
“Those whose efforts have been wasted in this life while they thought that they were
acquiring good by their deeds!”⁽¹⁾”**

Therefore, Allah **سُبْحَانَهُ وَتَعَالَى** is angry at the Jews; why?! Because the ferocity of their nature, the hardness of their hearts, and the arrogance that molds their deeds and conduct made them bold and defiant against Allah **سُبْحَانَهُ وَتَعَالَى**, and it makes the sins that come out of them the very appearance of evil, apparent ugliness.

For example — Ikrimah **رضي الله عنه** said: “When Huyayy ibn Akhtab, and Ka'b al-Ashraf went to the people of Mecca they were asked: 'You are people of Scripture and ancient knowledge, so tell us about us and Muhammad?' 'What do you have to do with Muhammad?' he said. They said: 'We slaughter high-humped camels, give milk on top of water for others to drink, we assist those who are wronged, we do not sever ties of kinship, and we give water to the pilgrims, and our religion is ancient, while Muhammad's religion is new.' The Jews said: 'Rather, you are better than him and more guided in your way.' And so, Allah **سُبْحَانَهُ وَتَعَالَى** revealed the above verse.⁽²⁾

Another narration by Qatada **رضي الله عنه**: “This verse was revealed about Ka'b ibn al-Ashraf and Huyayy ibn Akhtab, two Jews from Banu'l-Nadir, who met the people of Quraysh in the season of pilgrimage, and were asked by the idolaters: 'Who is more guided to the way of the truth, us, or Muhammad? For we are the custodians of the Sacred Precinct, we provide water for the pilgrims, and we are the inhabitants of the Sacred Precinct.' They said: 'No indeed, you are more guided than Muhammad.' They said this while knowing very well they were lying. And so, Allah **سُبْحَانَهُ وَتَعَالَى** revealed (Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper). When they went back to their people, the latter told

(1) Quran (4:103-104)

(2) Asbāb al-Nuzūl Surat An-Nisa' Quran (4:51) || Author: Alī ibn Ahmad al-Wāhidī

them: 'Muhammad claims that such-and-such was revealed about you.' They said: 'He has said the truth. By Allah, the hatred and resentful envy that we have for him drove us to do so.'⁽¹⁾

If you are the people of a sacred book and believe in Allah سُبْحَانَهُ وَتَعَالَى, Moses عَلَيْهِ السَّلَام as His Prophet, and in what was sent after Moses عَلَيْهِ السَّلَام of Prophets, you must believe that monotheism is Allah's سُبْحَانَهُ وَتَعَالَى right upon people. It is not permissible for a human to set a rival, or a partner with Him. The pagan Qurayshes have devoted themselves to idols and considered them mediators and intercessors before Allah سُبْحَانَهُ وَتَعَالَى. Although these idols do not harm, or benefit. Allah سُبْحَانَهُ وَتَعَالَى mentioned the false testimony given by the Jews to their idolatrous brothers in His saying:

رَبَّنَا هَلْ أَلْكُتَبِ لَا تَعْلَمُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ خَيْرٌ لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَانَ اللَّهِ أَن يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾ [سورة النساء: 171]

“O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, (“Be!” — and he was) which He bestowed on Maryam (Mary) and a spirit (*Ruh*) created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One *Ilah* (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.”⁽²⁾

While we find that the Christians, deifying the Christ, and their claim that he is a god, a part of a god, the son of a god, or so on, are among the things that they lived by, spread, and are fanatical towards him, we find that the Qur'an deals with these people to explain to them the truth, indicating that they are people of extremism, and that they have strayed from the path:

Furthermore, is there anyone among the people of the heavens and the people of the earth who feels resentment when they prostrate to Allah سُبْحَانَهُ وَتَعَالَى?! No, human beings, Angels, and every living thing that has a mind is in its most honorable condition, its purest description. Therefore, it is best when one bends his back, kneeling, or prostrating, to say to his Lord in reverence: Glory is to my Lord, the Most High.

(1) Asbāb al-Nuzūl Surat An-Nisa' Quran (4:52-54) || Author: Alī ibn Ahmad al-Wāhidī

(2) Quran (4:171)

{ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا } [سورة النساء: 172]

“The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.”⁽¹⁾

4. Neglecting the trusts: (Verse 58)

Allah سُبْحَانَهُ وَتَعَالَى commands His believing and faithful servants to perform the trusts they have entrusted with and return trusts back to their owners. Therefore, Allah سُبْحَانَهُ وَتَعَالَى warns them against neglecting them. Furthermore, He commands them to judge between people with justice; if they become judges between them, what Allah سُبْحَانَهُ وَتَعَالَى preaches to them, and guides them to is a blessing. Indeed, Allah سُبْحَانَهُ وَتَعَالَى is hearing them, aware of the deeds, and seeing them. Allah سُبْحَانَهُ وَتَعَالَى said,

{ وَإِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا }
[سورة النساء: 58]

“Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.”⁽²⁾

The above verse was revealed about ‘Uthman ibn Talhah al-Hajabi رضي الله عنه, from the Banu ‘Abd al-Dar. This man was the caretaker of the Ka’bah. When the Messenger of Allah ﷺ entered Makkah upon its conquest. ‘Uthman rushed to lock the door of the Sacred House and climbed up to its roof. When the Messenger of Allah ﷺ asked for the key, he was told that ‘Uthman رضي الله عنه had it. And when he asked him for it, ‘Uthman رضي الله عنه refused to give him the key, saying: “If I knew that he was the Messenger of Allah, I would not refuse to give him the key.” ‘Ali ibn Abi Talib رضي الله عنه then twisted the hand of ‘Uthman, and took the key from him, and opened the door of the Ka’bah. The Messenger of Allah ﷺ entered the House and performed inside it two units of prayers. When he came out, his uncle Al-‘Abbas رضي الله عنه asked for the key of the Ka’bah, so that he could combine the duty of giving water to the pilgrims and that of caretaker of the Sacred House. But Allah سُبْحَانَهُ وَتَعَالَى, Exalted is He, revealed this verse. And the Messenger of Allah ﷺ commanded ‘Ali رضي الله عنه to give the key back to ‘Uthman رضي الله عنه, and apologize to him, and so he did. ‘Uthman رضي الله عنه said to him: “O ‘Ali, you forced and hurt me, and now you come to apologize.” ‘Ali رضي الله عنه said to him: “Allah has revealed

(1) Quran (4:172)

(2) Quran (4:58)

this verse about you,” and he recited it to him. Upon hearing, ‘Uthman ؓ said: “I bear witness that Muhammad is the Messenger of Allah.” Jibreel عَلَيْهِ السَّلَام then came and said: “As long as this House stands, its key, and the duty of taking care of it will stay in the progeny of ‘Uthman,” and so it is up to this day.⁽¹⁾

5. Abandoning Allah’s ﷻ judgment: (Verses 60-65)

Sa'id ibn Qatadah رَضِيَ اللَّهُ عَنْهُ said: “We were told that this verse was revealed about a dispute regarding a particular property involving a man from Al-Ansar called Qays, and a Jewish man. They took their dispute to a soothsayer in Madinah called Abu Burdah al-Aslami⁽²⁾ to judge between them, while leaving the Prophet of Allah ﷺ. Allah ﷻ rebuked them for doing so. The Jew urged the Muslims to take their dispute to the Prophet of Allah ﷺ because he knew he would not wrong him. Nevertheless, the Helper refused to, even though he was a Muslim, and insisted on going to the soothsayer.

Al-Sha'bi رَضِيَ اللَّهُ عَنْهُ said: “One certain hypocrite had a dispute with a Jewish man. The Jew invited the hypocrite to take their dispute to the Prophet ﷺ because he knew he did not accept bribery. On the other hand, the hypocrite called the Jewish man to take their dispute to their arbiters because he knew they took bribery for the judgments they issued. When they both rejected each other's choice, they compromised, and took their dispute to a soothsayer in Juhaynah. Thus, Allah ﷻ revealed the following verses:

أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ
الْمُنَافِقِينَ يُصَدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ
أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ
قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا { سورة النساء: 65-60 }

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Taghut* (false judges, etc.) while they have been ordered to reject them. But *Shaitan* (Satan) wishes to lead them far astray. * And when it is said to them:

(1) Asbāb al-Nuzūl Surat An-Nisa’ Quran (4:58) || Author: Alī ibn Ahmad al-Wāhidī

(2) Abu Burdah al-Aslami: A soothsayer in Medina who used to settle the disputes Jews had amongst themselves.

“Come to what Allah has sent down and to the Messenger (Muhammad), “you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion. * How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, “We meant no more than goodwill and conciliation!” * They (hypocrites) are those of whom Allah knows what is in their hearts; so, turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e., to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their inner selves. * We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful. * But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”⁽¹⁾

6. Defying the appointed authority: (Verses 65, 77)

Urwah رضي الله عنه said, “Az-Zubayr رضي الله عنه quarreled with a man about a stream which both of them used for irrigation. Allah’s Messenger ﷺ said to Az-Zubayr رضي الله عنه, ‘O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.’ The Ansari became angry and said, ‘O Allah’s Messenger! Is it because he is your cousin?’ On that, the face of Allah’s Messenger ﷺ changed color (because of anger) and said, ‘Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (surrounding the palms). Then, release the water to your neighbor.’ So, Allah’s Messenger ﷺ gave Az-Zubayr رضي الله عنه his full right when the Ansari made him angry. Before that, Allah’s Messenger ﷺ had given a generous judgment, beneficial for Az-Zubayr رضي الله عنه and the Ansari رضي الله عنه. Az-Zubayr رضي الله عنه said, ‘I think ayah 65 was revealed concerning that case.’

{ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا }
[سورة النساء: 65]

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”⁽²⁾

Another situation which displays another form of defiance to the appointed authority: -

Said al-Kalbi رضي الله عنه: “Allah سُبْحَانَهُ وَتَعَالَىٰ revealed the following verse about some Companions of the Messenger of Allah ﷺ, who were subjected to much harm from the idolaters. They used to say: 'O

(1) Quran (4:60-65)

(2) Quran (4:65)

Messenger of Allah ﷺ, allow us to fight them, but his answer was always: 'Keep your hands off them, for I have not been commanded to fight them. However, when Allah's Messenger ﷺ migrated to Medina and Allah ﷻ commanded them to fight the idolaters, some of them disliked fighting, and found it very hard. Thus, Allah ﷻ revealed this verse:

{الَّذِينَ آمَنُوا وَالَّذِينَ هُمْ يُحِبُّونَ لَا يُلَاقُوا فِي سَبِيلِ اللَّهِ مَالًا يَكْفِيهِمْ يَوْمَ يُخَالَفُوكُمْ فَثَبَّاتُوا وَآمَنُوا بِالْوَعْدِ الَّذِي عَاهَدُوا لَكُمْ وَلَمْ تُكَلِّبُوا عَلَيْهِمُ الْمَقَاتِلَ إِذْ يَقُولُ بَعْضُهُمْ لِبَعْضٍ يَكْفِيهِمْ إِنْ كُنَّا مُقَاتِلِينَ إِنَّ اللَّهَ عَزِيزٌ مُذِيعٌ }
 {خَشِيئَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا } (النساء: 77)

“Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: “Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?” Say: “Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the *Fatila* (a scaly thread in the long slit of a date-stone).”⁽¹⁾

7. Spreading rumors to destabilize the community: (Verse 83)

Allah ﷻ admonishes His faithful and believing servants for their inappropriate behavior of rushing to spread essential matters related to the Muslim community's security, and making them public before verifying, and receiving approval from the appointed authority, people of opinion, and knowledge. Instead, they should have referred these matters to those in authority. If the authority sees benefits in broadcasting these matters, they will do so, otherwise, they will refrain if they decide that their harm exceeds their benefits. Allah ﷻ said,

{ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا } (النساء: 83)

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed *Shaitan* (Satan), save a few of you.”⁽²⁾

(1) Quran (4:77)

(2) Quran (4:83)

8. The Hypocrites and Weak in Faith: (Verses 72-73, 88-89, 141, 145, 138-139)

The chapter mentions two types of people, the first class: hypocrites, and the second class: weak in faith. Before we talk about the features of each type, let us indicate — What exposed them?! Three primary commands exposed the two groups, The imposition of jihad, the Imposition of Hijrah, and ruling according to Allah's *سُبْحَانَهُ وَتَعَالَى* Book.

The Hypocrites

Allah *سُبْحَانَهُ وَتَعَالَى* warns His faithful servants against the hypocritical campaign in the Muslim community by mentioning their characteristics so that we do not imitate them, and that we not get involved in the like of their heinous deeds. Allah *سُبْحَانَهُ وَتَعَالَى* tells us that the hypocrites' abode will be the lowest level of Hellfire because they are the worst of its inhabitants, as they combine disbelief, hypocrisy, and deception of the Messenger ﷺ and the believers.

{ إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا } [سورة النساء: 145]

“Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.”⁽¹⁾

Among the characteristics of the hypocrites that are more harmful to the believers:

Hypocrites are loyal and supportive of the disbelievers against the believers, although they claim to be believers. They used to take the unbelievers as allies, and helpers, and they neglected the believers' guardianship and left it, thinking that the unbelievers would prevail. They did not know that the end would be for the righteous because Allah *سُبْحَانَهُ وَتَعَالَى* was aiding them.

{ بَشِّرِ الْمُنْفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنَعُوكَ عِنْدَهُمْ
الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا } [سورة النساء: 138-139]

“Give to the hypocrites the tidings that there is for them a painful torment. * Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honor, power, and glory with them? Verily, then to Allah belongs all honor, power, and glory.”⁽²⁾

(1) Quran (4:145)

(2) Quran (4:138-139)

Hypocrites wait, and linger until they see what happens to the believers, good or bad:

{ وَإِنَّ مِنْكُمْ لَمَنْ لَئِبْطَانَ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا فَدَأْنَعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا } [سورة النساء: 72-73]

“There is certainly among you he who would linger behind (from fighting in Allah's Cause). If a misfortune befalls you, he says, “Indeed Allah has favored me in that I was not present among them. * But if a bounty (victory and booty) comes to you from Allah, he would surely say — as if there had never been ties of affection between you and him — “Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).”⁽¹⁾

Then, suppose victory is achieved for the believers, conquest, and booty. In that case, hypocrites claim: “We were with you as supporters, so give us some spoils of war. On the other hand, if the disbelievers defeat the Muslims, they will claim that “they protected the disbelievers from the believers during the fighting.”

{ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ } [سورة النساء: 141]

“Those (hypocrites) who wait and watch about you; if you gain a victory from Allah, 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?” Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.”⁽²⁾

Hypocrites would like the believers to disbelieve, to be exactly like them. So, Allah ﷻ explains the hypocrites' extremism, persistence in disbelief, and misleading others after explaining their disbelief and misguidance in themselves.

The following verses indicate that it is not permissible for the believers to ally with the polytheists and the hypocrites since they would love for you to disbelieve like them. Therefore, even if they claim to be Muslims, believers should not ally with them until they migrate, demonstrating their alliance with the believers. However, Allah ﷻ abrogated the imposition of migration (Hijrah), according to Hadith by ibn Abbas ؓ, who narrated on the authority of the Messenger of Allah ﷺ, that he said on the day of the conquest of Makkah: “There is no migration

(1) Quran (4:72-73)

(2) Quran (4:141)

after the conquest, but jihad and intention.” Hence, present-day Muslims must verify their allegiance through other signs.

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾
 وَذُوالِ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهْجُرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ
 وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَلَا نَصِيرًا﴾ [سورة النساء: 88-89]

“Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray; you will never find for him any way (of guidance). * They wish that you reject Faith, as they have rejected (Faith), and thus, that you all become equal (like one another). So, take not *Auliya'* (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad). But if they turn back (from Islam), take (hold) of them, and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.”⁽¹⁾

Another hypocritical, mischievous tactic is to abandon the arbitration of Allah ﷻ and His Messenger ﷺ, and seek settlement for their disputes through laws and fronts which do not rule according to the Book of Allah ﷻ.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
 يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ
 الْمُنَافِقِينَ يُصَدُّونَ عَنْكَ صُدُودًا﴾ [سورة النساء: 60-61]

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Taghut* (false judges, etc.) while they have been ordered to reject them. But *Shaitan* (Satan) wishes to lead them far astray. * And when it is said to them: “Come to what Allah has sent down and to the Messenger (Muhammad), “you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.”⁽²⁾

Those — who claim to have believed — refused that Allah ﷻ and His Messenger ﷺ judge between them, so the response to them was: This is blasphemy as long as you want to the

(1) Quran (4:88-89)

(2) Quran (60-61)

tyrants to judge — and you have been commanded to disbelieve in them — then you must have disbelieved in Allah **سُبْحَانَہُ وَتَعَالَى**.

{ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا }
[سورة النساء: 65]

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”⁽¹⁾

As for the imposition of Hijrah, Allah **سُبْحَانَہُ وَتَعَالَى** said,

{ إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا
فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا } [سورة النساء: 97]

“Verily! As for those whom the Angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (Angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on earth.” They (Angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination!”⁽²⁾

Ad-Dahhak **رَضِيَ اللهُ عَنْهُ** stated that this verse was revealed about some hypocrites who did not join the Messenger of Allah **ﷺ** but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable verse was revealed about those who reside among the idolators, while able to perform Hijrah, and unable to practice the faith if they remained in their city. Such people will be committing injustice against themselves and falling into a prohibition according to the consensus of the scholars, and also according to this verse.⁽³⁾

The Weak in Faith

We come to those who are weak in faith, they have attachment to the life of this world, their fear of death, their desire for pleasures, and their self-denial of Allah’s **سُبْحَانَہُ وَتَعَالَى** promise in which He described the abode of the Hereafter. Allah **سُبْحَانَہُ وَتَعَالَى** said about them:

(1) Quran (4:65)

(2) Quran (4:97)

(3) Tafsir Ibn Kathir Surat An-Nisa 97

{ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ }

[سورة النساء: 77]

“Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: “Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?” Say: “Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the *Fatila* (a scaly thread in the long slit of a date-stone).”⁽¹⁾

The Qur’an showed here that some Muslims performed other duties because they were easy to complete. So, when they were assigned to fight in the way of Allah, they feared for their lives, and they loved to stay on the surface of the earth as long as possible. So, the Qur’an’s answer to them was: The term is not according to man’s desire, nor is it by exposing him to dangers, or turning away from it. Deadlines are with Allah *سُبْحَانَهُ وَتَعَالَىٰ*, humans have no power over them. This is a divine matter, and when death comes, no fortress can stop it:

{ أَيِنَّمَاتُ كُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا } [سورة النساء: 78-79]

“Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!” And if some good reaches them, they say, “This is from Allah,” but if some evil befalls them, they say, “This is from you (O Muhammad).” Say: “All things are from Allah,” so what is wrong with these people that they fail to understand any word?”⁽²⁾

The second matter: They are chaotic, reckless, sloppy people, and this is a defect that I still see in the Islamic nation, especially after its faith has weakened, and its certainty has diminished, and confusion has spread in its affairs. Allah *سُبْحَانَهُ وَتَعَالَىٰ* says, in describing these weak believers:

(1) Quran (4:77)

(2) Quran (4:78-79)

{ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدْعَاؤُهُمْ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ }
[سورة النساء: 83]

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed *Shaitan* (Satan), save a few of you.”⁽¹⁾

And the meaning is that these people fly after every opinion, in days of peace or war. They misjudge anything they hear, and circulate their misjudgments as rumors in the community. Meanwhile, suppose they were people of reason and steadfastness. In that case, they should have brought what they heard to the leaders, or the people of knowledge, asking them for explanations and consulting them, then they would come down to their opinion and their judgment.

9. Rushing to judgment on doubtful matters: (Verse 94)

Allah سُبْحَانَهُ وَتَعَالَى commands His faithful believing servants, when they go out to do something for the cause of Allah سُبْحَانَهُ وَتَعَالَى, seeking His pleasure, to investigate, and verify all their doubtful matters. Things are of two types: explicit, and unclear. Evident matters need not be proven and explained because these are a foregone conclusion. As for problematic. and ambiguous matters that are not clear, the person needs to verify, and clarify them before acting upon them.

Verifying doubtful and ambiguous matters brings us great benefits and keeps us from great evils. But, on the other hand, rushing into acting upon ambiguous matters before clarifying them leads to regretting doing them, and sometimes it is in vain, as happened to those whom Allah سُبْحَانَهُ وَتَعَالَى admonished in the following verse. When one did not verify who greeted him with the greeting of Islam, whether he was a Muslim or not, and he killed him, thinking that it was justified since it was a battle, and that he intended to hoard his possessions as spoils of war. So, Allah سُبْحَانَهُ وَتَعَالَى rebuked him by saying:

{ يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ ءَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبَتَّغُونَ عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذٰلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنْ ءَلْقَىٰ إِلَيْكُمُ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا } [سورة النساء: 94]

“O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): “You are not a believer”; seeking the

(1) Quran (4:83)

perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e., guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.”⁽¹⁾

Ibn 'Abbas رضي الله عنه said: “A man from Sulaym who had sheep with him passed by a group of Companions of the Messenger of Allah ﷺ. He greeted them with the greeting of peace, but they said to each other: 'He greeted you with the greeting of peace only to seek refuge from you.' And so, they killed him, and took his sheep, and went to the Messenger of Allah ﷺ after which Allah سُبْحَانَهُ وَتَعَالَى revealed the above verse.”⁽²⁾

10. Rivalry in falsehood: (Verses 107-109)

One of the mischievous obstacles to delivering justice to community members is rivalry in falsehood, whether in religious rivalries, or worldly rights. Therefore, Muslims must judge between people in conflict, and disagreement, including the judgment between them in matters of blood, honor, money, and other rights. This story was narrated previously in the section citing the rights of the religious minorities. Allah سُبْحَانَهُ وَتَعَالَى said,

{ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَاتَا تَمَّ هَتَا لَاءَ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلْ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكَيْلًا } [سورة النساء: 107-109]

“And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer of his trust and indulges in crime. * They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allah ever encompasses what they do. * Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender?”⁽³⁾

{ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ، لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَصُرُونَكَ مِن شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا } [سورة النساء: 113]

(1) Quran (4:94)

(2) Asbāb al-Nuzūl Surat An-Nisa' Quran (4:94) || Author: Alī ibn Ahmad al-Wāhidī

(3) Quran (4:107-109)

“Had not the Grace of Allah and His Mercy been upon you (O Muhammad), a party of them would certainly have decided to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Qur'an), and *Al-Hikmah* (Islamic laws, knowledge of legal and illegal things i.e., the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad).”⁽¹⁾

Allah ﷻ mentioned His favor upon His Messenger ﷺ by preserving him and protecting him from those who wanted to lead him astray. And He said: “And had it not been for the grace and mercy of Allah upon you, a group of them would have sought to mislead you.” A Muslim community member stole a precious shield, and when he realized that witnesses could confirm his theft and feared the scandal, he took the stolen item and threw it at the house of someone innocent. Furthermore, he sought the help of his people to come to the Messenger of Allah ﷺ and ask him to pardon their tribe's man publicly, claiming that he did not steal, but rather the one who stole was the innocent neighbor in whose house they found the shield.

The Messenger of Allah ﷺ was about to announce the public acquittal of the thief, who was a Muslim, and confirm the indictment of theft to his neighbor, who was Jewish. First, however, Allah ﷻ sent down warnings, and reminders. The above verse is one of the eleven verses Allah ﷻ revealed regarding the incident. In this verse, Allah ﷻ reminds His Messenger ﷺ of His favor upon him by protecting him from arguing on behalf of traitors.

11. Not resisting Satan's plots: (Verses 117-119)

Satan is the sworn enemy of the human race. He wants to destroy them, and he strives to do so with everything he can. He is exceptionally far from Allah ﷻ. Just as Allah ﷻ cursed, and dismissed him from His Mercy, he seeks to distance Allah's ﷻ faithful believing servants from His Mercy. He only invites his followers to be among the blazing fire's companions, which is why Allah ﷻ told us about his endeavor to seduce, and beautify evil and corruption to us. Allah ﷻ said,

{ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا ضَلَّتْهُمْ وَلَا مَنِينَهُمْ وَلَا مَرْنَهُمْ فَلْيَبْتَئِكُنَّ ءَاذَانَ الْأَنْعَامِ وَلَا مَرْهَمَهُمْ فَلْيَغْتِرُبْك خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا } [سورة النساء: 117-119]

“They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but *Shaitan* (Satan), a persistent rebel! * Allah cursed him. And he [*Shaitan* (Satan)] said: “I will take an appointed portion of your slaves; *

(1) Quran (4:113)

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.” And whoever takes *Shaitan* (Satan) as a *Wali* (protector or helper) instead of Allah, has surely suffered a manifest loss.”⁽¹⁾

12. Aqeedah non-compliance: (Verses 123-125, 78-79)

In Islam, the Belief system (Aqeedah), rituals (Ibadat), and objective morality (Akhlaq) are significant, and fundamental. Furthermore, the three are interlinked to each other. Aqeedah forms the basis of Iman (firm belief). Hence, if one of the components is missing, one’s firm faith (Iman) is lost, or later becomes unbalanced. Allah ﷻ mentioned two major violations which can become impediments to delivering justice to the community members:

Misunderstanding of Predestination (Al-Qadar)

This verse is specific to the hypocrites, and many Muslims who may not understand the Al-Qadar (predestination) subject. If a blessing befalls them, they attribute it to Allah ﷻ. And if evil befalls them, that is, a calamity and a curse, they say, “This is from you,” that is, they attribute it to the Messenger of Allah ﷺ. Therefore, Allah ﷻ corrects their understanding of the subject of Al-Qadar (predestination), as follow:

Allah ﷻ is the One who originates everything, whether good, or what humans would consider evil, the good is from His bounty, and the evil is something which we earn due to our shortcomings and sins. However, Allah ﷻ permitted to happen as a trial from Him to believers, or as expiations of sins, or elevating of ranks.

{وَأِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَالِ هُنَالِكَ الْفَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا }

[سورة النساء: 78-79]

“And if some good reaches them, they say, “This is from Allah,” but if some evil befalls them, they say, “This is from you (O Muhammad). “Say: “All things are from Allah,” so what is wrong with these people that they fail to understand any word? * Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad) as a Messenger to mankind, and Allah is Sufficient as a Witness.”⁽²⁾

(1) Quran (117-119)

(2) Quran (4:78-79)

Excessive Hope (Wishful thinking)

The believer must always be between fear and hope. He fears Allah سُبْحَانَهُ وَتَعَالَى because of his sins and hopes for His mercy. However, his fear does not cause him to despair of Allah's سُبْحَانَهُ وَتَعَالَى Forgiveness and Mercy. Instead, his fear of sins calls him to repent to Allah سُبْحَانَهُ وَتَعَالَى, beware of them, and not to sit with those who commit them. Furthermore, his hope in Allah's سُبْحَانَهُ وَتَعَالَى Mercy does not cause him to abandon striving to qualify himself to receive Allah's سُبْحَانَهُ وَتَعَالَى Mercy through performing the obligations and avoiding the prohibitions. The following verses were revealed regarding people from the people of the book, and Muslims who banked too much on Allah's سُبْحَانَهُ وَتَعَالَى Mercy, such that they expected His Mercy without acting.

{ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا } [سورة النساء: 123-125]

“It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. * And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even to the size of a *Naqira* (speck on the back of a date-stone), will be done to them. * And who can be better in religion than one who submits his face (himself) to Allah (i.e., follows Allah's Religion of Islamic Monotheism); and he is a *Muhsin* (a good-doer — see V.2:112). And follows the religion of Ibrahim (Abraham) *Hanifa*.⁽¹⁾ and to Allah did take Ibrahim (Abraham) as a *Khalil* (an intimate friend).”⁽²⁾

Abu Salih رضي الله عنه said: “The people of the Book, the adherents of the Torah, and the adherents of the Gospel, as well as the adherents of other religions sat together one day, and each claimed that they were better than the others. This verse was revealed regarding this.” Masruq رضي الله عنه, and Qatadah رضي الله عنه said: “One day, the Muslims and the people of the Book argued with each other. The people of the Book said: ‘We are more guided than you; our Prophet came before yours, and our Scripture was revealed before your Scripture. Moreover, we have a better right to Allah than you.’ The Muslims said: ‘We are more guided than you and have a better right to Allah than you. Our Prophet is the seal of Prophets, and our Scripture makes all the Scriptures before it outmoded.’”

(1) Al-Haneefiyah, the religious way followed by Ibrahim. Al-Hanf, in the language, means inclination. So, the meaning of Al-Haneefiyah is the sacred way that turns away from shirk (polytheism) towards Tawheed (Monotheism). from it towards Tawheed, making his religion purely and sincerely for Allah the Mighty and Majestic.

(2) Quran (4:123-125)

And so, Allah *سُبْحَانَهُ وَتَعَالَى* revealed this verse. Allah *سُبْحَانَهُ وَتَعَالَى* later backed the argument of the Muslims against their opponents from amongst the adherents of other religions with His words.⁽¹⁾



(1) Asbāb al-Nuzūl Surat An-Nisa' Quran (4:123) || Author: Alī ibn Ahmad al-Wāhidī

Part Two: Warning against compromising Al-Wala' Wal-Bara'

The principles of Loyalty and Disassociation (Al-Wala' and Al-Bara') are the core of the crucial system to erect the Muslim community and maintain its survival. Human gatherings must have a linkage that turns them into one unit, a connection that creates bonds between individuals, and removes the thorn of individual interest. Consequently, all members of the community take the place of the one, and the one takes the place of all community members in a relationship whose depth reflects the extent of interdependence that makes the people a community capable of establishing a balanced society where divine laws are enforced, and rights are performed by all, and to all, regardless of their social status, color, race, religion, or language.⁽¹⁾

The Doctrine of Loyalty and Disownment (Al-Wala' Wal-Bara') is the most critical premise that connects Muslims, based on love, and hate for the sake of Allah ﷻ. Consequently, Muslims ally with the believers, and disassociate themselves from the polytheists, hypocrites, and followers of heresies (Religious innovators). Hence, the doctrine protects the community from all the pre-Islamic prejudices and worldly ties and confirms that love and hate are only for the sake of Allah ﷻ. The Doctrine of Loyalty (Al-Wala') in Islam expresses the love, support, aid, brotherhood, kindness, and compassion Muslims should have for one another.

Part Two of Surat An-Nisa' Will Address Three Main Issues

- **First, to validate the obstruction of the principles of Loyalty and Disavowal (Al-Wala' and Al-Bara') jeopardizes the application of the Shari'ah, Allah's ﷻ immutable divine law.** As a result, and consequently, the delivery of the rights to the vulnerable and weak will be uncertain.
- **Second, the principles of Loyalty and Disavowal (Al-Wala' and Al-Bara') are components of Faith (Iman), and two pillars of the universal declaration of Faith (Shahadah).** Consequently, it is a binding contract that members of the Muslim community must strive to fulfill, and the Muslim community shall suffer severe consequences if this contract is unfulfilled.

(1) Tarikh by Ibn Khaldoun, introduction by Khalil Shazah || Dar Al Fikr Lebanon, 2001 (part 2: page 427)

- **Third, fulfilling the rights of non-Muslims, whether disbelievers, or people of the Book, is the Muslim community's responsibility.** However, this does not conflict with regarding them as disbelievers, respectfully refuting their false beliefs, and calling them wisely to Islam.

1. Disturbance of the principles of Loyalty and Disavowal jeopardizes the application of Shari'ah

Furthermore, since Islam is a civilization project that has borne fruit for a long time, it presents to its adherents this link that established the one community. The community can make Islamic civilization through the concept of “Loyalty and Disassociation” in a balance that preserves “justice” and “citizenship,” and moderation that guarantees the Ummah's identity, and humanity. Muslims are a community that coexists with brotherhood in the homeland, based on the duality of rights and duties that establishes justice, and they “get to know” other nations and peoples according to the principle of “there is no aggression except against the oppressors.”⁽¹⁾

Loyalty of Obedience to those in authority

Amongst the meaning of loyalty is the loyalty of obedience to those who are in authority. In the following verses, Allah **سُبْحَانَهُ وَتَعَالَى** commands the members of the Muslim community to fulfill the trusts, then right away commands them to be loyal to those in authority, and to obey them as long as they obey Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ. We can note the close relationship between delivering justice, rendering the trusts, and the loyalty of obedience to those in authority as they are two inseparable matters since those who are in charge are the appointed entity to render the trusts, and deliver justice.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٗ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا { سورة النساء: 58-59}

“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer. * O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”⁽²⁾

(1) Diluting Al-Wala' Wal-Bara' by Karim Abu Zaid

(2) Quran (4:58-59)

{ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا } [سورة النساء: 58]

“Verily! Allah commands that you should render back the trusts to those to whom they are due.”⁽¹⁾

Allah ﷻ revealed this verse about Uthman bin Talha Al-Hajbi ؓ from Bani Abd Al-Dar, the custodian of the Ka'bah when Bani Hashim, the Prophet's ﷺ tribe tried to take over his custodianship of the Ka'abah. So, Allah ﷻ revealed this verse, and he commanded the Messenger of Allah ﷺ to return the key to Uthman ؓ, and apologize to him, so Ali ؓ did that. So, Uthman ؓ said to him: I was forced and harmed, then you came back to be kind to me; what happened?

Ali ؓ said: Allah ﷻ sent down a Qur'an verse about you, and he recited the verse.

{ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا } [سورة النساء: 58]

“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.”⁽²⁾

Uthman ؓ said, “I bear witness that there is no one worthy of worship except Allah ﷻ, and I bear witness that Muhammad ﷺ is the Messenger of Allah ﷻ.” So, the key stayed with him and his family until the Day of Resurrection.

{ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ } [سورة النساء: 58]

“And that when you judge between men, you judge with justice.”⁽³⁾

Furthermore, we can note the close relationship between justice and rendering the trusts, as they are two inseparable matters. Rendering the trusts to its people is the eye of justice and denying it to its owner is the eye of unfairness. Also, ruling among people with justice is a fulfillment of the trust that the ruler has been entrusted with, and in return, oppressing the people is a denial of the trust, and neglecting it.

(1) Quran (4:58)

(2) Quran (4:58)

(3) Quran (4:58)

Hence, after Allah ﷻ commanded the believers with the fulfillment of the trust, and the judgment with justice, Allah ﷻ followed the above command by instructing the believers to obey Him and His Messenger ﷺ, and those in charge of their affairs. However, obedience to Allah ﷻ and obedience to His Messenger ﷺ go hand in hand. Therefore, whoever obeys the Messenger ﷺ, has obeyed Allah ﷻ. Their obedience is following their orders and avoiding their prohibitions. However, obedience to those in authority is to those who are the rulers, and their obedience is only in obedience to Allah ﷻ, so if they command what is inconsistent with the teachings of the religion of Islam, they are not to be obeyed by the members of the Muslim community. Because the obedience must be in what is good, according to the Prophet ﷺ, who said: “Obedience is only in what is good.”⁽¹⁾

Loyalty of Adherence

Amongst the meaning of loyalty is the loyalty of adherence to revelation. the believers adhere to the Book, and the Sunnah, and the believers' way, and imitate them. Allah ﷻ commanded His faithful servants to follow what He, the Highest, revealed:

{ أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ } [سورة الأعراف:3]

“Say (O Muhammad) to these idolaters (pagan Arabs) of your folk. Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's *Sunnah*) and follow not any *Auliya*' (Protectors and helpers, who order you to associate partners in worship with Allah) besides Him (Allah). Little do you remember!”⁽²⁾

And Allah ﷻ has revealed the Book and the Wisdom (the Qur'an and the Sunnah). The Almighty said:

{ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا } [سورة النساء:113]

“Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things, i.e., the Prophet's Sunnah — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad).”⁽³⁾

And Allah ﷻ also enjoined following the way of the believers, and their method.

(1) Sahih Al-Bukhari (19)

(2) Quran (7:3)

(3) Quran (4:113)

{ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا }
[سورة النساء: 115]

“And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell — what an evil destination.”⁽¹⁾

This demonstrates the following the in-depth understanding of one of the principles of Loyalty, that is the Loyalty of adherence. Now, let us examine what some Muslims do, seeking the arbitration of non-Muslim authorities who rule by other than the Book of Allah ﷻ, and abandoning the arbitration of Allah ﷻ and His Messenger ﷺ.

{ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا } [سورة النساء: 61-60]

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Taghut* (false judges, etc.) while they have been ordered to reject them. But *Shaitan* (Satan) wishes to lead them far astray. * And when it is said to them:

“Come to what Allah has sent down and to the Messenger (Muhammad), “you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.”⁽²⁾

According to Sa'id ibn Qatadah رَضِيَ اللَّهُ عَنْهُ, the above verses were revealed regarding a dispute over a particular property involving a man from Al-Ansar, and a Jewish man. They took their dispute to a soothsayer in Madinah called Abu Burdah al-Aslami to judge between them while leaving the Prophet of Allah ﷺ. Now, we can see that honoring one of the principles of loyalty secures the delivery of justice entailed in ruling by Allah's ﷻ divine laws. Meanwhile, compromising this principle leads to injustice by judging by other than Allah's ﷻ revealed laws.⁽³⁾

Loyalty of support

If a Muslim is wronged, or oppressed, the duty of loyalty requires a Muslim to stand by his Muslim brother, ward off oppression, and remove tyranny from him. One of the principles of loyalty to the believers is support. In the following verse, Allah ﷻ exhorts His faithful

(1) Quran (4:115)

(2) Quran (4:60-61)

(3) Tafsir Ibn Jarir At-Tabari

servants, and encourages them to fight in His way. However, since it has become necessary for believers to fight for Allah's **سُبْحَانَهُ وَتَعَالَى** cause, Allah **سُبْحَانَهُ وَتَعَالَى** places significant blame on them for leaving Jihad, in order to save those suffering the greatest injustice from their enemies. Therefore, they supplicate, seeking Allah's **سُبْحَانَهُ وَتَعَالَى** help in leaving the town (Makkah) whose people are unjust to them. Therefore, as we can see, fighting in the cause of Allah **سُبْحَانَهُ وَتَعَالَى** (Jihad) is a means to defend the weak and the vulnerable, and deliver justice to them, not an objective in itself.

{وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا
وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا } [سورة النساء: 75]

“And what is wrong with you that you fight not in the Cause of Allah, 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.”⁽¹⁾

Another form under the loyalty of support is to migrate from the land of disbelief, hypocrisy, and disobedience to join the ranks of the believers. Muslims live in non-religious communities, societies of disbelief and atheism, resulting from the diversity, multiplicity, and coloration of beliefs and races. Therefore, these ideologies' dangerous ideas, opinions, concepts, perceptions, statements, behaviors, and morals negatively affected the crucial issues of faith. Consequently, if we bear in mind the close relationship between Faith (Iman), and the principles of Loyalty, and Disavowal, it appears that non-Muslims' dangerous ideologies contradict the foundation of the religion and may lead its adherents to great danger and a disastrous end. Hence, we realize the significance of Hijrah (migration) in order to be with the believers, and to desert the non-religious environments.

{إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا
فَأُولَئِكَ مَاؤُهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا } [سورة النساء: 97]

“Verily! As for those whom the Angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (Angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on earth.” They (Angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination!”⁽²⁾

(1) Quran (4:75)

(2) Quran (4:97)

Loyalty of advice

Some Muslims may mistakenly assume that the fact that they are entitled to obtain Loyalty from other Muslims as their rights means that they should overlook or excuse their injustices. Instead the expression of loyalty in this situation is to stop them from committing oppression. The following narration (Hadith) validates this point:

Aishah رضي الله عنها narrated that the people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, “Who will intercede for her with Allah’s Messenger?” Some said, “No one dare to do so except Usama bin Zaid, the beloved one to Allah’s Apostle.” When Usama spoke about that to Allah’s Apostle, Allah’s Apostle said, (to him), “Do you try to intercede for somebody in a case connected with Allah’s Prescribed Punishments?” Then he got up and delivered a sermon saying, “What destroyed the nations preceding you, was that if a noble one amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah’s Legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad stole, I would cut off her hand.”⁽¹⁾

Advising the believers is another manifestation of loyalty. It entails the Muslims advising other Muslims to uphold justice in all circumstances, justice regarding the rights of Allah سُبْحَانَهُ وَتَعَالَى, and the rights of His servants. One of the most significant types of justice is the justice between disputants. It does not permit his affiliation, or inclination to one of them to influence his testimony or judgment. Instead, we must advise other Muslims to make objective justice between people, whether we like, or dislike them.

رَبِّتْ أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ نَعَرْتُمْ أَوْ نَعِرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ [سورة النساء: 135]

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be they rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.”⁽²⁾

Another form of violation which is contrary to the principles of loyalty of advising other Muslims, is that we defend those who commit treason instead of calling them to justice. In the following verse, Allah سُبْحَانَهُ وَتَعَالَى prohibits Muslims from arguing on behalf of the one who

(1) Bukhari Vol. 4 : No. 681

(2) Quran (4:135)

committed treason. “Treason” means felony, wrongdoing, and sin. Therefore, Allah سُبْحَانَهُ وَتَعَالَى is banning us from trying to repel a punishment from someone who is subject to penalty.

{ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا } [سورة النساء: 107]

“And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer of his trust and indulges in crime.”⁽¹⁾

Disavowal of Severance

One of the principles of disavowal is severance, that is, to leave off something. It is to walk away from something, or to distance oneself from it. “Baree” means to heed a warning, and so excuse oneself from something; to be free of obligation. Thus, Allah سُبْحَانَهُ وَتَعَالَى says in Surat At-Tawbah,

{ بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ } [سورة التوبة: 1]

“Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty.”⁽²⁾

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَن تَجْعَلُوا اللَّهَ عَلَيْهِمْ سُلْطَانًا مُّبِينًا } [سورة النساء: 144]

“O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?”⁽³⁾

Disavowal of intermingling

Allah سُبْحَانَهُ وَتَعَالَى forbade Muslims from mingling with the disbelievers in Makkah, the hypocrites, and Jewish rabbis in Madinah who made mockery of Allah's سُبْحَانَهُ وَتَعَالَى verses in their gatherings. Allah سُبْحَانَهُ وَتَعَالَى instructs the Muslims, in these cases, to leave their councils, and to turn away from them until they engage in other subjects other than making a mockery and disbelieving in the signs of Allah سُبْحَانَهُ وَتَعَالَى. Likewise, everyone who sits in a disobedience council, and does not denounce them will have the same burden with them. If a Muslim cannot condemn them, he should stand up to them so that he is not one of the people of this verse.

(1) Quran (4:107)

(2) Quran (9:1)

(3) Quran (4:144)

{ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا
مَثَلْتُمْ إِنْ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا } [سورة النساء: 140]

“And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah 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, Allah will collect the hypocrites and disbelievers all together in Hell.”⁽¹⁾

Disavowal of permitting disbelievers' dominion over the Muslims

It is general in this world and in the Hereafter that Allah سُبْحَانَهُ وَتَعَالَى supports the believers and honors them. And He will not make a way for the unbelievers against them, meaning: a way to eradicate them. And if the enemy might attack them, then He does not make a way that includes their eradication and elimination, but rather, the outcome is for the righteous. Allah سُبْحَانَهُ وَتَعَالَى said,

{ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا } [سورة النساء: 141]

“And never will Allah grant to the disbelievers a way (to triumph) over the believers.”⁽²⁾

Unfortunately, the condition of present-day Muslims placed them under the dominance of the disbelievers, which could be a kind of trial, discipline, or scrutiny, until Muslims return to their religion ultimately, making them respond to His guidance. And when they obey His provisions and apply His commands and prohibitions, they will be united by God's invincible victory and His promise that does not fall behind.

Abu Musa رضي الله عنه narrated that he informed ‘Umar Ibn Al-Khattab رضي الله عنه that he had appointed a Christian scribe. ‘Umar رضي الله عنه reproached him, and reminded him of the verse in which Allah سُبْحَانَهُ وَتَعَالَى says,

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }
[سورة المائدة: 51]

“O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them

(1) Quran (4:140)

(2) Quran (4:141)

as Auliya,' then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).”⁽¹⁾

Umar ؓ then ordered him to replace the Christian scribe with a Muslim. Abu Musa ؓ argued that he benefited from his writing, while the writer bore the sin of his religion. In turn, Umar ؓ explained to him that we must not honor them while Allah ﷻ has degraded them with disbelief, nor should we dignify them while Allah ﷻ has humiliated them, nor should we bring them closer to us while Allah ﷻ has distanced them.⁽²⁾

2. The principles of Loyalty and disavowal (Al-Wala' and Al-Bara') are binding contracts

Islam binds the Muslim community members through the bond of faith and brotherhood. This bond makes them one community, upon one creed and religion, without regard to their race, places they are affiliated with, the time they live, or the material interests they may come together to achieve. Allah ﷻ said,

{ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ } [سورة الأنبياء: 92]

“Truly! This, your *Ummah* [*Shari'ah* or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone).”⁽³⁾

When the Prophet ﷺ established the first charter of the Islamic state in Madinah, after the Hijrah (migration), he made this principle a functional reality: “The believers, Muslims and those who follow, and strive with them are one community, and that the believers are loyal to each other, and not to people. Moreover, they are loving brothers, united under the banner of Monotheism, “There is no one worthy of worship except Allah.” This banner overshadows them all and makes them one community, clinging to the closest bond of faith, Loyalty, Disavowal, love, and hate for the sake of Allah ﷻ. Due to its significance, Allah ﷻ made this banner among the requirements of Monotheism and faith (Iman). Furthermore, it is a contract of brotherhood: a contract of loyalty between the believers, and the disavowal of the infidels and polytheists. Dedication and allegiance to the believers are not complete except by disavowing the polytheists.

The verses of the Qur'an, and the Prophetic narrations (Hadiths) indicated the necessity of fulfilling the covenants and revealed the heinousness of the offense of those who violated them. Furthermore, the breach of contracts may lead to disbelief, as happened to the Children of Israel, and others when they broke the covenant with their Lord, and neglected what they promised to fulfill, such as believing in Allah ﷻ, and following his Messengers عَلَيْهِمُ السَّلَامُ. The Qur'an, in

(1) Quran (5:51)

(2) Musnad Ahmad: through a sound chain of narration

(3) Quran (20:92)

general, and Surat An-Nisa', in particular, present the children of Israel as the deterrent example. Therefore, Allah ﷻ instructs the Muslims against dealing with the covenant of loyalty and disavowal in the same manner the children of Israel dealt with their covenants.

Violating Allah's ﷻ Covenant with the Prophets ﷺ

Allah ﷻ established a covenant with all the Prophets ﷺ that they must inform their followers of the coming of the Prophet Muhammad ﷺ, confirming what they conveyed to them. Therefore, their followers are obliged to follow him. Allah ﷻ mentioned this covenant in Surat Al-Imran where He took a pledge from the Prophets ﷺ to believe in our Prophet Muhammad ﷺ. Ibn Kathir رَحِمَهُ اللهُ said, Allah ﷻ states that He took a pledge from every Prophet whom He sent from Adam عَلَيْهِ السَّلَام until `Isa عَلَيْهِ السَّلَام, that when Allah ﷻ gives them the Book and the Hikmah, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in, and support him. Even though Allah ﷻ has given the Prophets ﷺ the knowledge and the Prophethood, this fact should not make them refrain from following and supporting the Prophet Muhammad ﷺ who comes after them. This is why Allah ﷻ said:

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَتَنْصُرُنَّهُ. قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ [سورة آل عمران: 81]

“And (remember) when Allah took the covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said: “Do you agree (to it) and will you take up Isri" They said: “We agree." He said: “Then bear witness; and I am with you among the witnesses.'”⁽¹⁾

Ibn Kathir رَحِمَهُ اللهُ mentioned the following statement by Ali bin Abi Talib رَضِيَ اللهُ عَنْهُ, and his cousin, Abdullah bin Abbas رَضِيَ اللهُ عَنْهُ who said, “Allah never sent a Prophet, but after taking his pledge that if Muhammad ﷺ were sent in his lifetime, he would believe in and support him." So likewise, Allah ﷻ commanded each Prophet to pledge from his nation that if Muhammad ﷺ were sent in their time, they would believe in and support him. Therefore, Muhammad ﷺ is the Final Prophet until the Day of Resurrection. He is the greatest Imam, who, if he existed in any period, deserves to be obeyed, rather than all other Prophets ﷺ. That is why Muhammad ﷺ led the Prophets ﷺ in prayer during the night of Isra' when they gathered in Bayt Al-Maqdis (Jerusalem).⁽²⁾

Allah ﷻ mentioned in Surat An-Nisa' the violation of the children of Israel to this very covenant. Allah ﷻ said,

(1) Quran (3:81)

(2) Tafsir Ibn Kathir, Surat Al-Imran verse 92

{ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ ط وَكَانَ اللَّهُ عَافُوًّا رَّحِيمًا } [سورة النساء: 150-152]

“Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers, saying, “We believe in some but reject others," and wish to adopt a way in between * They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. * And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allah is Ever Forgiving, Most Merciful.”⁽¹⁾

Ibn Kathir رحمته الله mentioned in explaining the above verses, Allah سُبْحَانَهُ وَتَعَالَى threatens those who disbelieve in Him, and differentiate between Allah's Messengers عَلَيْهِمُ السَّلَامُ, such as the Jews and Christians, who differentiate between Allah's Messengers عَلَيْهِمُ السَّلَامُ when it comes to believing in the Messengers عَلَيْهِمُ السَّلَامُ. They believe in some Prophets عَلَيْهِمُ السَّلَامُ, and reject others, following their forefathers' desires, lusts, and practices. They do not follow any proof for such distinction because there is no such proof. Instead, they follow their whims and prejudices. The Jews, may Allah سُبْحَانَهُ وَتَعَالَى curse them, believe in all the Prophets عَلَيْهِمُ السَّلَامُ, except Isa عَلَيْهِ السَّلَامُ, and Muhammad ﷺ. The Christians believe in the all the previous Prophets عَلَيْهِمُ السَّلَامُ but reject their Final Seal, and the most honored among the Prophets عَلَيْهِمُ السَّلَامُ, Muhammad ﷺ.

In addition, the Samirah (Samaritans) do not believe in any Prophet after Yusha عَلَيْهِ السَّلَامُ (Joshua), the successor of Prophet Musa عَلَيْهِ السَّلَامُ. The Majus (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them, casting it behind them, and Allah سُبْحَانَهُ وَتَعَالَى knows best. Therefore, whoever rejects only one of Allah's Prophets عَلَيْهِمُ السَّلَامُ, will have disbelieved in all of them because it is required of mankind to believe in every Prophet whom Allah سُبْحَانَهُ وَتَعَالَى sent to the people of the earth. And whoever rejects one Prophet out of envy, bias, and personal whim, only demonstrates that his faith in other Prophets عَلَيْهِمُ السَّلَامُ is not valid, but an act of following desire and whims.⁽²⁾

Committing Shirk despite the clear signs

Ibn Juraij رحمته الله said that the Jews asked the Messenger ﷺ to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with. The Jews only asked for this because of their stubbornness, defiance, rejection, and disbelief. Indeed, they

(1) Quran (4:150-152)

(2) Tafsir Ibn Kathir Surat An-Nisa, Verses 150-152

asked Musa عَلَيْهِ السَّلَام for even greater than that, when they said, “Show us Allah in public,” but they were struck with a bolt of lightning for their wickedness, injustice, transgression, defiance, and rebellion.⁽¹⁾

{ يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا لَمُبِينَا }
[سورة النساء: 153]

“The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (Moses) for even greater than that, when they said: “Show us Allah in public,” but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidence, and signs had come to them. (Even) so We forgave them. And We gave Musa (Moses) a clear proof of authority.”⁽²⁾

Then they worshipped the calf even after Al-Bayyinah had come to them, meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Musa عَلَيْهِ السَّلَام in Egypt. They also witnessed the demise of their enemy, Fir`awn, and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Musa عَلَيْهِ السَّلَام,

{ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ } [سورة الأعراف: 138]

“Make for us a god as they have gods.”⁽³⁾

Allah سُبْحَانَهُ وَتَعَالَى explains the story of the Jews worshipping the calf in Surat Al-A`raf (7) and Surah Ta Ha (20) after Musa عَلَيْهِ السَّلَام went to meet with his Lord. When Musa عَلَيْهِ السَّلَام returned, Allah سُبْحَانَهُ وَتَعَالَى decreed that in order for the Jews to earn accepted repentance, then those who did not worship the calf would have to kill those who worshipped it.⁽⁴⁾

(1) Tafsir Ibn Kathir Surat An-Nisa Verse 153

(2) Quran (4:153)

(3) Quran (7:138)

(4) Tafsir Ibn Kathir Surat An-Nisa Verse 153

Covenant breaking consequences

The Jews broke the promises and vows that Allah سُبْحَانَهُ وَتَعَالَى took from them, and also rejected Allah's سُبْحَانَهُ وَتَعَالَى Ayaat, meaning His signs and proofs in the Torah, as well as the miracles that they witnessed at the hands of their Prophets عَلَيْهِمُ السَّلَامُ. They had no evidence against the Prophets عَلَيْهِمُ السَّلَامُ to kill them, yet they killed them.⁽¹⁾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾ فِيمَا نَقَضُوا
مِيثَاقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا حَتَّى وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

[سورة النساء: 154-155]

“And for their covenant, We raised over them the Mount and (on the other occasion) We said: “Enter the gate prostrating (or bowing) with humility;” and We commanded them: “Transgress not (by doing worldly works on) the Sabbath (Saturday).” And We took from them a firm covenant. * Because of their breaking the covenant, and of their rejecting the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, and of their killing the Prophets unjustly, and of their saying: “Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)” — nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.”⁽²⁾

They would say, “Our hearts are wrapped.” Meaning what you say doesn't affect us, or our hearts are already full. We have enough knowledge, we are the People of the Book, we don't need your Qur'an. Allah سُبْحَانَهُ وَتَعَالَى is correcting them that no, it is He Who has put a seal on their hearts due to their ingratitude and disobedience. And because their hearts have become accustomed to kufr, transgression, and weak faith, only a few people believe.

Muslims must learn several lessons from the children of Israel. For any sin a person commits, whether it's breaking a promise, or statements of pride, there are always consequences. No sin is ignored. Allah سُبْحَانَهُ وَتَعَالَى has mentioned the crimes of the Jews which led to their misguidance. Allah سُبْحَانَهُ وَتَعَالَى is not unjust. The crimes have been mentioned to show that the punishment that they were given was justified. When they deviated, then Allah سُبْحَانَهُ وَتَعَالَى caused their hearts to deviate, when the children of Israel refrained from implementing the rulings of the Tawrah, and refused what Musa عَلَيْهِ السَّلَامُ brought them from Allah سُبْحَانَهُ وَتَعَالَى. So, Allah سُبْحَانَهُ وَتَعَالَى raised the mountain above their heads, and they were ordered to prostrate, which they did. Even so, they were looking above when they were prostrating for fear that the mountain might fall on them.

(1) Tafsir Ibn Kathir Surat An-Nisa 154

(2) Quran (4 :154-155)

Restricting the lawful due to covenant-breaking

Allah ﷻ states that because of the injustice, and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them. This prohibition could be only that of decree, meaning that Allah ﷻ allowed the Jews to falsely interpret their Book, and change and alter the information about what was allowed for them. They, thus, out of exaggeration and extremism in the religion, prohibited some things for themselves. It could also mean that in the Tawrah, Allah ﷻ prohibited things that were allowed for them before.⁽¹⁾

{فِظْلَمِ مَنْ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدَّحُوا عَنْهُ وَأَكَلِهِمْ
 أَمْوَالِ النَّاسِ بِالْبِطْلِ ؕ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ [سورة النساء: 160-161]

“For the wrong-doing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allah's Way; * And their taking of *Riba* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.”⁽²⁾

3. Fulfilling the rights of non-Muslims does not conflict with regarding them as disbelievers

As we can see throughout Surat An-Nisa,' Allah ﷻ commands the believers to fulfill their rights, and offer justice for all, including the Jews and the Christians, as religious minorities. Yet, despite that, Allah ﷻ declared them to be disbelievers since they rejected the final Messenger, Prophet Muhammad ﷺ. Moreover, Allah ﷻ instructed Muslims to call them to Islam. Likewise, Surat An-Nisa's concluding message will illustrate the consistency in calling non-Muslims to Islam.



(1) Tafsir Ibn Kathir, Surat An-Nisa Verse 154

(2) Quran (4:160-161)

Surat An-Nisa's Concluding Message

Surat An-Nisa's concluding message incorporates: -

1. Proof of Prophet Muhammad's ﷺ Prophethood.
2. Calling mankind to Monotheism.
3. Calling the People of the Book to Monotheism.
4. Al-Kalalah serves as a reminder of the rights.

Proof of Prophet Muhammad's ﷺ Prophethood

Allah ﷻ mentioned the children of Israel (Jews) requesting their Messenger, Prophet Musa ﷺ, to bring down a book from heaven. The Almighty mentioned that they made this request, not to seek guidance, but instead, for stubbornness, and argument. Afterward, Allah ﷻ mentioned a series of their violations and abominations. Allah ﷻ tells us that the Prophet ﷺ received revelations like the Messengers ﷺ before him, such as Nuh ﷺ, Ibrahim ﷺ, Ismail ﷺ, and all those mentioned in this verse.

لَإِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا {سورة النساء: 163-164}

“Verily, We have inspired you (O Muhammad) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqoob (Jacob), and Al-Asbat [the twelve sons of Yaqoob (Jacob)], 'Eesa (Jesus), Ayyub (Job), Yunus (Jonah), Harun (Aaron), and Sulayman (Solomon), and to Dawud (David) We gave the Zabur (Psalms). * And Messengers We have mentioned to you before, and Messengers We have not mentioned to you — and to Musa (Moses) Allah spoke directly.”⁽¹⁾

Allah ﷻ informs us that He revealed to His Servant and Messenger ﷺ what He revealed to these Prophets ﷺ, including the principles of the religion, Tawheed (monotheism), which all the Messengers ﷺ agreed upon, and each messenger confirms the other. Therefore, the verse has several benefits, including that Muhammad ﷺ is not a heresy among the Messengers

(1) Quran (4:163-164)

عَلَيْهِمُ السَّلَامُ, but Allah سُبْحَانَهُ وَتَعَالَى sent many Messengers عَلَيْهِمُ السَّلَامُ before him, a significant number, and a great multitude.

Prophet Muhammad ﷺ is of the same kind as those Messengers عَلَيْهِمُ السَّلَامُ, and he is their brother. So, his call (Dawah) to the people is of the same type as theirs. His morals are like their morals because the source is one. Their goal is one. Allah سُبْحَانَهُ وَتَعَالَى sent the Messengers عَلَيْهِمُ السَّلَامُ to bring glad tidings to those who submitted to Him, and obeyed His Messengers عَلَيْهِمُ السَّلَامُ, of worldly, and hereafter happiness. Furthermore, the Messengers عَلَيْهِمُ السَّلَامُ are to warn those who disbelieve of the wretchedness of both worlds. Therefore, people would not argue against Allah سُبْحَانَهُ وَتَعَالَى after receiving the message from His Messengers عَلَيْهِمُ السَّلَامُ, claiming that they didn't receive bearers of glad tidings, or warners. And this is from the absolute and perfect justice of Allah سُبْحَانَهُ وَتَعَالَى.

{رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا} [سورة النساء: 165]

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.”⁽¹⁾

Allah سُبْحَانَهُ وَتَعَالَى mentioned that He revealed to His Messenger Muhammad ﷺ, as He revealed to his brothers among the Messengers عَلَيْهِمُ السَّلَامُ. Allah سُبْحَانَهُ وَتَعَالَى testifies to His message and the validity of what He brought, and that He sent it down with His knowledge. Unseen news is from Allah سُبْحَانَهُ وَتَعَالَى knowledge that He taught His servants.

The revelation emanates from Allah's سُبْحَانَهُ وَتَعَالَى knowledge, which means if the Almighty sent down the Qur'an, that includes commands and prohibitions. He knows the condition of the one He sent it down to, and that He called the people to it. Whoever responds to it, and believes it, He is his Guardian. And the Almighty helps him, grants him victory, answers his supplications, lets his enemies down, and supports his loyal ones. So, is there a testimony more significant than this testimony?”

Of course, it is impossible to question this testimony except by questioning Allah's سُبْحَانَهُ وَتَعَالَى knowledge, ability, and wisdom. Allah's سُبْحَانَهُ وَتَعَالَى testimony does not need further assurances. However, Allah سُبْحَانَهُ وَتَعَالَى supports His testimony through the testimony of the Angels who witnessed the revelation to His Messenger ﷺ.

{لَكِنَّ اللَّهَ يُشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا} [سورة النساء: 166]

(1) Quran (4:165)

“But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad), He has sent it down with His Knowledge, and the Angels bear witness. And Allah is All-Sufficient as a Witness.”⁽¹⁾

When Allah ﷻ talked about the message of the Messengers, and He talked about the message of their seal, Prophet Muhammad ﷺ, and He testified to it, His angels testified. It was necessary to prove the established and attested matter, so it was necessary to believe the Messengers عَلَيْهِمُ السَّلَامُ, believe in them, and follow them.

Then Allah ﷻ threatened those who disbelieved in them, and said that those who disbelieved and prevented others from following the path of Allah ﷻ, that is, they combined disbelief in themselves, and prevented others from following the path of Allah ﷻ. And these are the Imams of disbelief and the callers to misguidance. They have gone far astray. And is any misguidance greater than the misguidance of one who misguides himself, or misleads others?

{ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا } [سورة النساء: 167]

“Verily, those who disbelieve [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)] and prevent (mankind) from the Path of Allah (Islamic Monotheism), they have certainly strayed far away. (Tafsir Al-Qurtubi). (See V.7:157).”⁽²⁾

Indeed, for those who disbelieved in Allah ﷻ and His Messenger ﷺ, and wronged themselves by continuing their disbelief, Allah ﷻ would not forgive their sins, nor would He guide them to a path that would save them.

{ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا } [سورة النساء: 168-169]

“Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)], Allah will not forgive them, nor will He guide them too any way, — (Tafsir Al-Qurtubi). * Except the way of Hell, to dwell therein forever, and this is ever easy for Allah.”⁽³⁾

(1) Quran (4:166)

(2) Quran (4:167)

(3) Quran (4:168-169)

Calling Mankind to Monotheism

O people, the Messenger Muhammad ﷺ came to you with guidance, and the religion of truth from Allah ﷻ. So, believe in what he brought you, and it will be good for you in this world, and in the Hereafter. And if you disbelieve in Allah ﷻ, then He is free of all needs, including your faith in Him. Your disbelief does not harm Him, for He has the Kingdom of whatever is in the heavens. He has what is on the earth, and what is between them. And Allah ﷻ is All-Knowing of those who deserve guidance, so He facilitates guidance for them. And of those who do not deserve it, so He blinds them to it, Wise in his Words, deeds, law, and destiny.

{ يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا } [سورة النساء: 170]

“O mankind! Verily, there has come to you the Messenger (Muhammad) with the truth from your Lord, so believe in Him, it is better for you. But if you disbelieve, then certainly, to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.”⁽¹⁾

At the end of the chapter, Allah ﷻ directed a general appeal to the people in which He commanded them to follow the path of truth. Allah ﷻ sends clear proof (Burhan), which is the evidence, and miracles that indicate the sincerity of the Prophet ﷺ in what he conveys from his Lord.

{ يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا } [سورة النساء: 174]

“O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord, and We sent down to you a manifest light (this Qur'an).”⁽²⁾

Allah ﷻ described the laws, sermons, etiquette, and judgment that the Qur'an contained in the clear light, evident, and apparent, because of these laws, and etiquettes. Its sincerity, and inclusion of the truth are not hidden except for those whose insight has been blurred, and whose perceptions have been corrupted.

People were divided — according to belief in the Qur'an and benefiting from it — into two categories: As for those who believed in Allah ﷻ, i.e., they acknowledged His existence, and described Him with every perfect description, and freed Him from every shortcoming and defect.

(1) Quran (4:170)

(2) Quran (4:174)

And they held fast to Him, that is: they turned to Allah **سُبْحَانَهُ وَتَعَالَى**, relied on Him, disavowed those around them and their strength, and sought the help of their Lord.

{فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ ۖ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمًا} [سورة النساء: 175]

“So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e., Paradise), and guide them to Himself by a Straight Path.”⁽¹⁾

Allah **سُبْحَانَهُ وَتَعَالَى** will shower those who believed with special Mercy, guide them to good deeds, reward them abundantly, and protect them from calamities and abominations. And He guides them to a straight path. He guides them to knowledge and action, knowing the truth, and acting upon it. And that is, for whoever does not believe in Allah **سُبْحَانَهُ وَتَعَالَى**, and cling to Him, and adhere to His Book, He prevents them from His Mercy, deprives them of His Bounty, and leaves them between themselves and themselves, so they are not guided. Instead, they went astray, clearly, as a punishment for leaving the faith, so they were disappointed, and deprived.

Calling the People of the Book to Monotheism

O People of the Book do not exceed the religion's legitimate and reasonable limit. Therefore, do not say about Allah **سُبْحَانَهُ وَتَعَالَى** except what He has legislated. Although Allah **سُبْحَانَهُ وَتَعَالَى** is addressing all the People of the Book, Jews, and Christians, the Christians are what is meant here, in the first place.

إِنَّمَا هَلَّ الْكِتَابِ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ أَنْتَهُمْ خَيْرٌ لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَ اللَّهِ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ ۗ وَلَدٌ لَهُ ۗ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٧١﴾ [سورة النساء: 171]

“O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, (“Be!” — and he was) which He bestowed on Maryam (Mary) and a spirit (*Ruh*) created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One *Ilah* (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.”⁽²⁾

(1) Quran (4:175)

(2) Quran (4:171)

Ibn Kathir رَحِمَهُ اللهُ said what summed it up: His Saying — the Almighty سُبْحَانَهُ وَتَعَالَى — O People of the Book, do not go to extremes: He forbids the People of the Book from exaggeration, and flattery. Many Christians transgressed the limit regarding Prophet Eesa عَلَيْهِ السَّلَام until they raised him above the status Allah سُبْحَانَهُ وَتَعَالَى gave him. Hence, they removed him from the realm of prophecy until they took him as a god besides Allah سُبْحَانَهُ وَتَعَالَى, worshiping Prophet Eesa عَلَيْهِ السَّلَام as a god. Furthermore, they went to the extreme regarding the status of those who claimed to be Prophet Eesa's عَلَيْهِ السَّلَام followers, by regarding them as infallible, and followed them in everything they said, whether actual, or false, or misguided, or correct. Hence, the Prophet ﷺ warned his Ummah from mimicking the people of the book, and to refrain from exaggerating his status.

Umar ibn al-Khattab رَضِيَ اللهُ عَنْهُ reported: The Messenger of Allah ﷺ said, “Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His Messenger.”⁽¹⁾

Then Allah سُبْحَانَهُ وَتَعَالَى clarified — the final statement in the matter of Jesus: The Messiah, Jesus, son of Mary, was only His Messenger, and His word that He cast to Mary, and a spirit from Him. That is, the Messiah, Jesus, son of Mary, is the Messenger of Allah سُبْحَانَهُ وَتَعَالَى. He sent him to guide people to the truth, and His word He bestowed on Mary, meaning: Jesus was created by a word from Allah سُبْحَانَهُ وَتَعَالَى and the word “Be” without the mediation of a father, or sperm.

{ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا } [سورة النساء: 172]

“The Messiah will never be proud to reject to be a slave to Allah, nor the Angels who are near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.”⁽²⁾

Then Allah سُبْحَانَهُ وَتَعَالَى mentions that Eesa عَلَيْهِ السَّلَام will not disdain to be Allah's سُبْحَانَهُ وَتَعَالَى servant, out of arrogance, nor do the close Angels. This is one of the best responses mentioned to the deviation of those who claim to be gods, or daughters of God. Allah سُبْحَانَهُ وَتَعَالَى responded to the Christians who made such claims, “And whoever disdains His worship, and is arrogant, He will gather them all to Him” in the Hereafter.

Then Allah سُبْحَانَهُ وَتَعَالَى detailed his ruling on them and said: As for those who believe and do righteous deeds, that is, they combine the commanded faith with doing righteous deeds from the duties and desirables of Allah's سُبْحَانَهُ وَتَعَالَى rights, and the rights of His servants. So, Allah سُبْحَانَهُ وَتَعَالَى

(1) Ṣaḥīḥ al-Bukhārī 3445

(2) Quran (4:172)

pays them their wages, that is, the wages He arranged for the deeds, according to their faith and work. And from His bounty, He increases them from the rewards that their deeds did not attain, nor did their actions reach Him, and it did not occur to their hearts.

And as for those who disdained, and were too arrogant to worship Allah **سُبْحَانَهُ وَتَعَالَى**, He will chastise them with a painful chastisement, Allah's **سُبْحَانَهُ وَتَعَالَى** Wrath, and the blazing fire that rises over the hearts. Furthermore, they do not find for them besides Allah **سُبْحَانَهُ وَتَعَالَى** a protector, or a helper. That is, they do not find anyone from the creation to take care of them, and to achieve what is required for them, nor anyone who supports, or defends them.

{ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ؕ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا } [سورة النساء: 173]

“So, as for those who believed (in the Oneness of Allah — Islamic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.”⁽¹⁾

The Verse of Al Kalalah (Ayatul Kalalah)

This verse is called the Verse of Al-Kalalah, which is the last verse in Surat An-Nisa'. It is also the third verse addressing the provisions of inheritance in Islam, the other two verses are verse no. 11 and verse no. 12 of the noble Surah: -

{ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّاتِ ۖ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۖ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِلْمُتَّةِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْمُتَّةِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ ؕ ءَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ ۖ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمُ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمُ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دِينٍ ۚ وَإِن كَانَ رَجُلٌ يُورَثُ كَلِالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِينٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ } [سورة النساء: 11-12]

(1) Quran (4:173)

“Allah commands you as regard 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 Allah. And Allah is Ever All-Knower, All-Wise. * 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 Allah; and Allah is Ever All-Knowing, Most-Forbearing.”⁽¹⁾

The question is why this verse was delayed, and why it was placed at the end of the chapter, especially if we know that the order of the verses (Ayaat) and chapters (Suwar) is from Allah ﷻ (Tawqeeifi) with no room for Ijtihad. Ijtihad is the independent reasoning by the Prophet ﷺ and his companions, and thorough expert exertion of their mental faculty.

Al-Fakhr Al-Razi رحمه الله said, regarding the second question, “Know that the Almighty spoke at the beginning of the chapter about the provisions of inheritance and concluded the entire Chapter with an identical provision of inheritance which was not addressed at the beginning. Therefore, the beginning of the Chapter matches its end, and the Chapter's central theme is reinforced, that it is fulfilling the rights, and offering justice for all. Just as Allah سبحانه وتعالى Almighty began the Surah with the rulings on wealth and inheritance, He sealed it with it, and it is known that Surah An-Nisa' is one of the Surahs that was meant to clarify the jurisprudential rulings, and it is a Madani Chapter.⁽²⁾

The verse of Al-Kalalah (Ayatul Kalalah) is late in its order of verses from the rest of the inheritance verses, and late in revelation from the entire chapter. According to many scholars, this verse is one of the last verses that were revealed from the Qur'an. And some said that it is the last verse that was revealed from the Qur'an, according to the following Narration (Hadith):

(1) Quran (4:11-12)

(2) Tafsir Al-Fakhr Al-Razi, Surat An-Nisa, with an abridgment.

Abu Ishaq رَحِمَهُ اللهُ said that he heard al-Bara' ibn 'Azib رَضِيَ اللهُ عَنْهُ say: The last verse revealed (in the Qur'an) is that on Al-Kalalah, and the last Surah revealed is Surah Baraa'ah (At-Tawbah).⁽¹⁾

رَسَمْتُوَنَكَ قُلِ اللهُ يُفْتِيكُمْ فِي الْكَلَالَةِ اِنْ اَمْرُؤًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَ لَهُ اُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا اِنْ لَمْ يَكُنْ لَهَا
وَلَدٌ فَاِنْ كَانَتْ اِثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَ اِنْ كَانُوا اِخْوَةً رِجَالًا وَ نِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْاُنثِيِّنِ يُسِّنُ اللهُ لَكُمْ اَنْ تَصِلُوْا
وَ اللهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٦﴾ [سورة النساء: 176]

“They ask you for a legal verdict. Say: “Allah directs (thus) about *Al-Kalalah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah make clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything.”⁽²⁾

The verse was revealed in answer to the question posed by some companions regarding the inheritance of a Kalalah. Al-Kalalah means a person who dies, leaving neither children, nor parents. The ayah has clarified that the property left by a Kalalah shall be distributed in the following manner:

1. If the Kalalah has left one real sister, or one half-sister from the father's side, after settling the preferential rights [such as debts, wills, burial expenses], she will get one-half of the property. The other half will be given to the heirs falling in the category of distant kindred, known as The Residuaries (*Al-'Asbat*). If no heir from the category of Asbat is alive, then this half, too, will be given back to the deceased's sister [meaning thereby that she will secure the whole property].
2. If the sister dies, and leaves no children, and her brother is alive, then he will get the whole property left by her.
3. If a Kalalah, male, or female, dies, and leaves two or more sisters, either real sisters, or half-sisters from the father's side, then they shall get two-thirds of the property left by the Kalalah. The remaining one-third will be given to the Residuaries (*Al-'Asbat*). In the absence of the Residuaries (*Al-'Asbat*), this one-third will also be given to the sisters, who will distribute it among them equally.

(1) Sahih Muslim || Book 23, Hadith 14

(2) Quran (4:176)

4. Suppose a Kalalah leaves behind a combination of brothers and sisters [either real, or from the father's side only]. In that case, the whole property, after satisfying the preferential rights, shall be distributed between them on the principle that every brother will get twice the share of every sister. Ibn Abbas رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وآله وسلم said, **“Give the inheritance (Farai'd) to its people, and whatever is left is the share of the nearest male relative.”**⁽¹⁾

Allah سُبْحَانَهُ وَتَعَالَى has perfect knowledge of the consequences of everything, and the benefit that each matter carries for His servants. Furthermore, Allah سُبْحَانَهُ وَتَعَالَى knows what each of the relatives deserves from the inheritance, per the degree of relationship he or she has with the deceased.

Ibn Kathir رحمته الله said, “A little after the beginning of Surat An-Nisa,’ there appeared some injunctions relating to inheritance. Then, after a considerable gap, the text returned to the injunction of inheritance along with others.”⁽²⁾ Now, at the end of the Surah, the text reverts to the subject once again. Perhaps the wisdom behind this scattering of the subject at three different places could be the consideration of prevailing injustice in matters of inheritance before the advent of Islam. By taking it up in the beginning, then in the middle, and finally in the end, it was hoped that the addressees would be gradually alerted to the need of justice in this area, and would, thus, be enabled to show their utmost concern. Also, the subject of Al-Kalalah occupied the thinking of the Prophet's صلى الله عليه وآله وسلم companions so they repeatedly asked the Prophet صلى الله عليه وآله وسلم about it, according to the following narration:

Ma`dan bin Abi Talhah رضي الله عنه said that Umar bin Al-Khattab رضي الله عنه said, “There is nothing that I asked the Messenger of Allah صلى الله عليه وآله وسلم about its meaning more than the Kalalah, until he stabbed me with his finger in my chest, and said, “The Ayah that is in the end of Surat An-Nisa’ should suffice for you.”⁽³⁾



(1) Sahih Al-Bukhari and Muslim
 (2) Tafsir Ibn Kathir, Surat An-Nisa, Verse:176
 (3) Sahih Muslim (567)



Phase Four

Executorial Action Plan

Overview

Now let us turn our understanding and reflection upon Surat An-Nisa` into action in the form of executional steps, which is the benefit of the Maqasidic Tafsir. Now that we have covered Surat An-Nisa`, it is time to harvest the help of this understanding. Surat An-Nisa` undoubtedly has a massive impact on the everyday life of a Muslim.

As we indicated earlier, the subject of the delivery of justice in the Muslim community is part of the moral system in Islam. It is because the texts of the Quran and Sunnah have agreed on the command of good morals. Ibn al-Qayyim رحمته الله said: “Religion in its entirety is all about developing, and maintaining good character, so whoever is better than you regarding character, he surpasses you in religion.”

Scholars regarded the excellent character as bestowing goodness (Bathlu An-Nada) generously, offering everything that may benefit others, such as knowledge, assistance, kindness, a smile, and wealth. The following narration illustrates this meaning:

Abu Dharr رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “Smiling in the face of your brother is your charity. Enjoining good and forbidding evil is charity. Guiding a lost man through the land is your charity. Lending your eyesight to a man who cannot see well is your charity. Removing rocks, thorns, and bones from the road is your charity. Pouring your leftovers into the vessel of your brother is your charity.”⁽¹⁾

And since the Messenger of Allah صلى الله عليه وسلم obeyed Allah's سُبْحَانَ وَتَعَالَى directives in all of his affairs, in word and action, he developed every excellent characteristic Allah سُبْحَانَ وَتَعَالَى commanded him, so his character was the Qur'an. Therefore, for Muslims to establish, and maintain a similar character to Prophet Muhammad صلى الله عليه وسلم, they must become familiar with the following concepts regarding the moral system in Islam: -

1. Types of Morality.
2. Pillars of Moral.
3. Refraining from Harm.
4. Means to attain morals.
5. Prioritizing (the ten rights).
6. Pillars of Base Morals.
7. Manipulations.

(1) Sunan al-Tirmidhī 1956: graded as authentic by Al-Albani

1. Types of Morality

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, “Verily, knowledge only comes by learning, and forbearance only comes by cultivating forbearance. Therefore, whoever aims for good will receive good, and whoever seeks to evade evil will be protected from it.”⁽¹⁾

In another similar narration, Raja’ ibn Haywah رضي الله عنه reported: Abu Darda رضي الله عنه, said, “Verily, knowledge only comes by learning, and forbearance only comes by cultivating forbearance. Whoever aims for good will receive good, and whoever seeks to evade evil will be protected from it.”⁽²⁾

The above two narrations prove that some morals are cultivated and developed.

Acquired morals are the ones a person is brought up with, and trained by various education methods, including indoctrination, encouragement, and exhortation. Furthermore, we must realize that acquisition is through knowledge, training, and multiple forms of upbringing through imitation of others, such as the father, mother, brothers, friends, and other members of society. Knowledge, and types of science also have a moral impact, as well as the nature of the places and conditions in which the nation lives, the types of theaters, and amusement parks. Movies, and all media impact morals in their formation, modification, and change.

According to the following narration, some other morals are innate, Ibn Abbas رضي الله عنه reported: The Messenger of Allah ﷺ said to Al-Ashajj ‘Abdul al-Qays رضي الله عنه, “Verily, you have two qualities beloved to Allah سُبْحَانَهُ وَتَعَالَى. They are forbearance, and patience.” In another narration, the Prophet ﷺ said, “They are forbearance, and modesty.”

Ethics is divided in terms of its relationships into four sections. First, however, it must be noted that many morals have several connections and attachments. Therefore, they may fall into a number of these sections at the same time, as they may be for the benefit of the person himself, and at the same time, be for the use of others, and with that, they achieve Allah’s سُبْحَانَهُ وَتَعَالَى acceptance.

Character towards Allah سُبْحَانَهُ وَتَعَالَى

Congenital virtue of this section imposes many types of moral behavior on a person: including belief in Him, because it is His right since He created us, and provides for us. Also, among them is an acknowledgment of His perfection of Attributes and actions, belief in all that He or His Messengers عَلَيْهِمُ السَّلَام say, submission to all that He and His Messengers عَلَيْهِمُ السَّلَام command, and to

(1) Tārīkh Baghdād 9/129 || Hasan (fair), according to Al-Albani

(2) Rawḍat al-‘Uqalā 100 || Sahih (authentic) according to Al-Albani

receive with complete submission all that He and His Messengers عَلَيْهِمُ السَّلَامُ rule, and judge. All of these types of behaviors are called for by moral virtue.

As for the causes of disbelief in Allah سُبْحَانَهُ وَتَعَالَى the Creator after the evidence of His existence is clear, they are inevitable reasons based on a set of vices, including arrogance, and among them is seeking to go out of the obedience to those who must be obeyed, in response to the whims and desires of the souls. And among them is ungratefulness, and denial of the truth.

Character towards people

The forms of good moral behavior towards the people include, and are not limited to, honesty, chastity, justice, benevolence, pardon, good dealings, the performance of duty, acknowledgment of rights and favors, consolation, aid, generosity, and so on, to the last table of virtues of morals, which extends the benefits to other people.

The forms of reprehensible moral behavior towards people include lies, betrayal, injustice, aggression, stinginess, bad dealings, non-performance of duty, denial of favor, and failure to acknowledge the rights of others, in addition to any form of vices of morals whose harm extends to other people.

Character towards oneself

The relationship between man and himself is centered on averting committing injustice against oneself. But unfortunately, a person may commit injustice against himself by the unintelligent, and thoughtless responses to the soul's worldly, and temporary urges, and cravings for whims and desires, leading to the deprivation of the everlasting abode in Jannah (Paradise).

Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that The Messenger of Allah ﷺ said: “Paradise is surrounded with difficulties, and Hell is surrounded with desires.”⁽¹⁾

Character towards non-rational organisms

It suffices to reflect upon these two Al-Bukhari رَضِيَ اللهُ عَنْهُ, and Muslim رَضِيَ اللهُ عَنْهُ agreed upon narrations: -

Ibn Umar رَضِيَ اللهُ عَنْهُ reported: The Messenger of Allah ﷺ said, “A woman was punished due to a cat she had imprisoned until it died, so she entered the Hellfire. She did not give it food or water while it was imprisoned, neither did she set it free to eat from the vermin of the earth.”⁽²⁾

(1) Ṣaḥīḥ al-Bukhārī 3482, Ṣaḥīḥ Muslim 2242

(2) Al-Bukhari and Muslim

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “A prostitute had once been forgiven. She passed by a dog panting near a well. Thirst had nearly killed him, so she took off her sock, tied it to her veil, and drew up some water. Allah سُبْحَانَهُ وَتَعَالَى forgave her for that.”⁽¹⁾

Ibn al-Qayyam رحمته الله commented on the above narration, “If Allah Almighty سُبْحَانَهُ وَتَعَالَى had forgiven one who gave water to a dog suffering from extreme thirst, how about one who relieves the thirst, satisfies the hunger, and clothes the naked among the Muslims?”⁽²⁾

2. Pillars of Morality

Ibn Al-Qayam رحمته الله mentioned in his masterpiece, *Madarij As-Salikeen*, “Good Character (Husn Al-Khuluq) is built upon four pillars, and it is inconceivable for someone to maintain it except on them: Perseverance, or patience (Sabr), Chastity, or Purity (Iffah), Courage, and proactivity (Shajjah`), and Justice, or Fairness (Adl).⁽³⁾ **The origin of all virtuous manners is from these four: -**

a. Patience (Sabr)

Patience, and perseverance (Sabr) makes hardships endurable, restrains anger, refrains from hurting, and yields forbearance, patience, and kindness. There are **three essential principles** when it comes to Patience:

- I. **The first is to realize that Allah سُبْحَانَهُ وَتَعَالَى is the source of Patience;** consequently, believers must seek help from Allah سُبْحَانَهُ وَتَعَالَى, knowing that He is the One who can help us generate Patience. Allah سُبْحَانَهُ وَتَعَالَى said: “And be patient, and your patience can only happen through Allah’s help”⁽⁴⁾
- II. **The second is Patience for Allah's سُبْحَانَهُ وَتَعَالَى sake,** the One who can incite, and motivate us to be patient. Consequently, we strive to be patient out of love for Allah سُبْحَانَهُ وَتَعَالَى, seeking His face, and drawing close to Him, and not to show the strength of the soul, or to receive praise from people.
- III. **The third is Patience according to Allah's سُبْحَانَهُ وَتَعَالَى directives.** Consequently, we implement patience in the areas and times Allah سُبْحَانَهُ وَتَعَالَى has commanded. Patience

(1) Agreed upon Şaḥīḥ al-Bukhārī 3321, Şaḥīḥ Muslim 2245

(2) Uddat al-Şābirīn 1/253

(3) Ibn al-Qayyim “Madarij al-Salikeen” 2/308 with abridgment.

(4) An-Nahl: 127

regarding what Allah سُبْحَانَهُ وَتَعَالَى decrees (Qadar) upon us, Patience regarding executing Allah's سُبْحَانَهُ وَتَعَالَى command, and Patience regarding Allah's سُبْحَانَهُ وَتَعَالَى prohibitions.

b. Chastity or Purity ('Iffah)

Chastity ('Iffah) is a high moral character for the believer, and one of the fruits of correct Faith in Allah سُبْحَانَهُ وَتَعَالَى. Islam calls upon the believers to adorn themselves with all good manners, for the Muslim is known for his good morals, and distinguished from others by his adherence to them. And among the morals that Muslims are characterized by is the characteristic of Chastity, or Purity ('Iffah).

Chastity, or Purity ('Iffah) means avoiding immorality and vices, and the ability to control the desires the human soul demands. It is a call to avoid trivial matters, and infringing on chivalry and modesty, virtues and merits in societies.

Chastity, or Purity ('Iffah) motivates the believers to abstain from vices and ugliness by word and deed and carry them to the ground. He is the head of all good. And it forbids them from indecency, miserliness, lying, backbiting, and gossip.

Chastity is divided into **two main categories**, with which it is possible to distinguish a Muslim who adheres to the morals of Islam from other people:

- I. **The first category:** Chastity from what is forbidden, and it is intended to refrain from what Muslims have been forbidden, such as blood, money, and honor. And this chastity is of two types, according to scholars, The first: controlling the private parts from the forbidden; That is, not actually approaching the forbidden, whether through adultery, or what is close to it from the forbidden, and the second is to stop the tongue from showing symptoms; that is, from obscenity, and obscene speech, such as backbiting and gossip, and delving into people's honor, and so on.
- II. **The second category:** abstinence from sins, and disobedience, and it is of two types: refraining from openly committing injustice; that is, to refrain from oppressing people openly during the day, and to not fear Allah سُبْحَانَهُ وَتَعَالَى when oppressing people, and to not acknowledge their wrongdoing while the oppressor knows in his heart that he is an oppressor. And refraining from insisting on treason, whether that is outwardly, or inwardly; outwardly, in front of people, and inwardly, in himself.

c. Courage

For by the strength and courage of oneself, he seizes its reins, and restrains it with its bridle. Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "The strong are not the best wrestlers. Verily, the strong are only those who control themselves when they are angry."⁽¹⁾

d. Justice

It makes one moderate his morals, and mediates between the two sides of excess, and negligence. It leads him to the balanced character of generosity, which is a mediator between humiliation and rudeness, courage, which is a mediation between cowardice and recklessness, and on the character of forbearance, which is a mediation between anger, humiliation, and self-loathing.

3. Refraining From Harm⁽²⁾

Muslims must avoid harming people in word, and deed. As a general rule, Muslims should not harm other people, especially other Muslims. The only exception to this rule is due to the need for self-defense against aggression, or to avert some greater evil, as stated in the following subsidiary legal maxim: Greater harm can be removed by lesser harm.⁽³⁾

There is an absolute consensus of Muslim scholars on this principle, according to the Kuwaiti Encyclopedia of Fiqh:

Harm is forbidden, and avoiding it is an obligation, by consensus, as long as it does not expose a greater harm. In that case, harm is committed in accordance with the agreed upon rule: lesser harm is committed to protect from a greater harm.⁽⁴⁾

The Prophet ﷺ decreed this rule as a matter of law and ethics. Ubaida ibn al-Samit رضي الله عنه reported: The Messenger of Allah ﷺ issued a decree: Do not cause harm or return harm.⁽⁵⁾ The Prophet ﷺ defined the true Muslim as one who avoids harming other Muslims with his tongue (words) and hand (actions).

(1) Ṣaḥīḥ al-Bukhārī 6114, Ṣaḥīḥ Muslim 2609

(2) <https://www.abuaminaelias.com/muslims-avoid-harming-people/> with an abridgment

(3) Sharḥ Majallat al-Aḥkām 1/54

(4) al-Mawsū'at al-Fiqhīyah al-Kuwaytīyah 2/356

(5) Sunan Ibn Mājah 2340, Grade:

Abdullah bin Amr رضي الله عنه reported: The Messenger of Allah ﷺ said: The Muslim is the one from whose tongue and hand the Muslims are safe.⁽¹⁾

In another narration of this tradition, the Prophet ﷺ said: The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one who is trusted with the lives and wealth of the people.⁽²⁾

And in another narration, the Prophet ﷺ said: The best Islam belongs to those from whose tongue and hand people are safe.⁽³⁾

Al-Hasan Al-Basri رضي الله عنه said: If you would be pleased to be safe, and for your religion to be safe for you, then restrain your hands from harming the lives of people, restrain your tongues from harming their honor, and restrain your stomachs from consuming their wealth.⁽⁴⁾

Fudayl ibn ‘Iyadh رضي الله عنه said: By Allah, it is not lawful for you to harm a dog or a pig without a just cause, so how can you harm a Muslim?⁽⁵⁾

4. Means to Attain Morality

Now let us begin with presenting some means to formulate good character: -

Correcting the beliefs

One of the means of acquiring morals is correcting beliefs because the beliefs are manifested in the morals. Therefore, the way to correct morals is to restore the beliefs. Behavior is the fruit of what a person holds of beliefs, and deviation in behavior results from a defect in beliefs. Hence, Muslims must pay attention to acquiring the knowledge of Tawheed.

Aishah رضي الله عنها reported: The Messenger of Allah ﷺ said, ”Verily, the most complete of believers in faith are those with the best character, and who are most kind to their families.”⁽⁶⁾

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “The most complete of believers in faith are those with the best character, and the best of you are the best in behavior to their women.”⁽⁷⁾

(1) Ṣaḥīḥ al-Bukhārī 10

(2) Sunan al-Nasā’ī 4998, Grade:

(3) Musnad Aḥmad 6714, Grade:

(4) Makarim Al-Akhlaq lil Khara’iti 379

(5) Siyar A’lam Al-Nublaa 8/427

(6) Sunan al-Tirmidhī 2612 || Ṣaḥīḥ li ghayrihi (authentic due to external evidence) according to Al-Arna’ut

(7) Sunan al-Tirmidhī 1162 || Grade: Ṣaḥīḥ (authentic) according to Al-Tirmidhī

Aishah رضي الله عنها reported: The Messenger of Allah ﷺ said, “Verily, the believer may reach by his good character the rank of one who regularly fasts and stands for prayer at night.”⁽¹⁾

Worship leads to ethics

And for Faith in Allah سُبْحَانَهُ وَتَعَالَى and the Last Day to remain a living force in the conscience that drives good, and impedes evil, Allah سُبْحَانَهُ وَتَعَالَى has imposed worship (Ibadat), and set boundaries to renew, increase, and strengthen faith. For example: -

- **The five obligatory daily prayers:** When Allah سُبْحَانَهُ وَتَعَالَى commanded them, it showed the wisdom of its establishment. That is, keeping away from vices, and purification from bad words and bad deeds, is the reality of prayer. Allah سُبْحَانَهُ وَتَعَالَى said:

{وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ} [سورة العنكبوت: 45]

“And establish prayer. Indeed, prayer forbids indecency and immorality.”⁽²⁾

- **The imposed zakat** is not a tax taken from pockets, but rather it is — first — instilling feelings of tenderness and compassion and consolidating the relations of acquaintance and familiarity between the various classes. The Qur’an states the purpose of paying zakat by saying: “Take alms from their wealth to purify them and purify them with it.”

{خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ} [سورة التوبة: 103]

“Take Sadaqah (alms) from their wealth in order to purify them, and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.”⁽³⁾

Cleansing oneself from the filth of inferiority, and elevating society to a nobler level is the first wisdom.

- **Likewise, Islam legislated fasting:** It did not consider it as a temporary deprivation of certain foods and drinks, but rather considered it as a step to permanently depriving the soul of its forbidden desires and reprehensible whims.

(1) Sunan Abī Dāwūd 4798 || Sahih (authentic) according to Al-Albani

(2) Quran (69: 45)

(3) Quran (9:103)

And in recognition of this meaning, Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, “Whoever does not give up false statements (i.e., telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink.”⁽¹⁾

A person may think that traveling to the sacred sites — which was assigned to the able-bodied and considered one of the duties of Islam to some of its followers — a person mistakenly thinks this travel is a journey devoid of moral meanings, and an example of what religions may sometimes contain of unseen devotions. Allah سُبْحَانَهُ وَتَعَالَى said,

{مَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَكْرُوهًا فَإِنْ كُنَّ خَيْرًا لَزَادَ الْتَقْوَىٰ وَآتَقُونَ يَتَأُولَىٰ أَلَاءَ لَبِيبٍ} [سورة البقرة: 197]

“So, whosoever intends to perform Hajj therein, by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So, fear Me, O men of understanding!”⁽²⁾

Knowing that Virtuous character is a sign of being a Muslim

The Noble Messenger ﷺ made the noble character a distinctive sign for the Muslim, and a characteristic by which he would be known among the people. It is a comprehensive definition of all moral virtues, and upscale behavior. Abdullah bin Amr رضي الله عنه reported: The Messenger of Allah ﷺ said: The Muslim is the one from whose tongue and hand the Muslims are safe.⁽³⁾

Al-Khattabi رحمته الله said: What is meant by the best Muslims is the combination, with the performance of the rights of Allah سُبْحَانَهُ وَتَعَالَى, the performance of the rights of people. And it is possible that what is meant by this is to show the sign of the Muslim by which he infers his Islam, which is the safety of Muslims from his tongue and hand, and the cessation of harm to his Muslim brother is more emphatic.

Amr ibn Absah رضي الله عنه reported: A man said, “O Messenger of Allah, what is Islam?” The Messenger of Allah ﷺ said: That you surrender your heart to Allah and that the Muslims are safe from your tongue and hand.⁽⁴⁾

(1) Sahih Al-Bukhari #6057

(2) Quran (2:197)

(3) Sahih al-Bukhari 10

(4) Shu'ab al-Iman 20, Sahih according to Al-Albani

Knowing the Virtues

Islam has urged Muslims to adopt good morals, raise their status, and clarify their great importance and status. One of the means of acquiring morals is to reflect on the effects of good manners. One should always remember and count the reward of good manners.

Al-Nawwas ibn Sam'an رضي الله عنه reported: The Messenger of Allah ﷺ said, “Righteousness is good character, and sin is what disturbs your heart, and you hate for people to find out about it.”⁽¹⁾

Abu Darda رضي الله عنه reported: The Prophet ﷺ said, “Nothing is heavier upon the scale of a believer on the Day of Resurrection than his good character. Verily, Allah hates the vulgar and obscene.”⁽²⁾

Anas ibn Malik رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever is pleased to have his provision expanded and his life span extended, let him keep good relations with his family.”⁽³⁾

Knowing the Consequences

Allah's Messenger ﷺ left no good, but he guided his community to it, and no evil but warned his Community (Ummah) against it, and among the evil that the Prophet ﷺ warned us against is bad manners. Bad manners are corrupt, and evil, inconsistent with legal, and moral duties, and they are reprehensible, and unrighteous behavior that often results from heart disease.

One of the means of acquiring morals is to look at the consequences of bad manners by contemplating what bad manners bring about in terms of permanent regret, anxiety, heartbreak, regret, and hatred in people's hearts. By recognizing the outcome, one strives to avoid the act that leads to it. Bad manners are actions and sayings that Allah سُبْحَانَهُ وَتَعَالَى hates because they are the source of corruption in human life in this world, and in the Hereafter.

As for the disintegration of one's life in this world, the breakdown of morals is considered the first reason for severing social bonds, and dragging a person towards corruption, crime, and evil deeds. Allah سُبْحَانَهُ وَتَعَالَى said,

{ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ } [سورة هود: 117]

“And your Lord ‘O Prophet’ would never destroy a society unjustly while its people were acting rightly.”⁽⁴⁾

(1) Ṣaḥīḥ Muslim 2553

(2) Sunan al-Tirmidhī 2002 || Ṣaḥīḥ (authentic) according to Al-Arna'ut

(3) Ṣaḥīḥ al-Bukhārī 2067, Ṣaḥīḥ Muslim 2557

(4) Quran (11:117)

Some early commentators have said that the word: thulm (injustice) in this verse means shirk (ascribing of partners in the divinity of Allah سُبْحَانَهُ وَتَعَالَى), and Muslihun' (people good in their ways) refers to people who, despite being polytheists and disbelievers, are good in morals and dealings, do not hurt and cause pain to anyone, do not lie, and do not cheat. Thus, the sense of the verse comes to be that the world's punishment does not fall on a people simply because of their polytheism and disbelief — unless they were to spread disorder in the land by their very deeds and morals.⁽¹⁾

Ibn Tamiyah رحمته الله said, “Indeed, Allah establishes a just state even if it is an infidel state, and does not establish an unjust state even if it is Muslim.”

Ibn Tamiyah رحمته الله states that injustice is the cause of the community's ruin, and the people's destruction. If the nation, or the state is an infidel one, but it rules with justice among itself, this justice that people know by instinct, as long as nations' morals remain, nations will continue to exist, but when their morals are gone, they will disappear.

As for the deterioration of one’s life in the Hereafter, the breakdown of morals is the cause of his pain and distress in his grave, and his severe torment when the Day of Resurrection comes. Abu Hurairah رضي الله عنه reported: The Prophet ﷺ was asked, “What enters most people into the Hellfire?” The Prophet ﷺ said: The mouth, and the private parts.⁽²⁾

Jabir ibn Abdullah رضي الله عنه narrated that the Prophet ﷺ said, “Shall I tell you about the most beloved to me, and the closest to my assembly on the Day of Resurrection? Those with the best character.”⁽³⁾

Supplications

The Prophet ﷺ encouraged us to ask Allah سُبْحَانَهُ وَتَعَالَى for good character, as Aishah رضي الله عنها, reported that the Messenger of Allah ﷺ said: O Allah, you have made my form excellent, so make my character excellent.⁽⁴⁾

Jabir ibn Abdullah رضي الله عنه reported that The Prophet ﷺ used to supplicate, saying, “O Allah, guide me to the best deeds, and the best character, for no one guides to the best of them but You. Protect me from evil deeds, and evil character, for no one protects from the evil of them but You.”⁽⁵⁾

(1) Tafsir Ibn Kathir Surat Hud Verse 117

(2) Sunan al-Tirmidhī 2004, Grade: sahih

(3) Musnad Aḥmad 6696, Grade: sahih

(4) Musnad Aḥmad 23871, Grade: sahih

(5) Sunan al-Nasā’ī 896, Grade: sahih

Abu Umamah رضي الله عنه reported that, the Messenger of Allah ﷺ said: O Allah, refresh me, and protect me, and guide me to righteous deeds and character, for none can guide to its righteousness and divert its evil but You. ⁽¹⁾

Abdullah ibn Amr رضي الله عنه narrated that the Messenger of Allah ﷺ used to supplicate saying, I ask you for health, abstinence, trustworthiness, good character, and contentment with providence. ⁽²⁾

Reading what scholars wrote about Morality

The scholars have written many books and articles about the virtues of good character and its practical manifestations: acts of mercy, justice, fairness, patience, forbearance, modesty, humility, piety, kindness, compassion, and so forth. In each case, good character involves the respect due to Allah سُبْحَانَهُ وَتَعَالَى, as well as the respect due to human beings and animals as the creations of Allah سُبْحَانَهُ وَتَعَالَى.

Al-Hasan Al-Basri رحمته الله said: Verily, from the character of the believer is strength in religion, determination with leniency, faith with certainty, eagerness for knowledge, sympathy with understanding, moderation in worship, mercy with effort, giving to those who ask, not wronging the one he hates, not sinning over the one he loves, being dignified in turmoil, grateful in ease, content with what he has, speaking to impart understanding, being silent out of caution, and affirming the truth as a witness over him. ⁽³⁾

Ibn Taymiyyah رحمته الله, summarizes the good character of Islam, saying: The believers encourage people to reconcile relations with those who have cut them off, to give charity to those who have deprived them, and to forgive those who have oppressed them. They order people to be benevolent with parents, to uphold family ties, to be benevolent with neighbors, to be kind with orphans, travelers, and the poor, and to be gentle with servants. They forbid bragging, arrogance, and transgression. They discourage people from feeling superior over others, rightly, or wrongly. They enjoin people to use lofty manners, and prohibit them from pursuing trifles. All that they say, or do from these virtues and other teachings, in all of it they follow the Qur'an and the Sunnah. Their path is the religion of Islam with which Allah سُبْحَانَهُ وَتَعَالَى has sent Muhammad ﷺ. ⁽⁴⁾

As Muslims, our duty is to behave well towards Allah سُبْحَانَهُ وَتَعَالَى by continuously seeking knowledge of the religion, and performing acts of worship, while at the same time, behaving well towards all people, upholding divine values of justice and mercy, and responding to evil with good.

(1) Al-Mu'jam al-Kabir 7812, Grade: hasan

(2) Al-Adab al-Mufrad 307, Grade: hasan

(3) Jami' Bayan al-'Ilm 622

(4) al-'Aqidah al-Wasitiyah 1/71

The Practical training and psychological sports

Practical training, and applied practice, forcing oneself to do what one does not like in the beginning, and pushing oneself to do what one does not like, are among the things that earn the human soul a behavioral habit, whether long, or short. Endurable practices have penetration into the soul that makes it something desirable. When it is established in the soul, it is like an innate moral, and when the habit reaches this stage, it is an acquired character, even if it was not originally an existing matter. Furthermore, the human soul has an innate willingness to acquire some measure of every moral virtue. The educational rules derived from empirical reality prove the existence of this willingness. Depending on it, educators work to refine the morals of the generations they supervise, and it was mentioned in this context. Allah سُبْحَانَهُ وَتَعَالَى said:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ } [سورة آل عمران: 200]

“O you who believe, be patient and endure, and stand guard and fear Allah that you may be successful.”⁽¹⁾

Abu Sa’eed Al-Khudri رضي الله عنه reported: Some people from the Ansar asked the Messenger of Allah ﷺ and he gave to them. Then they asked for charity again and he gave to them. Then they asked again, and he gave to them until all he had was gone. The Prophet ﷺ said: If I had anything, I would not withhold it. Whoever refrains from asking others, then Allah سُبْحَانَهُ وَتَعَالَى will make him content. Whoever would be self-sufficient, then Allah سُبْحَانَهُ وَتَعَالَى will make him self-sufficient. Whoever would be patient, then Allah سُبْحَانَهُ وَتَعَالَى will make him patient. There is no gift that is better and more comprehensive than patience.⁽²⁾

5. Prioritizing (the ten rights)

Surat An-Nisa’s Ten rights verse invites us to prioritize performing good character to certain areas. We may call them the human rights that are a focus in Surat An-Nisa.’ The rights of parents, relatives, neighbors, and those of human beings in general, are taken up in these two Ayahs. Allah سُبْحَانَهُ وَتَعَالَى talks about the need to avoid being cheap, arrogant, and pretentious. The text presents the need to believe in the Oneness of Allah سُبْحَانَهُ وَتَعَالَى, to avoid any association with His pristine divinity, and to stay away from the rejection of the meeting on the Day of Judgment. Allah سُبْحَانَهُ وَتَعَالَى says,

{ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا } [سورة النساء: 36]

(1) Quran (3:200)

(2) Sahih Bukhari 1400

“And worship Allah and do not associate with Him anything, and be good to parents, to kinsmen, orphans, the needy, the close neighbor and the distant neighbor, the companions at your side, the wayfarer (traveler), and to those owned by you. Surely, Allah does not like those who are arrogant, proud.”⁽¹⁾

The Right of Allah ﷻ (His Oneness)

The mother of all rights is the right of Allah ﷻ to be singled out in worship, submission, and obedience. Hence, Allah ﷻ opens the list with His rights. Those who fear Allah ﷻ, and have a consciousness of Him are to fulfill the obligations of others, and stay firm in upholding human rights.

The Rights of Parents

Ibn Abbas ؓ said, “There are three pairs which have been revealed associated with three others. They are not accepted separately. Gratefulness to Allah ﷻ, then parents, obeying Allah ﷻ, and His Messenger ﷺ, establishing the Salah, and paying the Zakah. Allah ﷻ said,

{أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ} [سورة لقمان: 14]

“Show gratitude to Me and your parents.”⁽²⁾

Therefore, you should serve them as they did you. But your return of favor to them is not equal to theirs, as they suffered a lot in bringing you up, hoping that you might live long. But, on the other hand, when you shoulder their burdens, you hope they will die soon. These rights include spending to support them as needed, not to talk to them in a voice too sharp, or too loud causing disrespect, not to say anything to them which may break their heart, and not to treat their friends and well-wishers in any manner which hurts them. Doing everything possible to comfort and please them, even if the parents have fallen short in fulfilling the rights of their children, the child should never take it as an excuse for their own ill-treatment.

The Rights of Relatives

After mentioning parents, Allah ﷻ then emphasizes the good treatment of all relatives. A very comprehensive and well-known verse of the Qur’an which the Prophet ﷺ very often used to

(1) Quran (4:36)

(2) Quran (31:14)

recite at the end of this sermons, and is still recited in Friday prayer Khutbahs all over the world, presents the same subject in this manner:

لَإِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ { سورة النحل: 90 }

“Allah commands you to do justice and be good to all and to fulfill the rights of the relatives.”⁽¹⁾

Hakim ibn Hizam ؓ reported: A man asked the Messenger of Allah ﷺ, “What act of charity is best?” The Prophet ﷺ said, “One given to an estranged relative.”⁽²⁾

The Rights of the Orphans and Needy

The third group mentioned in the verse is that of the orphans and the needy, whose rights were already taken up in details earlier in Surat An-Nisa.’ By recalling them here, the hint is given that one should consider helping orphaned children and helpless people as necessary as one would do for his or her own relatives.

The Rights of the Neighbor

The close neighbor comes in at number four, and the distant neighbor at number five. Commentators of the Qur’an say that close neighbors are defined as those living next to your house, while distant neighbors are those that live at a distance from you. Abdullah ibn Abbas ؓ said that a close relative means one who is a neighbor, and a relative at the same time which makes him a holder of two rights, and the distant neighbor means one who is simply a neighbor and is not a relative.

The Rights of the Companion at your side

The sixth mentioned category is the ‘companion at your side.’ Translated literally, it includes travel companions sitting by your side (in a train, bus, plane, car, etc.). It also includes a person who is sitting with you in any common meeting. It has been made equally obligatory for the right of good company enjoyed by a person who sits next to somebody for a little while in some meeting, or journey (this includes everyone, Muslim, or non-Muslim, related, or unrelated, as equals). The instructions to treat such a person nicely is significant, the lowest degree of which is that you cause no pain to anyone with your word or actions. You say nothing which hurts another person’s feelings, and you do nothing which embarrasses, annoys, or troubles them. If people

(1) Quran (16:90)

(2) Musnad Ahmad 15320 ||Sahih (authentic) according to Al-Arna’ut

started following the instruction of the Qur'an, the common disputes between fellow travelers, especially in crowded public transportation, would be eliminated.

The Rights of the Wayfarer (Traveler)

This is the seventh category on the list. A wayfarer is a person who, during their travel, comes to you, or becomes your guest. Since this stranger has no relative, or friend around in their given situation, the Qur'an, by considering his predicament, as a human being, has made the fulfillment of this person's right, too, as something obligatory. It means that one should treat the wayfarer well, and provide as much convenience as possible for them.

The Rights of the Servants and Employees

This list concludes at number eight with the rights of servants and employees. The treatment of a person's employees and servants is also obligatory, according to the Qur'an. This means that one should not fall short in making sure they are not burdened with jobs beyond their ability to handle. There should also be no delay, or stinginess in giving them their due salary.

Arrogance, stinginess, and showing off are deterrents

These three base characteristics will deter people from fulfilling any of the ten rights Allah سُبْحَانَهُ وَتَعَالَى mentioned in verse 36. Allah سُبْحَانَهُ وَتَعَالَى said,

{ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا } [سورة النساء: 36]

“Surely, Allah does not like those who are arrogant, proud.”⁽¹⁾

It provides the primary reason why anyone falls short in fulfilling the rights of eight kinds of people Allah سُبْحَانَهُ وَتَعَالَى mentioned earlier. Arrogant, and proud people love forcing their worldviews, and opinions on others to exact esteem from them.

In the following verse, Allah سُبْحَانَهُ وَتَعَالَى describes the nature of arrogant people who are stingy in giving the rights which are obligatory to give. Allah سُبْحَانَهُ وَتَعَالَى uses the word 'bukhl'(stinginess/miserliness) to describe this trait of character, a word which, in the generally approved sense, is applied for shortcoming in giving financial rights. Look at the background of this revelation however, it becomes obvious that the word 'bukhl' has been used here in its general sense, which includes close-fistedness in both money, and knowledge.

(1) Quran (4:36)

{الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا }
[سورة النساء: 37]

“Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.”⁽¹⁾

Verse 38 describes another characteristic of those who are arrogant. Ordinarily, they, themselves, hold back any spending in the way of Allah **سُبْحَانَهُ وَتَعَالَى** and persuade others to do the same. Nevertheless, when they wish to show off before others, they have no issue in spending. The arrogant person’s intention is not to please Allah **سُبْحَانَهُ وَتَعَالَى** with their donation, but rather, to show the world the power of their wealth. Such people are the accomplices of Shaytan, therefore, the end of it all will be no different from the end of their buddy Shaytan. This verse tells us that the way it is disgraceful to be cheap, and hesitant in fulfilling due rights, very similarly, it is also extremely bad to spend to show off your wealth. A good deed aimed at drawing applause from people is a deed not acceptable in the sight of Allah **سُبْحَانَهُ وَتَعَالَى**.

{وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا }
[سورة النساء: 38]

“And (also) those who spend of their substance to be seen of men and believe not in Allah and the Last Day [they are the friends of Shaitan (Satan)], and whoever takes Shaitan (Satan) as an intimate; then what a dreadful intimate he has!”⁽²⁾

6. Pillars of Base Morals

All base morals are based on **four pillars**: ignorance, injustice, lust, and anger.

Ignorance

Caused one to view the good in the form of something ugly, and the ugly in the form of goodness, perfection as deficient, and imperfection as perfection.

(1) Quran (4:37)

(2) Quran (4:38)

Injustice

It makes one put something in a wrong place, so he gets angry in the place of contentment, is satisfied in the place of anger, is ignorant in the place of patience, and is stingy in the place of miserliness. And he gives in the place of miserliness, and refrains in the place of courage, advances in the place of reluctance, softens in the place of distress, is severe in the place of softness, and humble in the place of honor, and arrogant in a position of humility.

Lust

It leads to greed, stinginess, miserliness, lack of chastity, gluttony, greed, humiliation, and all slander.

Anger

It leads to arrogance, hatred, envy, aggression, and foolishness.

7. Cautions against Manipulations

Muslims must be aware of the manipulation, and twisting of terms to shift an objective moral into a subjective one; below are some examples:

Equality

The term “equality” has different applicability; some are associated with truth, and others with falsehood. When Equality is associated with good and the proper contexts, it is that people are equal before the laws, and obligations, and responsibilities. So, it does not differentiate between an honorable person and an inferior one in establishing the penal code of punishments, nor between a man and a woman, weak, nor strong.

But unfortunately, those with corrupt ideologues use the term equality, and they proclaim it only wanting deceit and evil with it. They sought to achieve reprehensible purposes, and advance and promote equality when it comes to the woman and the man, the believer, and the disbeliever: they claim that they are the same, and there is no difference,

Gender equality

An example is, equality between a woman and a man, which has two aspects: right, and wrong. Suppose we intend by the term equality that they are equal in terms of obligations and rulings, then this is right, except for what is excluded by the text, such as a woman needs a guardian in marriage. However, the man doesn't. Divorce is in the hands of the husband, not the

wife. And the jihad is obligatory upon men, not women. There are other differences regarding ransoms, blood money, Aqeeqah, and inheritance.

Allah ﷻ placed creational, emotional, physical, and legal differences between males and females. Hence, it is authentically transmitted that the Prophet ﷺ mentioned Allah's ﷻ curse on those who imitate the other:

Ibn Abbas ؓ narrated that the Messenger of Allah ﷺ cursed men who imitate women, and women who imitate men).⁽¹⁾

Undoubtedly, the reason for this cursing is the attempt of those who want to imitate the other, to compromise these differences, which is impossible, and illogical. Furthermore, similar characteristics for men and women, became the ground for the spread of homosexuality.

Tolerance

Another example is that they seek to advance equal emotional rights to people, regardless of their religious beliefs. They promote the principle of equality of religions, irrespective of whether it is heretical, or divine, monotheistic, or polytheistic, the Muslims and the pagans under the slogan “religions do not differentiate between them.”

Islam denied equality between Muslims who believed and spent in Allah's ﷻ cause before the truce of Al-Hudaybiyyah, and those who did the same after it. Similarly, Islam denied equality between the Mujahideen (those who fight for Allah's ﷻ cause), and those who remained without excuse.

Diluting Gender Identity

Unfortunately, we live at a time in which Satan has occupied our cultures, and paralyzed us, and created the inability to contemplate the Qur'an, and the failure to comprehend its meanings, and enigmas may leave us thinking the verses of the Qur'an are piled on top of others without a clear link and coherence. We must reflect on Surat An-Nisa,' especially these days, because the chapter discusses family laws and issues, and the relationship between women and men. The first verse in Surat An-Nisa' indicates that duality is the nature of living things. There are males and females in the plant world, and in the animal world, there are males and females. The Qur'an directs attention to the fact that matter itself is based on duality.

{ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ } [سورة الذاريات: 49]

(1) Sahih al-Bukhari

“And of everything We have created pairs, that you may remember (the Grace of Allah).”⁽¹⁾

{ سُبْحٰنَ الَّذِي خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُوْنَ } [سورة يس: 36]

“Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.”⁽²⁾

And the only One who remains unique, not needing this duality, is Allah **سُبْحٰنَهُ وَتَعَالٰى**. He is unique in His existence since He is free of needs, above His creation in a way to suit His majestic greatness.

{ لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدٌ ۝ } [سورة الاخلاص: 4-3]

“He begets not, nor was He begotten.”⁽³⁾

The rest of the creations are based on this duality, for man becomes acquainted with the female and lives with her in wedlock. And from this coexistence between two genders (males and females), the reproduction of the race of Adam **عَلَيْهِ السَّلَام** and (Hawwa **رَضِيَ اللهُ عَنْهَا**) is upheld.

Demonizing Sexual Instinct

Islam, the religion of instinct, does not regard sexual instinct as a satanic abomination, as some religions do, such as The Catholic Church. Hence, it introduced Monasticism, and characterized it as a virtue, although the spread of Monasticism threatened the existence of the human race. Others perceive that the sexual instinct must be curbed forever, and that it must be subdued with strict instructions. Islam condemns such perception. Islam is based on a beautiful divine framework, which aims at controlling human instincts in a balanced, and well-known process. Sexual instincts, if unleashed destructively, will corrupt generations. However, if a precise, and reasonable system is established for channeling sexual instinct, it will become a source of life. Islam regulated the sexual instinct and did not unleash it to turn humans into animals, nor did it restrict it to the restriction that annihilates humanity or makes sexual hypocrisy a sign of it. Allah **سُبْحٰنَهُ وَتَعَالٰى** said,

{ ثُمَّ قَفَّيْنَا عَلَىٰ اَنْثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَاَنْتِنَا اِلَّا نَجِيْلٌ وَجَعَلْنَا فِي قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَافَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوْهَا مَا كَتَبْنَا عَلَيْهِمْ اِلَّا الْاِبْتِغَاءَ رِضْوَانِ اللّٰهِ فَمَارَعَوْهَا حَقَّ رِعَايَتِهَا فَتَاتِنَا الَّذِيْنَ ءَامَنُوْا مِنْهُمْ اَجْرَهُمْ وَكَثِيْرٌ مِنْهُمْ فَسَقُوْنَ } [سورة الحديد: 27]

(1) Quran (51:49)
 (2) Quran (36:36)
 (3) Quran (112:3-4)

“Then, We sent after them, Our Messengers, and We sent 'Iesa (Jesus) — son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are *Fasiqun* (rebellious, disobedient to Allah).”⁽¹⁾

Instead, Islam permitted marriage, welcomed it, bridled it, and supported it with all its efforts. This is because Islam regards marriage as an act of worship, and that the man's relationship with his wife is a natural relationship that should be preserved within the framework of the teachings of the Shari'ah, and within the scope of Allah's *سُبْحَانَهُ وَتَعَالَى* limits.

Defaming Polygamy

Just as Islam permitted marriage, it permitted polygamy; why?! Because Islam believes that the excess of women in all societies can only be dealt with in this way, meaning if there are excess women who are ready for marriage, meanwhile, the number of men who are prepared for marriage is less, what is the solution?!

People here are between two corrupting extremes: Either they impose monasticism on the extra woman, so she never has contact with a man, or she has contact with men through adultery, and prostitution. Alternatively, we have the divine solution, polygamy; one man marries more than one woman, and takes on the financial responsibility. Which of the three resolutions is more honorable for women?!

To be imprisoned forever in the monastic prison, unleashed in the field of prostitution and animalism, or to be the co-wife of another woman to one man who takes care of her, and provides her with a life of honor and uprightness?!

When Islam permitted polygamy, it was logical in this permissibility. However, Islam only allows those who are physically, financially, and mentally capable of bearing its consequences, and can do justice between their co-wives.



(1) Quran (57:27)

Conclusion

Surat Al-Baqarah introduced the guidance (Manhaj) to the Muslim Ummah, and instructed them regarding how to deal with the Akhbar (Unseen), and the commands of Allah **سُبْحَانَ وَتَعَالَى**, “we hear, and we obey.” Surat Al-Imran pointed out the significance of steadfastness, and perseverance in the face of doubts, and whims and desires in order to be a true leader in Islam. Surat An-Nisa' came to send a clear message to the Muslims as leaders of mankind that justice and mercy are the basis of fair governance.

The Muslim Ummah is at a crossroads, and its enemies are attacking it from every side. And the causes of weakness that have converged on its society are many, but over time, it can erase these reasons one by one, and take its path to Allah **سُبْحَانَ وَتَعَالَى**, step by step. And begin to establish faith in the hearts and strengthen beneficial traditions. Harmful traditions can go away, and a solid moral structure can be established in our Muslim community (Ummah).

The Madani revelation is often directed towards the establishment of the Islamic community, its foundations, and clarifying its features, in contrast to what we know about the Makkan period of dealing with the human soul, and instilling faith in its depths. And building it on sympathy, gladness, and enduring harm for the sake of Allah **سُبْحَانَ وَتَعَالَى**, so that this building of the believer can rise in the face of the many obstacles in front of him.

Since the subject of Women is the main target of the enemies who strive to deter the establishment of a moral society, Allah **سُبْحَانَ وَتَعَالَى** names the entire chapter “The Women.” Furthermore, the chapter starts with rulings concerning women, and ends with a verse discussing the same. More than a third of the Surah discusses women's rights in society.

Surat An-Nisa' focuses on the fact we are one community, one humanity (The Larger Community). All humans are related, sharing the exact origins, and common ancestry. We must show mercy and justice to all fellow humans. It is a cornerstone principle in Islam. Mercy and justice must be extended beyond blood relations to encompass all human groups, races, and colors, and bring about cooperation and cohesion among people.

Hence, the chapter furnished the means to protect the rights of the weak, and oppressed, and women. Furthermore, protecting the rights of minority groups without compromising the beliefs of Islam, emphasizing the role of Beliefs, and acts of worship (Ibadat) which shape the Muslim's character, and promote mercy and justice.

As for in the Madani period, after the Muslims established an entity- the revelation in the Madani chapters tends to support this society, and develop the rules on which it rises, and clarifies the features that must be characterized by it. And the characteristics of the new community appear in it. And Surat An-Nisa' — from this point of view — is based on supporting and surrounding the Islamic community, and clarifying its means and goals.

And since the family is the basis of every good society, the surah must speak in several pages — about six pages — about the family, and its issues. Then when the community in Madinah consisted of many sects — Jews, Christians, hypocrites, and those weak in faith, and Muslims who need to be strengthened — the surah explains what the Islamic community should do in the face of these tendencies that exist within it.

Surat An-Nisa' clarified the family system in a way that included much that contradicted what was common among people, both scriptural, and non-biblical people. In building the family, Islam recommends, permits, and facilitates marriage, and it does that for two reasons.

1. Because Allah **سُبْحَانَهُ وَتَعَالَى** wants the processions of humanity to remain connected to the endeavors and activity on the face of the earth, there is no respectable way for the survival of humanity to extend over the years except for marriage.
2. Because building a family is based on compassion, and psychological peace. Therefore, the sexual instinct — in the eyes of Islam — is not an abomination of Satan's work, and crushing it is not its goal, but recognizing it is part of the logic of instinct, which is the first characteristic in Islam.

Building morals is something that is at the core of the individual's work, and the core of the community's activity. The state has a role in it, but it is a side, or limited input, or at least an assisting factor. The virtues of faith, loyalty, compassion, respect for the truth, contempt for falsehood, and so on, are the meanings of our society that we are sorely in need of.



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