Introduction:

Surah aal Imran ended with Oh you who claim to believe, be patient compete in patience with each other and against the disbelievers and continue to march forward and be vigilant and and have taqwa so you can be successful

Allah amazingly takes that command of taqwa that he made to the believers in the previous surah and connected it with the beginning of this surah by widening that commandment to all of mankind

This is the third big madani surah, it is very similar in theme, structure and syntax with Surah Maidah (Surah 5)

The surah (as well as Surah al Maidah) is about the social foundation of the society, sometimes Allah makes very broad golden rules, than it gets into very specific details of the rules. Than it goes into hypocrites.

60 aayaat are dedicated to the hypocrites.

This surah is going to lay down the foundation of the early Muslim community.
Ayah 1:

يَتَأَمَّلُواْ مَا أَنْعَمَّا لَكُمْ مِّن نَفْسٍ وَاحِدٍ وَخَلَقْنَاهَا وَخَلَقْنَاهَا عَالِمَةً

Oh mankind have taqwa of your master, the one who created you from a single person

When Allah talks about creation from one single person it usually has implications on society. When Allah says “Oh Mankind have taqwa of your Master” it shows that mankind’s first connection is with Allah the one who created you from a single person. Our relation with Allah is as a Master, creator, but next thing we are told is that we have a single source. Even though we are different people different tribes we should all see each other as Adam (alayhisalam) children. The only thing that separates humanity is there level of taqwa thus it is only right that Allah begins this surah with having Taqwa and “and he created from that soul his wife”

The ayah when it says that the partner was created from Him (referring to Adam) it doesn’t say min hu (which means from Him) but says min Ha which is feminine, this is because Nafs in the Arabic language is feminine.

And he drew out from that many men and many women

Even its unfortunate, we don’t find racism and nationalism in most of the muslim communities. In America.

One of the first thing Islam destroyed is racism, and it’s one of the biggest problems here. If someone dies in a African country it has less value than someone who is killed in the west, and than even in the west it depends on the status.

Allah sent the Quran
and maintain taqwa of Allah.

Again have taqwa of Allah, as if Allah is saying if you didn’t get it the first time to have taqwa of Allah than I have to remind it to you all over again.

The first time Allah mentioned taqwa it was between us and Allah but as well the way we deal with each other is a manifestation of taqwa.

The one you call each other with. Itaqullah is stronger in threat. Itaqqu Rabbakum implies mercy because he has done so much for you, has sustained and took care of you. If you haven’t been able to keep the humanity that he gave you than there has to be given the more stronger phrase has to be used.

with Allah saying “wal arhaam” it is an extension to what we should be having taqwa of. We should always have taqwa (cautiousness) of the womb (meaning the mother) because every relationship boils down to the womb. The connection of the mother is the connection of humanity, because everything leads back to the mothers. The real way you can have taqwa of Allah is to have taqwa regarding family, humanity, and the society. The first relationship that has to be taken care of in the society (as individuals) is the relationship with the mother.

RAqab, Raqeeb, Raqaba refers to the back of the neck like if you are walking with an animal that tends to go everwhere. Your goat is a little wild, so you grab the back of the neck, so everytime it thinks of taking a turn you hold it straight

Indeed Allah has always had his hand on your neck.

One aspect (out of many) personal aspects of this is our mothers, when I’m little I can’t eat, sleep without her. I depend on her, I turn 15, 16 than you get more separated. You feel like your neck has been released. Allah is telling us you are NOT free.
Ayah 2:

And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

Now because You respect the wombs, you will automatically help those who have lost that relationship thus Allah starts with the Orphans. The two of the subjects that were spoken about in the beginning of the surah was Orphans and Women. The reason is because orphan lose there connection with there parents and women end up in another household. So they become more distant more from there parents, so they feel separated more so. This is because the protection for a child comes from a parent, and it is more so for a women, so when a women is removed from that protective shadow another one needs to take it’s place. That’s what the Islamic society is suppose to help those who can’t.

Give orphans there money, and do not replace with the good and pure for the filthy.

Meaning: don’t take your objects that aren’t good, and at time filthy and garbage and trade it for the pure good that the Orphans have in there inheritance. IT can also mean that whatever you do replace it with, even though the orphan had something pure it becomes filthy for you because it is mixed with injustive and becomes haram upon you.

Do not mix your money with yours.

This is almost impossible and that is even underlined by Allah when he said in surah baqara (regarding the food) ”If you mix with them than they are your brothers” the sahaba were so worried of over eating and being questioned by Allah on the day of judgment.

Don’t mix your assets with theres, because than you may do an injustice by forgetting how much was there money, or you may have to give extra to make
sure you don’t leave anything behind, even if you do it with good intentions you may forget and that will cause a rift in relationships.

Huuban comes from hawba. AL Hawba is actually close relationships that are dependent, like mother, father, sister, daughter etc. In old Arabic they would say “Inna le houbatunawalu ha” which means I have dependence upon myself first.

Imam Raghib says everything that is forbidden intensely and if you do it than you deserve to be scolded. It always been something that is detestable.

It has always been something detestable and evil in the sight of Allah and a huge one at that. OR It has always been a great detestable evil deed.

Ayah 3:

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then marry only one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

And if you are afraid to be able to do justice between the orphans than you can marry them in whatever you may find pleasing of the women, or pure loving feelings (taba coming from pure) than marry to 2, 3, or 4.

This is the ayah of polygamy, and this is the ayah that Harvard has seminars how they have to reform this law. If it’s happened than it’s part of norm over there.

We have to take in consideration that we are talking about the Orphan, and what is marriage? Marriage in Islam is a means of offering women wilayah, it’s a transfer of responsibilities the original mawla or wali is the father. When she gets married the new wali is the Husband. Wali means the responsibility of care and
when she gets married all those responsibilities are transferred to the Husband.

Allah is saying you were taking care the orphan distantly but if you believe you are doing justice or a good job and you feel that you can take better care by marrying them than it is permissible. The idea was to also give the women proper care.

And if you are afraid that you are not able to justice

**Adl means to give the right verdict.**

**Qist is to make sure that the prerequisites are there, as in the evidence isn’t faked,** the witnesses are interrogated, make sure the people have proper background checks ectect. If anything of those are corrupt than it wont have a good outcome

Make sure the judgement is actually executed.

Qist means from the beginning to the end of the process of judgement it is complete. Al Qist is the more comprehensive term of justice, you can think that adl is a third of that. Al Adl is just passing the fair verdict.

So if you are not able to make fair judgement between them because of your emotional bias of one or the other than just restrict yourself to one and what your right hand possesses that is closer (or better in some sense) that you may not swerve and take more than you deserve.

ala / ya’lu means to take more than you deserve. It’s a word of oppression.
Ayah 4:

And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

Give women there marriage gifts

Saduqat comes from Sidqt
Sidq - means truth

The mahr is what makes the marriage true:
Saduqaat should never be mixed up with Sadaqat
Sadaqat is extra, Saduqat is what confirms the marriage is actually valid.

Nihlah is a word used when you give a women an actual gift out of love, aspiration or can be used as a romantic gift

That’s why they say Nahal al mara’ta which means “he gave the women a gift above and beyond.”

Allah is saying give the mahr in a enthusiastic loving manner.

What usually happens in most muslim cultures now is to make it go up to 50,000 dollars. This makes the husband give the mahr money in a less enthusiastic and loving manner.

“and if they give from there own good will from themselves than eat it well and don’t make it a matter of your pride.

Ha nun hamza (h-n-‘) (that’s the masdar) han’un is something that comes your way without effort . It’s a gift. Hanniee at’ta’aam is food that goes down easy.
mar’ei. is the canal that goes from your throat to your stomach. Mar’a atta’am means the food went down easy. These two words combined give the meaning Eat it and eat it well without any hesitation. (Chow it down is the phrase the ustadh used.)

Ayah 5:

“And don’t give fools your money. “

Meaning don’t give young people your money, if you are made in charge of it don’t give them your money. You give them your allowance that they can live in, You don’t let them squander over there money.

Point of Benefit. There are now state laws based on the orphans money and how it should be ealt with. This shows us that the law of Allah is much more comprehensive and was much more in tuned with what humanity needs and it shows that If you leave humans to their own devices they will reach to a conclusion several hundreds of years after Allah has made it clear in his book.

“the assets that Allah made you maintainer over so feed them from it and clothe them and speak to them in a decent respectable manner”
Ayah 6:

And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.

"And test the orphans"

meaning try to see if they are fit to take responsibility over there inheritance. This ayah also shows us that age is not a factor of maturity but it’s how you handle responsibilities.

"until they reach the age of marriage than if you observe in them"

anasa – to see something, or from the outside from the best that you can tell you see uprightness in them.

anasa is interesting because it refers to seeing on the outside without being able to see in the inside. WE tend to see children who grew up in front of us in a different manner and more clean, so they may look clean or pure (like childhood) but there inside may not be clear in reality. Anasa in this context is the proper word to use.

"And do not consume their wealth over the top
As in don’t spend too much on yourself and use the excuse that you are spending for your managing expenses.

**Badaran minal ajala**
The prophet Muhammad (peace be upon him) said in a hadith “laa tu badir (don’t go ahead of me_ fee rukee wa sujud” when speaking about the salah, he told the sahaba don’t be quick to go ahead of me in ruku (bowing) and sujud (prostration) [when praying in jamaa’ah/congregation] (because the imam should bow and prostrate first).

**When you rush in front of something ahead of it’s time it is called Badr. HAdha bidar.**
The meaning given here is that you realize that the one who is under your care will reach the age of maturity so you spend as much you can. Allah sys don’t do that.

“aiyakbaru” that they may reach the age that they will attain there assets.

“So the one who was wealthy to begin with he should do his best to keep himself out of trouble.

**asta’fif - ta-afuf – means to stay way from the haram, protect yourself from the haram as much as possible.**

“and who ever is bankrupt to begin with than he should only consume in a decent fashion. “

It’s beautiful that Allah said bil ma’ruf and didn’t specify a specific dirhim or dollar and instead said bil mar’uf because from time to time and age to age these things will change.

“and when you do give the money to them than make sure you get testimony against them and Allah is enough as an auditor (or to keep account)

Allah says to have a witness over the orphans so that they don’t build a case and say that the full funds were never given. Whatever dispute there is in this world is it isn’t handled in the dunya (or if it is) it will be called for account on the day of judgment
Ayah 7:

"For men especially there will be a portion for what both parents left behind and what the closest relatives left behind. And for women there will be a portion from what parents and close relatives left behind"

This was a revolution when Allah said for women there is a portion of inheritance. How was this a revolution? Women themselves were considered property in most of Arabia, and in reality most of the world.

Before when the father died the son would inherit the other wives of their father, this practice was called Maqt. Now women have rights for property ownership, these rights came very late to the west and it shows how advanced once again is the Law of Allah and the wisdom of Allah always was above everything. Islam was fair to women at a time when people would say Islam is giving too much rights to women.

Naseeb – a good portion. Naseeb is something you find with a marking on it. It is set for you. From what maybe little or a lot from it and it is a portion that has been mandated.

Ayah 8:

And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness.

Qismah means division (qism) originally, but it also means the occasion of the division.
And when the occasion of the division is being commenced and the relatives, orphans, and poor come, than provide them and speak to them a decent word.

**Ayah 9:**

وَلْيَخْشَىُّ الْأَرْبَعَةَ لَوْ تَكَوَّنُوا مِنْ خَلْفِهِمْ ذِرَةً ضَعُفًا حَافِظَةً عَلَيْهِمْ

And let those [guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

- You didn’t earn it so give them some money.
- Only someone really in need would try to attend.
- Give them something, don’t just chase them away.
- And speak to them in a descent manner, don’t just give it with a scowl. There in a tough enough situation to begin with.

Imagine the one who is going to inherit is also doing will and on the outside there is a child who is hoping to get something out of the inheritance. Allah tells him, don’t you have a child? Allah appeals to his conscience than those who possibly would have left behind them weak children and they would fear upon them than they better seek protection from Allah and they should speak upright clear speech.

Imagine Allah left you children who are weak, can’t do anything for themselves. Wouldn’t you fear for your children after you die? When you see the orphan why don’t you see your own child? When you see the orphan you should see your own child and that should put the fear of Allah in your heart because Allah can make that happen.

**Sadeed comes from the word Sadd:** Sadd means wall (barrier) like in surah Kahf. From it you get the verb sada which means to take rocks and fill it in a crack in a hole. Or there’s a hole in the gate and your trying to fill it with pebbles and stones so the hole doesn’t come through. As well sada can be used when your trying to patch up a dam. Sad in modern Arabic is known as dam.
From that the figurative phrase is used “Qawlun sadeed” speech which has no cracks in it. Speech that has no flaw, it specific, it’s sweet to the point it’s straight forward and it prevents from confusion. In other words the orphan says “Did you get anything that you can probably spare?” Don’t go around and saying this and that and going around and around the subject tell them yes and be straight to the point how much they will be getting.

These ethics teaches how humans and orphans should be dealt with they are of paramount importance across time. Do we know the orphans in our community? The way to do it is to get to know peoples family, being close to our Muslim brothers and sisters. Our sense of community in the Ummah today is still very shallow. We should have a sense of community to the point that we know the orphan so they don’t ask we just give, the ayah doesn’t say when they ask give them what they want no it says just give. We should help in the community, whether Muslim or Non Muslim whether the people are Muslim or not or whether it’s with a Muslim or Non Muslim organization. When we read these subjects we need to try to revive these subjects in our own time and era.

Surah al-Nisa part 2

Ayah 10:

Indeed whoever eats the money of the orphan wrongfully they are only consuming in their bellies nothing but fire and they will be thrown in a blazing fire.

Saeera is a fire with a lot of flame in it.
The imagery is suppose to be horrifying, that there is fire inside them and fire outside them. Some Ulema say that these people who eat the orphans wealth will have no barakah in there wealth. We earn money to eat food, there will be no benefit.
Ayah 11:

Allah gives you or strongly urges you regarding your children. For the males is the portion of two females. And have there been women above the number of two women than they will all get two thirds of what they left behind and had there only been one girl than she gets half. And for both of his parents, for each one of them there will be a sixth of what he left behind if in fact the one who died had a child and if this person had no child and both his parents inherited him than the mother gets a third. Than if he had siblings than his mother gets a sixth. Than after the will has been delivered or the loans have been paid off the distribution takes place. Than your parents and your children than you have no clue at all one of them will bring you benefit closer. This is all a mandate from Allah. Certainly Allah has always been knowledgeable and all wise.

Allah gives you or strongly urges you regarding your children

Ee-saw comes from waSiya means to leave a will or strong urge at the time of death
For the males is the portion of two females

Hath is another word for good portion
And have there been women above the number of two women than they will all get two thirds of what they left behind

(Ustadh Nouman ali Khan did not explain these portions because it is a very complex inheritance law and entire volumes have been written on these ayat regarding inheritance.)

and had there only been one girl than she gets half and for both of his parents, for each one of them there will be a sixth of what he left behind if in fact the one who died had a child and if this person had no child and both his parents inherited him than the mother gets a third. Than if he had siblings than his mother gets a sixth. Than after the will has been delivered or the loans have been paid off the distribution takes place.

The will being spoken about is a separate will other than what the inheritors get. There is a third of the inheritance that the one leaving can give to whomever he wills. It is a free for all, so if he decides to give it to the masjid or what not. Than your parents and your children than you have no clue at all

dain is debts.
dara yadree (that you have no clue at all) doesn’t usually get used in Arabic accept in the negative and it’s another word for alima or to know. La adree means I don’t have a clue, la dara, dara means to know a little.

you have no idea which one of them will bring you benefit closer.
This ayah is referring to you don’t know out of your children or parents is going to die first so don’t plan in the future with your will including the property of your children or parents.

This is all a mandate from Allah.

Fareedat in this ayah is mansub which can be argued the word here is for emphasis.

Certainly Allah has always been knowledgeable and all wise.
And for you (the men) there will be half for what the spouses left behind had they did not have a child and had they had a child than you will get a fourth of what they left behind after the will they have left behind or the debts were paid. And for those women they will get a fourth from what you left behind if you had no child.

It's laKum and not la kuma, because you could be in a marriage and have other wives and have children from them so by saying Lakum it means generally having no children.

and if you did have a child than she will get an eighth of what you left behind after the will that you left behind have been executed or the loans have been
paid off. And had there been a man who was a loner or a women who hadn’t left anyone behind and he does in fact have a brother or a sister

Kalalah is someone who was has no parents and has no one above him and no one below him.

This akh and ukht in the ayah has a special category some of the fuqaha say. The categorization of sibling is into three

Ainee

which means you have the same mom and dad

Allatee

Your dad is the same

When the father is the same it would still considered real brothers and sisters, but if the dads were different and moms were the same than they would be considered step brothers and sisters.

The third category is the The akh and ukht in this ayah is referring to step brothers and sisters that weren’t direct but farther away.

Than for each one of them there are a sixth, and had there been more than that than they will be partners in a third after whatever will has been left was executed or the debts were paid without causing harm to anyone or without harming oneself. This is the injunction that has been left by Allah. And Allah is the forbearing and wise.

Haleem is someone who understands what you are going through and shows you mercy through the difficulty you are going through.

Waseetan once again is mansub, Allah is warning (tahdeed) to take this seriously.
Ayah 13:

Those are the limitations prescribed by Allah. And whoever obeys Allah and his messenger than he would enter him into paradise where underneath rivers will be flowing they will remain in there forever.

notice khalideen is plural but Allah early says the ONE who obeys Allah and his messenger HE will enter HIM. Allah began with mentioning a singular person but he didn’t mention khalidan fee ha he said khalideena fee ha. Even though the ayah began with singular there was an immediate iltilfad, a switch over to the plural because one of the joys of jannah is with us to be with others. That is the ultimate success.

Ayah 14:

and whoever would disobey Allah and his messenger And would violate the limits prescribed by him than he will enter him into a fire to reside there in alone. and for them there is a humiliating punishment and whoever would disobey Allah and his messenger

The ayah over here are not about kufr and imaan but about obedience and disobedience. The contrast in this surah is disobedience and obedience which is
important because when we think of hell fire we think about disbeliever but it also mentions the one who disobeys.

Like the hadith of the messenger of Allah

Kullu man yadkhil janna illa man aba.

Everyone will enter jannah accept the one who refuse to.

and than it was asked by the sahaba “who would refuse?”

whoever obeyed me will enter and whoever disobeyed me he refused. The messenger of Allah tied the concept of jannah and nar to obedience. The word the messenger of Allah (may the salah and salam be upon him) used for refusing is aba which is also amazing because aba is to not only refuse but it is to refuse from an authority. So when iblis didn’t perform sujud it was said “he refused (aba), became arrogant and was always one of the disbelievers”. The use of the word aba is amazing because the authority mentioned in the hadith is Rasulullah so whoever disobeys and refuses to obey him will not enter jannah and he has refused.

asa / yasee is to disobey.
And would violate the limits prescribed by him than he will enter him into a fire to reside there in alone.

now we see khalidan feeha. This is physical torture and psychological because you will know that no one is getting the hits with you. This is solitary confinement, the worst type of punishment.

and for them there is a humiliating punishment.

It’s amazing Allah says he will humiliate. This is a contrast because humiliation happens in front of people not when you are by yourself. Allah is saying even while you are by yourself in that punishment you will be humiliated.
Ayah 15:

And those women

alati is the feminine of aladheena

And those women Commit lewdness or wrong doing than seek witnesses against them four out of yourself

Four believers or Muslims should have seen the act. It’s not possible to have 4 witnesses to see the act and that is the point of the law. Promiscuity happens in every community and the point of these laws are to keep it behind closed doors these laws will prevent it from happening it openly. Once it becomes public it becomes a norm and once it becomes a norm than there is no end to the disgust.

For instance in our era after the sexual revolution in the 60’s and 70’s lewdness has been promoted through the entertainment business and the media that now with that lewdness that has become common in the society it has also become a source of other crimes. It has gotten to the point that people are re thinking what is right and wrong. Anthropologists and Sociologists will now say actually marriage is a human construction there is no marriage in the animal kingdom so do whatever you feel is right. Now these “intellectuals” will claim we are animals so let us being like animals.

The word fahsha.

Fahish is close to wahish. When root words are similar in the Arabic language they tend to also be similar in meaning. Wahish means wild behavior and wild animals are called wahshi. The opposite of uns (insan) is wahish.

Insan shows compassion and wild animals show wahish.
Fahsha is closely related to that. Animals have fahsha but human beings are not supposed to have fahsha. Humans are not supposed to be impulsive on their emotions like animals.

Second benefit is there should be no scandal about them. There shouldn’t be any rumors going around or lies, if you can’t bring the witnesses than there shouldn’t be any word about it. This injunction on scandals shouldn’t be spread was already established before surah nur was revealed so that is what makes the situation of Ifk worse because these laws were all already established in Madina. So we Muslims shouldn’t spread rumors about brothers we see in the community and always give the benefit of the doubt.

There was an extreme case in the time of Umar (Allah be pleased with him) when someone came to him and told him there is two people committing zina behind this curtain. Umar beat the man and told him why did he tell him? This shows us we shouldn’t spread around these things, Umar was the ruler and he didn’t want to know.

Sometimes in our gatherings some people to make their speech interesting they say all the messed of things the youth are going through. It doesn’t help the community to spread that information on the information, what helps is prevention. Everything regarding zina should also be kept on a low but we should also not make them out to be trivial.

And in fact if there is witness to the act keep them under house arrest until death come takes them away or Allah makes another way out for them.

famsiku = hold them back.

amsaka is to hold something back that is already in your possession “another way out for them” means other revelation or injunctions that will be revealed. This is the early stages of social discipline. Our Ulema say this ayah is regarding a women who commits zina with a non muslim man.
And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.

The two that committed it among you then cause them pain

The procedure looks ambiguous because It is suppose to be ambiguous

Than if the two of them repent and fix them selves than turn away from them. Certainly Allah has always been accepting of tawba and constantly merciful.

These ayat are mansukh by the majority of the ulema. They still need to be studied because of the spirit of the text. The ummah need to be re taught what hayya is and these ayat instill it, our children our being robbed of there hayaa (shame) in a early age because of the entertainment, environment, and language that they are exposed to.
Ayah 17:

 وإنما التوبة على الله للذين يعملون السوء يجهلون ثم يتوبون من قريب فأولئك يأتوب الله عليهم وكات الله عليمًا

Repentance only is mandated on Allah for those who knowingly knowingly is used because it is amal and not fe’il did a wrong deed in an overwhelmed state than they turn back to Allah soon after that than those are the people that Allah will turn back to. And Allah has always been the all knowledgeable the allwise.

ya’malunas su’

Su is the singular of saieeat. Suu’a also means something that is hideous and disgusting.

Repentance is not accepted for those who continue in sins until death approaches one of them and he says I am ready to repent now neither those who died in a state of disbeliever and ingratitude. Those are the ones we have prepared a painful punishment.

now the word saieeat is used, the plural is used because they keep continuing in this sin. In other words the addict to the sin.
Ayah 19:

Oh you who claim to believe it is not permissible for any of you that you inherit women forcibly.

What this means that sometimes in a tribe, the leader would die and he has 3 or 4 wives. So the son would have his mother of course but also these step moms so the son would forcibly marry his step mothers to keep the women in the household. This disgusting practice was called maqt. This was disgusting to the tribe but the tribal honor was more important to them. Maqt means something disgusting.

This is the original context but the language is universal. It also means don’t force women into marriage under any circumstances. Muslims have picked this up from other traditions.

And do not force them
adala is to scowl somebody and to hold somebody back

don’t hold back from them that you remove some of the things you’ve given to them

In other words Don’t force them to take back stuff that you’ve given them like there clothes ect.
Except if they went out of there way to do lewdness in the total open.
(It’s not mubeena it’s mubaiyinna which is mubalagha from the taf’eeal)

And live with your women in decent fashion.
Ashir comes from ashara which means 10. Ashir means to live in a big family

and if you started hating them over time than maybe you don’t like something and Allah has put a lot of good in it for you.

There’s a lot of things you don’t like about your wife, why not remember the good things that is in your wife?

Ayah 20:

وإِنْ أَرْدُتْمُ أَسْتَبِدَأَلْ زَوَّجَتُكَ مِنْ أُمَّةٍ إِحْدَاهُمْ قَنْطَارًا فَلَا تَأْخُذُوا أَمْنَهَا شَكِيْتًا أَتَاخْدُونَهُ فِي هَذَا وَإِنَّمَا عَلَى بَيْنِكُمَا إِنَّمَا كُلُّ ذَٰلِكَ مُبِينٌ

and if you make up your mind that you’d like to replace your wife for another wife and you have given her a huge pile of wealth. Don’t take anything from it anything.

Allah says don’t take anything from it, not a single thing.

are you taking for yourself a clear open allegation

In other words she will make an allegation against him on the day of judgement and it will stick.

and a clear open sin?
Ayah 21:

وَكَيْفَ تَأخُذُونَهُ، وَقَدْ أَفْضَيْنَ بَعْضَكُمْ إِلَى بَعْضٍ

وَأَخَذْتُ مِنْهُمْ مِيثَاقًا عَلَيْهِمَا

and how can you take it and you had been in contact with one another

means you were intimate with one another. Afda comes from fida which means air. Afda or afda ila fulan means he went to somebody. Also means he went to somebody and shared closed breath with him, it also means to spread. This implies that you were intimate and were open with your spouse like you were with no one else. You were extremely close with your wife like no other how could you just take all of that?

and they have taken from you a serious contract?

Socially, marriage is an exchange of responsibility. Who is the marriage against and who is it for? It is in favor of the women and it is a liability on the male. On the day of judgement the marriage contract is in favor of the wife and against the male. It makes total sense because the one who will be responsible is the one who will be questioned. The Arabic word for responsible is “masul” the one who will be questioned.

Meethaqan ghaleetha. That is what a marriage contract is called, meethaq is a contract that both parties are clearly aware. Ghaleeth means strong, intense not budging. This phrase is mentioned when Allah takes contracts from Prophets that they will deliver the message. This is a very serious contract.
Ayah 22:

Do not marry what your fathers have marry from the women except for what has all ready occurred before. This has always been a shameless thing and a disgusting thing and a horrible path.

Sabeel is used because it is something that is followed in this case a tradition was followed.

Muslims are angry because of the advent of psychology due to some of the opinions freud had made. The Quran addresses something’s that you would read and say “why was this addressed?” Quran addresses because the fitra of the human being is towards goodness but when that fitra is “corrected” there is no end to the evil it can get inclined towards. When we speak about a law for society, not only the good has to be spoken about but also the evil things. Laws deals with all possible problematic situations that can happens. Laws deal with problematic scenarios. Laws are written for criminals.

Now the Muslims are being told something that is haram that would tell you it is obvious that it is haram.

Modern psychology is on to something when they talk about this twisted element in the human. Modern psychology assumes we are twisted to begin with and Islam in contrast makes the point the human is good to begin with than we start getting corrupted by our influences. When the human being gets to a point of evil than they can do evil things that this ayah speaks about.
Your mothers have become forbidden on you, and your daughters, and sisters, and your paternal aunts, and maternal aunts,

meaning the fathers sisters and mothers sisters (not to be confused with uncles wives)

your nephews and your nieces, and the mothers who have breast fed you, and your sisters from feeding, and the mothers of your women,

Raba’ib is the plural of rabeea
rabeeba are the daughters of a women you married, they are from another marriage.

the daughters that live in the corridors among your women, those women
you’ve had intimacy with and if you did not have intimacy with them than there is no harm upon. And the premisible spouse of your sons, the sons of your actual genes or that you combine between two sisters except that which all ready passed

Some Ulema say the “already passed” is only regarding the two sisters because the others are never acceptable.

Indeed Allah is extremely forgiven always merciful

These were the ayat regarding women that are always going to be haram and the next are the ayat that are temporarily forbidden you.

Ayah24:

the women among the population that are protected by forts

meaning these women are all ready married

Muhsanah means two things in social terms

A women that is in a marriage or a women who is in a decent household.

The muhsannah that is being spoken about in this ayah is speaking about the one who is a married women.
except those women whom your right hands have come to possess

In other words battles have happened and the girls were taking as slaves. These women were previously married now those marriages were not respected so now they are in a new household.

that is the law of Allah upon you. It has made permissible for you whatever may be above and beyond that. That you should pursue with your money being people who want to bring women to the fort.

Meaning start decent homes.

Immaturely some people quote that some sahabas gave dates as mahr or taught ayat of the Quran as mahr. Yes they were sahaba and we aren’t. They were struggling alongside the messenger of Allah trying to make this religion victorious and they sacrificed everything. Those sahabiat accepted low mahr because they understood that these sahaba sacrificed everything. Allah tells us we should pursue with our money so we could make decent household and not so we can just pursue our lust

Ghayra musafiheen. Musafiheen in other words is a “player” someone who is trying to get with as much women as he can.

Safaha and safiha are very similar. Safaha is the one who wants to get his lust over with and safiha is the fool. Allah told us before to test them when they are available for marriage. Than Allah tells them and if you see them on the right track being able to take care of themselves. This is one of attributes of those who are ready for marriage, being on the right track setting out to make a good family.

not wanting to be those who want to get their desires fulfilled

Some young people are mature enough to marry at a young age but some are not. At the same time we have to be fair and not go extreme like saying let them finish there 10 years of school and buy a house than get married because the fitna is extreme in some parts of the world. Just because you get married doesn’t mean fahsha will just be solved. We live in an impulsive society, when we get a desire we fulfill it and this goes the same with our hormonal desires, some people fulfill it through the haram. When you become married than you are married to a
human being not to a device and you may feel something that your spouse necessarily doesn’t. The man is addicted to getting his desire fulfilled immediately and it is a really dangerous impulse. It’s very dangerous for a Muslim family because we are suppose to be a people of sabr, a people or restraint that is one of the qualities of a Muslim. That immediate access to everything is stripping our sabr away and we need to control ourselves and hold back our emotions. This fast access to fulfill our desires will become a source of destruction for our married lives.

than on account of whatever enjoyment you have had with them than give them there compensation as an obligation and there is no harm upon you if you’ve agreed upon what you have mutually agreed upon even after the obligation certainly Allah has always been all knowing All wise.

Ayah 25:

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يُحَصِّنَ لِلْمُحَصْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

31
And whoever was not able to have the ability of financial means

Towl literally comes from “tool” which means height or expanse. It can also mean social or physical capacity but in this context it means financial capacity

that they should marry descent family muslim believing families than marry from what your right hand possesses

The first option should be descent family women

Why is that important

Because most women that were taken as captives were non Muslims, or New Muslims or came from a part of society where right and wrong wasn’t clear regarding relationship. It was a date culture

Even I pagan Arabian culture there was much more restriction compared to slavery. They had a sense of shame.

There was a class of women who had no such restraint or training to be shameful and a class of women who did. One of the aims to get married in Islam is to protect your shame the of course the best suited one to protect your shame is to marry someone who has that conditioning of shame.

From the believing women and Allah knows your state of iman

so don’t say this one (the slave) has less imaan than that one.

all of you are from others

Just because some are slaves and the others aren’t doesn’t mean that we aren’t all the children of Adam, and in that sense we are equal.

Than marry them by the permission of their families

Notice Allah does not call them Mulukee hinaa or ashabi hina meaning there owners but instead called them there family. That in of itself is an honor that other slaves did not get in the past.

and give them their compensation in a descent way than when they have been
brought into the fort and have been made part of the family and after that enter into something shameless

Meaning they committed an affair

than they will be penalized with half of what is a punishment for descent family women.

These women who are new to Islam and these social values if they make these mistakes than they will get half the punishment compared to those who were conditioned in those family settings. They would have to cross a lot more fences compared to the one who deemed it normal and committed it all her life.

Those women are to be pursued by those who fear a great harm coming your way

a big harm that is coming your way is “al anat”

meaning option B should only be pursued when you are really afraid of falling into major fitna. Otherwise you should go for descent women.

and if you can hold back and be patient for the right spouse than that is better for you and Allah is extremely merciful always forgiving.
Ayah 26.
The nature of Madni surahs is that after some instructions, you'll have some universal guidelines. This passage answers the question: What does Allah want from us?

Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise. This Ayah is the answer to the question, "What does Allah want from us?" He wants you to be qualified for Tawbah.

'\textit{Lam}' in 'liyubyyina' is important because it implies a hidden verb here. \textit{yureedullah} ---\textit{ Allah intends to accept our repentance.}

Allah has sent down Prophets and His Books so that everything is clear and everyone can be guided; they were sent so that the present people don't make the mistakes of those who came before them.

Ayah No. 27

27. God doth wish to turn to you, But the wish of those who follow their lusts
Is that ye should turn away (from Him), Far, far away.

\textit{Shahwa'a} ---\textit{ Strong temptations as opposed to 'Hawa' - any temptations.}

\textit{People who follow their own temptations they incline totally in one direction also, means to get completely turned away (from the truth).}
Allah really intends to accept your acceptance. Interesting contrast between what Allah wants and what the believer wants. This is targeting those sections in the Muslim community whose aim is to fulfill what they want. This sect will look at instructions in the Quran and keep looking for ways in which the instructions don’t apply to their specific personal or family situations, etc.

This is not a Muslim attitude: we ought to be looking at ways to make the instructions applicable to us and not vice versa.

Ayah No. 28

28. God doth wish to lighten your (difficulties); for man was created weak (in flesh).

The purpose of Islamic laws and Shariah is to help us, help lighten our burden. You follow your own ways in confliction with Islamic way, and you’ll find your life getting troublesome. The cultures have put heavy chains around our neck and enslaved us. Shariah has come to make life easier.

The culture of organizing extravagant weddings is unhealthy and un-Islamic on many levels. We spend too much on ceremonies only because someone we know spent a lot and we feel the need to outdo them. This becomes a culture of oppressive competition.

Then we put ourselves in deep financial and emotional troubles only because we’re worried about ‘What will people say?’ Only for reputation in this world when we must only worry about what will Allah say.

Following Allah's law is expiation for smaller sins. It gets smaller sins out of the way so that you have fewer burdens to carry on Judgment day.
Ayah No. 29

29. O ye who believe! Eat not up your property among yourselves in vanities:
But let there be amongst you traffic and trade by mutual good-will: Nor kill (or destroy) Yourselves: for verily God hath been to you Most Merciful!
(Moving from social laws to economic laws in this Ayah)
The modern scam in economic set up is using too much legal jargon so as to confound the reader and protect themselves. This is a new form of Baatil; we must keep our transactions simple without any fine print or hidden backdoors.
New form of falsehood in transaction area is making language difficult - so much that it cannot be understood. Like the documents at the end of credit cards where they basically protect themselves and hijack you, try to read it. It can give you a headache.

Taraadh--- an agreement with which they are both happy (the one who sold it and the one who bought it).

Crime is directly related to the economic state of society. Economically strapped areas are the high crime areas.

Ayah No. 30

وَمَن يَفْعَلُ ذَلِكَ عَلَى اخْتِلَافٍ وَظُلمًا فَسَوْفَ نُصَلِّيْهِ نَارًا وَكَانَ ذَلِكَ عَلَى آلِهِ يَسِيرًا
30. If any do that In rancor and injustice,— soon shall We cast them into the Fire: and easy it is for God.

In human courts, we plead to judges and ask them to show mercy and go easy on us. Muslims think they can do that in Allah's court as well, play their Hajj card and get their punishment waved. But it is very easy for Allah to throw them in hell fire and not listen to excuses. Don't assume you can play on Allah's mercy while cheating and manipulating people.

Ayah No. 31

إِن تَجْهَضْبُوا كَبَابِرَ مَا تَتَهَوَّنْ عَنْهَا تَكْفِرُ عِنْكُمْ صَنْوَانِكُمْ وَتَدْخِلُكُمْ مُدَخْلَاءٍ كَرِيمًا

31. If ye (but) eschew the most heinous of the things which ye are forbidden to do, we shall expel out of you all the evil in you, and admit you to a Gate of great honour.

(This subject matter is discussed in three Surahs: once here, Once in Suratul Shurah' and once in Suratul Kamr).

The sense of proportion in good and evil deed is discussed in this Surah. The first priority in life of Muslim is to protect yourself from major sins; take care of the bigger responsibilities. The prayers, Zakah, riba, rights of parents etc - these are the fundamental rights where the Muslim has to abide by. No ifs and buts about it.

Then you ought to focus on smaller things like maybe somebody's wudu wasn't done properly, maybe a white lie was said to get out of trouble, maybe a person spoke geebah without realizing, maybe someone didn't lower their eyes straight away. (etc)

[Solve the big stuffs first, get them out of the way. And then one can wasily focus on the day to day struggles] - This is one sense of proportion.

(Corrupted) Fasiq sense of proportion - these people continue to earn money from questionable sources, not pay the Maher of their wife etc.
but they will donate money to the Masjid, come occasionally and say 'Hey, your pants are too low' 'Your beard is not long enough' etc. To rationalize your big sins and concentrate on the small things - and make them your religion.

Ayah No. 32

32. And in no wise covet those things in which God hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all things.

The real competition is the quality, not the quantity. It is in how sincerely we spent the little time we had here. Allah tells us to not wish for the favors He gave others, this is the neglect of the very premises of Shukr. Women generally go on thinking why was a born a woman, why not a man? I can't do all the things he can, etc. That thinking is wrong because we must do the best we can with what has been given to us. Women have different responsibilities in the household compared with men and hence expectations from them are different. We all must strive for one thing: am I doing sincere and good deeds while in the perimeter of what's been given to me? Allah knows what he's made us capable of and hence we'll be answerable according to what abilities he's granted us with. Quality over quantity.

This is the Ayah of jealousy.
33. To (benefit) every one, we have appointed sharers and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly God is witness to all things.

If you have a friend who’s in need and you wish to give him something out of your earnings/inheritance, that is only applicable as long as you promise him the share and hand it over in your lifetime. He/She will not become your heir.

34. Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); But if they return to obedience, seek not against
them means (of annoyance): For God is Most High, Great (above you all).

\textit{Qa'\textquotesingle ma}\textendash\textarrow{} to have authority over something, to be incharge of something

In every organization, there are managers and there are employees; but both are answerable to someone and in the end both are the employees. We can't function without a hierarchy and even Family cannot function without a hierarchy. And men have been given that authority; not absolute authority as absolute authority rests with Allah. But this is how household is supposed to be run; major decisions rest with the Men.

Men have to understand that they don't have absolute authority, but women need to understand that men have some authority.

We need to revive shu'ra in our society; these days everyone is opinionated and we've left the principles of consultation?

First justification for this authority: Allah decided it.

Second justification in order of priority: They're financially responsible for the household.

Wife ought to guard husbands' secrets and vice versa. You're not supposed to expose your spouse that way.

\textit{Nushuz}\textendash\textarrow{} craziness, psychoness, out of control rebellion

Step 1 to deal with Nushuz: Counsel them or get a sermon to them or have them talk to parents. Men aren't supposed to lose their temper, they're supposed to keep trying.

Step 2: Leave her alone to sleep. After you've tried to counsel for years, then take this step and then she'll feel bad and try to reconcile.

Step 3: Hit them. After you've tried the first two for quite a long time (not just a few days or months)

[Hit them - even two fingers is huge! This is the most abused Ayah in the Quran. Hit them here, doesn't mean punching them. No way!]

[Mutee - means the follower, Mutaa - means the followed]
Married people must learn to bury the hatchet. They must learn to let things go otherwise you won’t be able to move on. Husband should never forget that Allah has the highest authority.

Ayah No. 35

وَإِنَّ خَفْفَتُمْ شِقَاقَ بَيْنِهِمَا فَأَمَرْتُنَّكُم بِحَكْمَةٍ مِّنْ أَهْلِهِمَا وَحَكْمَةٍ مِّنْ أَهْلِهِاَنَّ ذَا إِلَّا أَنْ يَرْتَبَّا إِلَّا أَنْ يُؤْتِفِقَا إِلَّا أَنْ يُؤْتِفِقَ اللَّهُ بِنِصْرِهِ مِّنْ أَهْلِهِاَنَّ

35. If ye fear a breach between them twain, Appoint (two) arbiters, One from his family, and the other from hers; If they wish for peace, God will cause their reconciliation: For God hath full knowledge, and is acquainted with all things.

shiqaaq--- a schism, a crack which can be rebuilt

If a conflict arises (when emotions run away; the communications goes wrong), one party from the wife’s side and one from the husband’s side should meet up and try talk out the problems. If there is an intention of reconciliation in hearts of the arbitrators OR the husband/wife, then Allah will make it happen.

Ayah No. 36

وَأَعْبِدُوا اللَّهَ وَلَا تُشَرَّكُوا مَعَهُ شَيْئًا وَيَتَبَيَّنَ لَكُمُ الْقُرْآنُ وَالْيَتِيمَانَ وَالْمَسَأَكِينَ وَالْجَارِ ذِى الْقُرْآنِ وَالْجُئِشِ وَالْجَهَنُبِ وَالْذَّهَابِ بِالْجَهَنَّبِ وَأَيْنَ الْعُسْبَةِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مِنْ كَانٍ مُّخْتَلِفًا فَخُورًا

36. serve God, and join not any partners with Him; and do good to parents, kinsfolk,
Orphans, those in need, Neighbours who are near, Neighbours who are strangers,
The Companion by your side, The way-farer (ye meet), And what your right hands possess: For God loveth not The arrogant, the vainglorious;—

qurba--- anyone close to you (neighbours, relatives, etc.)
yataama--- orphans
masakeen--- those who can't help themselves, the needy in society
If we're incapable of being nice, we're arrogant.

Mukhta'al--- One who thinks of themselves as something lofty
Fakhuur--- proud of something they've achieved different from 'kibr' (direct arrogance).
The prideful people judge others based on their wealth, their house, their clothing, etc. but we know that ought not to judge. Allah exposes them for what they really are here.

People act as if you to be in a higher state of Iman is to be constantly upset. We have to get past that social expectation. This Ayah is not about arrogance but it's about being nice to people, but Allah did put 'arrogant' in the end of the Ayah. This shows that Allah knows us more than we know ourselves. If we cannot stand people, the root cause is arrogance. 'Mukhta'al' and 'Fakhuur'

Ayah No. 37

37. (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which God hath bestowed on them; for We have prepared, for those who resist Faith, a Punishment that steeps them in contempt;—

When calls for charity are made, they give money because they want to make their house in paradise. The one who's 'cheap' doesn't want to give; because once pride finds place in your heart then there is no Imaan.
They come off as smart financial analyst and 'advise' you to not spend and not give in charity, and in reality they expose their own cheapness by this.

Ayah No. 38

أَلَّذِينَ يَنفِقُونَ أَمَوَلَهُمْ رَيْسًا إِلَّا أَنْسَاسًا وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَتَّقُونَ أَلْفَتَنَّ قَدَرَيْنَاء قَرِينًا

38. Not those who spend of their substance, to be seen of men, but have no faith

In God and the Last Day: If any take the Evil One for their intimate, What a dreadful intimate he is!

They have Shaitaan constantly reinforcing your imaginary ego. Telling you to make out a donation but then advertise it really well too.

Ayah No. 39

وَمَاذَا عَلَيْهِمْ لَوْ أَمَاتُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفُقُوا مَا رَزَقَهُمْ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

39. And what burden Were it on them if they had faith in God and in the Last Day, and they spent out of what God hath given them for sustenance? For God hath full Knowledge of them.

If your intention was sincere charity and you're spending based on Imaan then the One who needs to know about it will know.
Ayah No. 40

He won't wrong you except of what you've wronged yourself and then He will multiply your reward for the good deeds.
And then He will give you something from His behalf, something He's holding just for you.

*Certainly Allah, He is not the One who wrongs even the weight of a speck; it's not Allah who does something wrong, people do.*

*Inn taqo hasanatan* – the normal form is supposed to be *inn takun hasanatan*. There is supposed to be a noon there from the verb (kaana; yaqoono) and the removal of the noon implies that even if there is a very little good deed, very miniscule, He will multiply it and will grant a huge compensation. This *ayat* starts with Allah’s justice, His guarantee that He will not wrong anyone and then it goes on to Allah’s favors for good deeds. But then it goes back to justice again because the overall theme of this Surah is justice. Not only justice in this world where we should give people what they deserve but also in the *Akhirah* where no exception will be made.

Verse 41

Allah then reveals the next verse which turns out to be the harshest verse of the Quran for the Prophet (sal Allah alayhi wasalam).

*Oolaaika* is used for something far off and *oolaa’ee* is used for nearby.
Allah will bring Prophet (sal Allah alayhi wasalam) as a witness against everyone including the believers to testify whether they did their job or not, did they carry on the mission of the Prophet (sal Allah alayhi wasalam) or not.
Once the Prophet (sal Allāh alayhi wasalam) asked Abdullah Ibn Masud to recite the Quran. He was surprised at this request and said so. The Prophet (sal Allāh alayhi wasalam) replied that he likes listening to the Quran. So Abdullah Ibn Masud started reciting Surah Nisa. When he got to verse 41, the Prophet (sal Allāh alayhi wasalam) asked him to stop with tears in his eyes because he knew what this verse meant. This is the justice of Allāh on the Judgement Day. It will be a trial and like every trial you will have to bring a prosecution witness and that person will be the Messenger (sal Allāh alayhi wasalam). Whether he wants to or not he will have to testify against his people that did they carry his mission forward or not and by extension it falls on us as well that did we deliver his message or not.

The Prophet (sal Allāh alayhi wasalam) testifying in our favor is not explicitly stated in the Quran but rather it is a Sunnah concept. But his testifying against us is given a number of times and that’s important because there were a number of nations who fell into a deviation and thought that their Messenger would testify in their favor no matter what. So they needed to be reminded that the messengers will not only bear witness for you but will also bear witness against you. Even today a number of Muslims are under this misconception that the Prophet (sal Allāh alayhi wasalam) will testify in their favor only.

Verse 42:

يَوْمَ يَتُوبُ الَّذِينَ كُفَّرُواْ وَعَصَوْاْ الرَّسُولَ لَوْ نَسَوْيَ بِهِمْ الأَرْضَ وَلَآَ يَكْتُمُونَ اللَّهَ حَدِيثًا

On that day of Judgement such people who disbelieved will wish to hide from the Lord but nothing can be hidden from Allāh.
Verse 43:

يَتَأْهَبُهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الْصَّلَاةَ وَأَنْتُمْ سَكَّرَتُمْ حَتَّى تَعْلَمُوا مَا نَقْفُلُونَ وَلَا جُنُبْتَا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَصَلُوا وَإِن كُنتُم مُّرَضِّي أَوْ عَلَى سَقُّرٍ أَوْ جَاهَةٍ أَحَدُ مِنْكُمْ مِنْ الْغَابِطِ أَوْ لَمْ تَسْتَمِعْنَ أَلْسَانَهُ فَقَلْمَ تَجِدُوْا مَآءً فَتَيَمِّمْمَوْا صَعِيدًا طَيِّبًا فَأَمْسِخْوَا بِوُجُوهِهِمْ وَأَيْدِيَٰكُمْ إِنِّي لِلّهِ كَانَ عَفُوًٰا غَفُورًا

This verse again takes the theme back to social laws. Don’t go near salah when you are drunk/intoxicated. At that time alcohol had not yet been forbidden. Some narrations state that at one time the companions were pretty badly drunk and the salah time came. In a state of intoxication they made recitation mistakes in the salah which changed the meaning completely turning it into verses of kufr, unknowingly. It is said in Surah Ahzab: ‘Say something that is clear, correct and proper. (Qoowlou qawlan sadeeda)’ So how can one do that unless he is sober and not intoxicated? The intelligent person can get a hint from this and the hint was to stop alcohol consumption.

If a person is travelling or is suffering from a disease which may get aggravated due to water usage, or if enough water is not available then the option of tayammun is available (rub both hands against pure earth then blow on the hands to remove the excess mud and then run both hands over the face and hands.) This is the concession Allah has given in place of bath and ablution when need be. The idea is that when you stand for salah you should be dressed properly and should be in a pure state, but if due to the aforementioned conditions purification through a shower is not possible then Allah is allowing for the violation to pass and has provided an alternative.
Verse 44

The next couple of verses will deal with the People of the Book. From this verse we are entering the second of the three themes of this Surah.

*Ann tadil'los sabeel* – to move further and further away from the path, to lose the path altogether.

*Nasar* - great help that comes in hard times.

The Jews and Christians were given *Taurat* and *Injeel* yet they went astray and wished the same for others as well. But Allah is sufficient as a Protector and Helper against such enemies.

Verse 46:

Among Jews there were people who would change the letters and meaning of the words of Allah is His book. Instead of saying *raa 'ina* (look towards us, shepherd us, guide us) they would say *raa'eena* (our shepherd, someone who works for us, in present day scenario a janitor for instance)

*Taa’ana* – poking fun at/ insulting someone.
They mocked the religion of the Prophet (sal Allah alayhi wasalam) and it would have been better for them if they had said that they listen to the teachings of Prophet (sal Allah alayhi wasalam) and obey them as well. But their disbelief earned them the curse of Allah and very few among them will believe or the quality of their belief will be very low.

In this verse Allah was addressing them as a third person – *minal lazina haadoo*

In the next verse Allah addresses them directly.

Verse 47:

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یَتَأْبِیهَا الَّذِینَ ائْذِینَ أُنْفُسُوا آَللَّهَ کِتَابَهُ وَمَا نَزَّلْنَا مَصَدِیْقًا لِّمَا مَعَکُمْ مِن
قَبْلِ اَنْ تَطَوَّسُوا وَجَوَّهَاتُهُ وَفَنَّدُدْهَا عَلَیْهِمْ عَلَیْ اَدْبَارِهِ اَوْ دُعَابَهُمْ كَمَا لَعَنَا
اَصْحَابُ الْسَّبْتَ وَکَانَ اَمْرُ اَللَّهِ مَفْغُولًا
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*Natmisa* – to deform

Allah commands them to believe in what He has sent down and to do so in time before it gets late, before Allah deforms their faces and turn them hindwards or curse them like He cursed the people of the Sabbath.

Verse 48:

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إِنَّ الَّهَ لَا يُغْفِرَ أَنْ يُشَرَّکَ بِهِ وَيَغْفِرْ مَا دُونَ ذَلِکَ لِمَنْ يَتَّقَأْ وَمَنْ يُشَرَّک
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Ultimate blasphemy is associating anything or anyone with Allah and He does not forgive that. He may forgive other sins but only whatever He pleases and whoever He pleases but He does not guarantee that. And whoever associates anything with Allah has no doubt invented a tremendous sin.
Verse 49:

آلم تتر إلى الذين يذكرون أنفسهم بزكاة فلا يذكرون من ينتِئاء ولا يطَلَّمون

Zak’ka; yozak’ki – means to purify but when it comes along with nafs then it has a particular meaning i.e. he considered himself very pure/ self righteous.

Fatila – the hair on a date seed.

All corrupt customs in the religions of the world including Islam are born out of people declaring sanctity for themselves – the pope being beyond sin, the priest being a holy figure. You go to such people to ask Allah for something. This practice is common in Islam as well. We consider someone pure and then we believe that we have to go through them to have our prayers answered. And the other extreme is in cases when such a ‘pure’ person dies then we turn their graves into a shrine. However, we should not be completely dismissive of the idea of Tarbiyah. It has always been there, the idea of a mentor, learning from a person who has had more life experience, learning from someone’s manners etc but when it reaches the stage where you kiss their hand, sit at their feet and ask them to make dua for you believing that their prayers for you would be answered since they are closer to Allah, then there is a problem. People are so duped into this that they name their child as per the consent of such a ‘holy’ person. No one did all this with the sahaba and even when the Prophet (sal Allah alayhi wasalam) would give advice to someone and it wouldn’t turn out well, he would say that you know better about your worldly affairs.

When we elevate people way beyond than they deserve to be elevated, then these people become a source of corruption in religion without even realizing it. According to the balanced approach of our religion it is a person’s character and how they live their life, their righteousness etc that gives them credibility. We are supposed to have that kind of mentorship in our neighborhoods through our imams, scholars and elders in the community. An imam is supposed to represent leadership in ethics, mannerisms etc and we learn from that. This kind of tarbiyah is permissible. A difference should be maintained between learning from someone and respecting them, and declaring someone as the ‘pope’. Do not declare that even about yourself.

Allah purifies whosoever He pleases. And no injustice shall be done with anyone not even equal to the extent of a fatila. This is also a threat that you think you are pure? Well, when Allah will start His audit, His justice then He won’t leave even a scrape behind. If we think that nothing can be smaller than a fatil then we have another thought coming, because in a verse later on Allah mentions naqir (a speck in the bump of a dateseed).
Verse 50

To maintain their status, their image of purity these people do theatrics and invent lies to portray their closeness to Allah in order to keep people enchanted and to maintain their leadership. And this itself should be a sign that this person is a sinner and not a righteous person.

Verse 51:

*Naseeb* – portion

*Jibt* – anything that is worshipped other than Allah is jibt e.g. magic, voodoo, palm reading, horoscopes, idols, false gods

*Taghut* - every major head of misguidance is a taghut

*Tagha* means a rebel and *taghut* is a strong kind of rebel.

Allah says ‘a portion’ because the final portion (Quran) just came. They used to say that the *kuffar* and *mushriqoon* are more guided than the Muslims.
Verse 52:

أُولِئِكَ الَّذِينَ لَمْ يُعَطُوهُمُ اللَّهُ فَلَنَتَّجِدَ لَهُمْ نَصِيرًا

These are the people whom Allah has cursed and whoever Allah curses than no one can help them.

Verse 53:

أَمَّ لَهُمْ نَصِيرٌ مِنْ أَلْمَعْلُوكَ فَإِذَا لَاتُؤْتُونَ الْأَلْمَاسِ نَصِيرًا

Naqir – a speck in the bump of a dateseed

At one point the leadership of Hazrat Sulaiman(RA) and Hazrat Dawood (RA) spanned the entire earth but now the Jews had nothing. So Allah asks do they have a share in the dominion? Even if they did, they wouldn’t give others a share in it, not even equivalent to a naqir.

Verse 54

أَمِ يَحْسَدُونَ الْأَلْمَاسَ عَلَى مَا أَتَتْهُمُ اللَّهُ مِن فَضْلٍ حَتَّى يُؤْتُونَ الْأَلْمَاسِ نَصِيرًا

Or is that they are jealous of what Allah has bestowed upon the others. How can one be jealous of something that was never theirs to begin with? Even the legacy that they enjoyed wasn’t theirs, Allah had given it to them and the children of Hazrat Ibrahim are still enjoying the final legacy because the last Messenger (sal Allah alayhi wasalam) was from among the children of Hazrat Ibrahim.
Verse 55:

فَمَنْهُمْ مَنَّ آمَنَ بِهِ وَمَنَّهُمْ مَنَ صَدَّ عَنْهُ وَكَفِّيَ يَجِهْنَمْ سَعِيرًا

So those who disbelieved in the Prophet (sal Allah alayhi wasalam) they will burn in Hell fire.

Verse 56:

إِنَّ الَّذِينَ كَفَرُواْ بِالَّذِي نَزَّلَ مِنْ نَارٍ سَوْفَ نُصْلِييهمُ نَارًا كَلِمَّا نَضَجَّبَتْ جُلُودُهُمْ

بَدَأَ لَنْتُهُمْ جُلُودًا غَيْرَهَا لِيُذِقُّوهَا عَذَابًا إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيماً

Asla ; yusli ; isla – to take something and chuck it somewhere.

NaDijat – means uneven, also means something to be burnt and therefore become uneven i.e. when something gets burnt its shape gets twisted and deformed.

As the fire will eat away their skin they will cease to feel the pain, because even when we cut our skin once it gets past the skin, there are no more pain/sense receptors, hence Allah will replace their burnt skin with new one so that the pain and suffering continues and the dwellers of Hell will get the taste of continuous punishment.
Verse 57:

وَالَّذِينَ امانُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّتَيْنِ تَجْرِي مِن تَجْرِيَّهَا رِيَاضُ الْخَلَايِنَّ فِيهَا أَبْنَادًا لَهُمُ فِيهَا أَزْوَاجُ مَطْهَرَةَ وَخَلَّلُهُمْ بَنَائِهَا مَا ظَلَّ ظَلِيمًا

Those who have eman and did righteous deeds Allah will enter them into gardens under which rivers flow and they shall live in them forever. They will have pure spouses.

*Mutaahira* – means cleans and pure but it also means that purified according to your taste.

*Zillan* – cool shade

As Allah says in Surah Rehman that in *Jannah* your spouse will be exactly the way you like it.

In *dunya* you may love your spouse but there are some things you can’t stand about your wife/husband, some things that get under your skin but you can’t change that, you have to live with it. But in *Jannah* your spouse will be cleansed of all things you don’t like. And they will be under cool shades.
Verse 58:

أَنِّيْ آُلْلَهُ بِمَآ أَمَرْكُمْ آفِدُوا أَلْفَاتِي إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ ضَيْبًا

الناسِ أنْ تَحْكُمُوا بِالْعِدْلِ إِنْ أَلْلَهُ نَعْمًا يَعْطِكُمْ بِهِ إِنَّ أَلْلَهَ كَانَ سَمِيعًا

These *ayat* that are coming are universals. It is the spirit of the Islamic law, the Shariah law. Something that we should not only discuss with non-Muslims but we ourselves should strive to understand it. Non-Muslims think of Shariah law as cutting hands and stoning women. What is the essence of religion and its teachings in terms of its law? In governance there are three branches:

- Executive
- Legislative
- Judicial

In these *ayats* we will see all these branches. The first *ayat* deals with executive. In the governance authority who should be given the rightful place.

Allah commands you that you execute the rights/ trusts to someone who deserves it. From the smallest thing like hire someone who deserves to be hired, give money to someone who deserves it, give an opportunity to someone who deserves to be provided with an opportunity, provide education to someone who deserves it, put someone in place who deserves to be put in that place, elect a governor who deserves to be elected. Be it the smallest level of an organization to the highest level, the idea is that put people where they belong. Corrupt governments are formed through family connections and then there are kingships which are the worst form because everyone in his family is living large irrespective of how the others are surviving. Then there are corrupt democracies there are people who have the money whether they are rightfully deserving of those positions or not, they can finance campaigns and can make their way to the office. There are lobbyists and groups behind it who can finance them, they can put demonizing ads against the opponent and they can make their way forward. In other words, people who are deserving are not in power. Back then if elections had been held then Talut wouldn’t have won, Jalut would have won probably. But who was the deserving one? Talut was.

Public service means public service. If you have a lot of money it means you are in private service. It’s a contrast people believe that if a person has been a CEO of a company for many years then he should be the one running the country. But the idea of running a country is to be self less and the idea of a CEO is that you have to be extremely
selfish to get there. You have to cut a lot of corners, cut people out, throw people to the gators before you get to the top. The idea in a Muslim society from top to bottom is that we give governance positions be it imam-ship, teachers, counselors, local community leadership, masjid board etc to those who actually deserve them.

And when you are to make decisions between people you make those decisions with justice. How can you if the right people aren’t in the positions of just decision making. This is how an executive is supposed to function.

How awesome the advice is that Allah is giving to us. Certainly Allah hears everything and is in full view of everything. Allah says at the end of this ayah you will find the people who are rightfully deserving of those positions but even you don’t know everything about them. Only Allah is fully Knowing and fully Seeing. But to the best of your ability you have to find the most deserving people for a position.

Verse 59:

**Taa’weel –** does not just mean interpretation, it also means long term.

Now comes the legislative. Judiciary has already been covered in the last verse. So this verse talks about who has the right to legislate law? Where does the law come from? The word ‘obeys’ comes twice. In typical language either you say the verb once if there are three things or you say it three times. It is very out of the norm to say it two times if there are three things being talked about. So either you say ‘Obey Allah, His Messenger and the people of authority’ or you say ‘Obey Allah, obey the Messenger and obey the people of authority’. But Allah says it two times which means He makes it a point to make the first two obedience absolute and the third one relative. The first two are unconditional – obey Allah and His Messenger (sal Allah alayhi wasalam). And if those haven’t covered the circumstances you need to deal with, then in those cases obey the possessors of authority amongst you.

The executive, judicial and legislative laws we are going though in these verses, they are the framework for any successful society, be it Islamic or un-Islamic. We have these principles to hold on to, the way these principles take hold in society is up for debate. In other words, some people say we are going to bring back the khilafah of Hazrat Umer
Well, we are not living in the times of Hazrat Umar (RA), the economy has changed, sociology has changed, governments have changed, world nation relations have changed. How these principles will take effect now is a different reality. How it took effect then was a different reality. The governmental structure between Hazrat Abu Bakr (RA) and Hazrat Umar (RA) went through dramatic changes. Several changes were made between these two khilafah then and now we are talking about centuries. The values don’t change but how they materialize depends on the age of the era we live in.

And if you get into a dispute regarding some matter then take it back to Allah and His Messenger (sal Allah alayhi wasalam). In other words, take it back to the constitution. So imagine the Islamic Supreme court in which two parties are arguing and both parties have their evidences from the Quran and Sunnah. Now at that point if the judge is fair then he will look at his panel of experts who will look at whose evidences are stronger and then will pass a verdict. So at the end of the day even though both parties are claiming to obey Allah and His Messenger but there will be just one verdict. You can’t each have your own interpretation. For collective matters we will have to go back to some kind of judicial authority.

So if you comply with these laws, not only is it good for you it is a sustainable thing that last for a long term.

Verse 60

Dalaa’lan baa’eeda – mislead as far away as possible, way off course

That’s what shaytan wants. If you take a slight wrong turn you can come back but if you are way off course then you keep going in circles and you will never find your path.

There is a story related to this, a very extreme incident in the life of the Prophet (sal Allah alayhi wasalam). There was a Jew and a Muslim who was by most accounts considered a hypocrite. They got into an argument about some property; some assets and they went to the Prophet (sal Allah alayhi wasalam) for decision making. The hypocrite was thinking
that since he is a Muslim the Prophet (sal Allah alayhi wasalam) will side with him but the Prophet (sal Allah alayhi wasalam) gave the verdict in favour of the Jew. So the Jew was like that pay up now. The hypocrite said let’s get a second opinion. So they went to Hazrat Umar (RA) and he asked them that did you go the Messenger (sal Allah alayhi wasalam). The hypocrite replied that they had gone to him but he gave a harsh verdict so they have come to him. Hazrat Umar cut the man’s head off and said whoever is not satisfied with the Messenger’s (sal Allah alayhi wasalam) verdict, then this is his verdict. This led to an uproar in the tribe, the man’s family was going crazy and they came running to the Messenger (sal Allah alayhi wasalam) saying that Hazrat Umar had no right to kill his Muslim brother and he should pay in blood etc. In that context this verse was revealed. They (hypocrites) want to get decisions made with someone who rebels against Allah. If Hazrat Umar (RA) had given the same verdict as the Prophet (sal Allah alayhi wasalam) than the hypocrite would have gone to someone else for judgement regarding his matter. And shaytan wants to mislead them as far away as possible.

Verse 61:

وَإِذَا قُداِلُوْاْ لِهِمُّ تَعَالَوْاْ إِلَى مَا أُنْذِرْتُمْ إِلَى الرَّسُولِ رَأَيْتُ أَلْمَضْعُفِينَ

Coming to what Allah has revealed means the Messenger (sal Allah alayhi wasalam). And when it is said to them to come to Allah and to what Allah has revealed, you will see the munafiqueen they will be obstructing, hesitating, stopping you at every step from coming to you. They will be very reluctant to come to you, and will obstruct you and the others.
Verse 62:

Verse 62:

Museebah – something that was supposed to hit you

Now Allah is describing what Hazrat Umar (RA) did and what we learn here is that Hazrat Umar (RA) has a special relationship with Allah. There are multiple instances in the Quran where this special relation would be highlighted and this is one of them. Understand what Hazrat Umar had done, he did not have the sanction to do that from the Messenger of Allah (sal Allah alayhi wasalam) so he himself doesn’t know if this was right or wrong. He had an impulse and went ahead and did what he does. So even he is waiting for the final instructions that what verdict will the Messenger (sal Allah alayhi wasalam) give on this. So Allah passes the verdict.

“How then, when a catastrophe befalls them because of what their hands have sent forth…”

So whose fault is it already according to Allah?

And then they come saying that they were only looking for some blessing, some good thing to come out of it.
Verse 63:

أُولُّٰئِكَ الَّذِينَ يَعْلَمُونَ أَنَّ الْهَيْبَةَ مَا فِي قُلُوبِهِمْ فَأَعْرَضْ عَنْهُمْ

وَعِفُّهمْ وَقُلُّ لَهُمْ فَيَنفَسُواْ قَوْلًا بَلِيغاً

The Messenger (sal Allah alayhi wasalam) does not know what is in their hearts. Only Allah knows so Allah is telling the Messenger (sal Allah alayhi wasalam) that they are talking very loud with you, let me tell you what is going on in their hearts. Allah’s verdict on these hypocrites is that ignore them, let them cry and then when they calm down, give them a counsel, give them a Khutbah, advice. And say to them in their own midst, in their own group and no one else is watching, a word that goes deep inside their hearts so that maybe some good will come out of it. This means that have a special session for them where you give them special advice on how they should be dealing with the situation. Because obviously a family member has been killed, emotions run high and they wouldn’t want to be with other people so call a special meeting and give them advice such that it penetrates into them.

Verse 64:

وَمَا أُرِسِلْتِ إِلَّا لِتَعْلَمَنَّ الْأَمْرَ صِرَاطَ الْخَطِّي بِعَزْيِهِ الْمُلْمِحِ

وَأَنْفَسُواْ أَنفَسَهُمْ جَآءَوكَ فَأَسْتَفْقِرُواْ لِلَّهِ وَأَسْتَغْفِرُ لِلَّهِ

وَأَلْرَسُولُ ُوُجَدَواْ لِلَّهِ نَذَاكُبًا رَجِيماً

And the Messenger (sal Allah alayhi wasalam) has been sent so that he should be obeyed and had these people when they wronged themselves (Hazrat Umar (RA) did not wrong them), they would have come to you and would have asked Allah to forgive them and the Messenger (sal Allah alayhi wasalam) would have asked forgiveness for them, they would have found Allah accepting of repentance. In other words, you guys are in trouble too by complaining. Had you come the right way, you would have found Allah accepting of repentance and extremely Merciful. Here we are learning how sensitive Hazrat Umar(RA) is to the idea that the Messenger (sal Allah alayhi wasalam) must be obeyed. In the next verse we will see how Allah teaches us that lesson, that same lesson that Hazrat Umar understands. Now there is an ayah about that lesson itself and how that person for all practical purposes is, infact, a murtad – someone who left Islam, who goes
past the verdict of the Messenger (sal Allah alayhi wasalam) especially when he talked to Messenger (sal Allah alayhi wasalam) and is not satisfied with his decision. Allah swears all over the Quran by different things sun, moon, zaatoon etc but this is one of the rare occasions where Allah swears by Himself. So you can appreciate how this is going to be different from any other oath. Oaths are not taken in casual situations so already this is a big deal and usually the object of an oath is some magnificent creation of Allah and in this case Allah chose the object of the oath to be Allah Himself. How important must this subject matter be.

Verse 65

Falaa – No

Haqqa; yu’haqqi – to make somebody the decision maker.

Shajara – a tree, whatever sprouts

Allah says ‘I swear by Your Master’ so even when he swore by Himself He honored His Messenger by putting him as the mudaaf ilai. So when he swore by something that heavy, whatever is coming next there is no doubt about it. What’s the statement made - ‘they have no eman’. Allah chooses to swear by Himself in describing a group of people saying they have no eman. So the farthest from eman you can be is these people, that’s the farthest from faith you can be and Allah would swear that they have no faith. Then understand who are these people, these unfortunate souls.

Allah says they have no eman whatever and I swear by it, I put my credibility on it, that their eman is worthless until they make you the decision maker. Now who is the ‘you’ in this verse? Allah did not say ‘until they make Quran the decision maker’. There are people who deny the validity of the Sunnah they say Allah sent down the Quran and that’s the only guidance and about the Sunnah they say that they are just things that the Prophet (sal Allah alayhi wasalam) liked to do, his personal preferences just as you may like French fries, I like mashed potatoes. So they say that’s not binding on us only Quran is binding on us. In this ayah Allah makes sure that we understand the decision maker here isn’t the Quran but is the Prophet (sal Allah alayhi wasalam). Allah validates the Sunnah here.
Whatever issue wasn’t there before, a new issue sprouts and comes up then who is qualified to answer it? The Messenger of Allah (sal Allāh alayhi wasalam). Whatever issue sprouts among them they should make you the decision maker but that still is not enough. Just because they make you the decision maker in every issue that still does not mean that they have faith. Then what should happen? Then they should not find deep within themselves, any discomfort because of whatever verdict you passed. Whatever verdict the Prophet (sal Allāh alayhi wasalam) passed if they are uncomfortable with it then I am swearing by Myself that they don’t have eman. Then finally after all this, they have to submit.

Sal’lama; yusal’limo would be the mubalag form of Aslama; yuslimo. Somebody submitted – aslama, somebody totally submitted – sal’lama. And they give themselves completely and absolutely in submission to the verdict of Allāh’s Messenger.

One ayah about how seriously you and I have to take the verdict of Allāh’s Messenger (sal Allāh alayhi wasalam). The next ayah about how we have to trust Allāh that whatever verdict He gives, whatever rule he passes is in our best interest. On one hand, we have to trust it and on the other hand we have to follow it no matter what. Otherwise we have no eman. Second, we have to believe it’s best for us and that’s what the next ayah is.

Verse 66

وَلَوْ أُنَا كَتِبْنا عَلَيْهِمْ أَنْ أَفْتَلُواٰ أَنْفُسَكُمْ أَوْ أَخْرُجُواٰ مِنْ دُبْرِكَمْ مَا فَعَلُوهُ إِلَّا قَلِيلًا مِّنْهُمْ وَلَوْ أَنْهَمْ فَعَلُواْ مَا يَوْعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشْدَدُ تَشْيِيْسًا ۖ

Thabbit- something that makes sense, something provable

Imagine this group of people that came ‘why did you kill our guy’? Had Allāh said to them that ok My verdict is go ahead stab yourselves, kill each other.

Or if He had said that your verdict is leave your homes but Allāh did not say this to them. Allāh is saying ‘if’ I had said this to them. And by extension if Allāh said that to us. If Allāh says to me take your life, if Allāh says to me you have a nice home, leave it, and become homeless. Both of these things, killing yourself and leaving your home, are highly irrational. So Allāh has put here two things that are highly irrational and He has
put a condition ‘if I told you to do that’. He says they wouldn’t have done it except for very few among them.

And had they done without thinking about it, just done it, what they were advised to do, it would have been better for them. That crazy thing would have been better for them only because it’s coming from Allah and it would have been a more firm, solid decision. That would have been the most valid thing to do, more intense in terms of its validity only because it had come from Allah.

We are learning about the ahkaam of Shariah here, how much we have to trust the verdicts of Allah. It started with how we are supposed to have unconditional obedience to the Messenger’s verdict and then it transitions into how we have to take seriously Allah’s verdict on something. It can only be best for us. Even if He said something that makes absolutely no sense to us. Like when Hazrat Musa (RA) was told to tell his people ‘kill your own people’ and to leave their homes. Were they not told that? Were they not told to leave Egypt? They were. Was it better for them? Absolutely! So this is not even a theory it’s something that has come before.

Allah says: He gave this Quran to you so He can guide you to the legacies of those before you’.

So He gives reference of those who had come before, who had done this before and it was better for them.

The first purpose in Islam is to give people what they deserve. Whether be it positions of power, shares in inheritance, rights of husband or wife, we have to give rights to people who deserve it, positions to people who deserve them, money to people who deserve them, rights and dignity to people who deserve them. That’s the first goal of Islam. That is why you will find early Makkah discourse, 2/3rd of the Quran is Makkah. What are the Shariah issues that are being revealed- a baby girl being killed unjustly, people being cheated in business, the orphan being pushed around? These are matters of social justice. And when these matters of justice are there, they are established then Allah beautifies society further. He reveals those laws which prevent us from falling into that injustice again. By Allah honoring the women nobody is going to bury a baby daughter because the Arhaam themselves have become sacred. Everything has been reversed. So when we think of these Islamic laws, they are a means of protecting a society that is already abiding by justice. You know what is happening in many parts of the Muslim world? We have no inclination of justice. When you think of injustice, you think of racism, they got nothing on us here. We are amazingly racists. Like Punjabi versus Sindhi racist, Gujrati versus Urdu speaking racists. So all we think of Shariah is cut somebody’s hands, stone someone to death. Well those things are there once the justice and the services of Islam are in place. And then all of the facilities were there and you circumvented all of them and went onto the wrong thing, now you are punishable. If it had been a radical change or a grotesque change it wouldn’t have been around for so long. Radical changes come fast and they go fast. Sustainable changes are the ones that are built on the principles of justice.
SURAH NISA – AYAT 67- 77

- Large chunk of this Surah deals with the two main issues of Madni times:
  - Legal issues
  - Hypocrisy

- The ayats varies in between some deal with legal issues and then switches to hypocrisy and then switches to legal issues so on and forth.

AYAT 67

وَإِذَا لَّذَٰلِكِ بِمَنْ لَدَيْنَا أَحْرَرُ عَضْيَمًا

And We should then have given them from our presence a great reward;

- Sometimes two ayats are connected to each other implicitly and sometimes by actual linguistic connectors.

- In the case of ayat 66 and 67, they are connected by a linguistic connector:
  - لَذَٰلِكِ
  - Meaning: In that case
  - Usage: when you have already said something and now you are connecting it with something else

**Background about ayat 66:**
- It talks about tawakul (reliance) in Allah.
The parable given in the ayat can be looked in two ways:

- **Explicitly:** If Allah had commanded, (a command that seems completely irrational at first - kill yourself, or leave your homes) – only a few would have done it. And it would have been better for them (had they done it) and they would have became firmer in their faith
  
  - تثبّتاً – comes from thabut or thabat:
  - **Meaning:** firmness, well grounded, well thought out decision on which you don’t waver.
  - So this decision would have been the most firm decision they would have made
  - **Lesson:** Having tawakul in the ahkam of Allah; having reliance on rulings of Allah, whether they make sense or not is better for us

- **Undertone meaning:**
  - ‘Kill yourself’ : For us it’s a hypothetical situation but this command was actually given to Bani Isreal (when they worship the cow) – They were skeptic to do so
  - Bani Isreal was told to leave their homes and fight in the path of Allah – They were skeptic to do this as well.
  - Muslims are being told here that these commands were already given before and they already know the consequences of not obeying them – so they better not be like those previous people.
  - It would have been better for Bani Isreal just like it would be better for you, if you listen to Allah.

**Ayat 67: explanation:** Allah is saying here that if Bani Isreal had listen to Allah’s commands and gone for fighting Allah would have given them a great reward (victory) but as they did not do so they were left to wander about for 40 years. Same offer (of victory) is being offered to Muslims.
AYAT 68

And We would surely have guided them on the Straight Way.

- Allah is saying that He would have guided them to and through the straight path
  - Guidance over here is not just the spiritual guidance – it means guided as a nation as well
  - Allah would guide Muslims collectively if they start trusting Allah.

AYAT 69

All who obey Allah and the apostle are in the company of those on whom is the Grace of Allah, - of the prophets (who teach), the sincere (lovers of Truth), the shuhadaa/witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!

- Allah in the previous Ayat talked about He would have guided them. Now He puts it in practical terms:
  - ﷺ: The in ‘ and indicates the stronger position, it is bayaniya –
    ‘whoever obeys Allah, THAT IS TO SAY, messenger.’
  - The above phrase is the clarification of what it means to obey Allah. That is obeying the messenger is like obeying Allah.
• The problem people have accepting that obeying the Messenger is like obeying Allah, or obeying Allah alone is -accepting a higher authority :
  o If you say you answer to God directly then you are saying that you do not need messengers. Thus you are saying that YOU are in control of dictating what God wants.
  o Most authoritative relationship is between the Messenger and us (especially sahabas). – A physical master and slave have to obey him but not love him. – But in the case of us even when master is not watching we have to follow the Messenger as it is not any different from following Allah.

• مع
  o Meaning ‘With’ - counted among, (it also means) comradery; We are with you in spirit; Have oneness with them
  o So these people have oneness with all those who came before. – share a bond with them.

• Categories of people that Allah favours (We should strive to fall in one of the categories, except for Prophets)
  o The Prophets
  o Sadiqeen – Those who are perpetually, always, extremely truthful.
    ▪ It is the hyperbolized form
    ▪ Especially talking about the first Muslims that converted – despite the pressure against them they still stuck to the truth.
  o Witness to the truth (Martyrs)
  o The righteous

• حَسْنّ: verbs used to express amazement

• رَفِيقًا: A friend
o **Comes from the Arabic word**: mirfaq
  - **Meaning**: Pillow - you can recline on it, something soft, something that’s a source of comfort
  - A friend that you can rely on, you can lean on, that comes in handy. A friend that when you’re around them you become relaxed. You calm down. Source of tranquility in your life.
  - Other words used for friend are: saddique, hamim

- So all these people (list above) they'll be your **rafiq**, you can all on them anytime, hang out with them, chill with them and relax. – Company you get to enjoy.

**AYAT 70**

> دَأْبِكَ ٱللَّهُ لَكَ مِنَ ٱللَّهِ وَ كَفَى بِۡلَّهِ ۡعَلِيمًا

**Such is the bounty from Allah**: And sufficient is it that Allah knows all.

- (first ‘lam’ in ‘Al fadl’ in the sentence) = That is **INFACT** the ultimate favour from Allah
- Allah is all knowing: Allah knows exactly how, now that you’ve heard this call, how it has impacted you.
O ye who believe! Take your precautions, and either go forth in parties or go forth all together.

From this ayat, there is a transition in a battlefield.

How are the two ayats related?
- In the previous ayat it talked about obedience to Prophet (SAW)
- Where is this obedience fully tested? On the battlefield.

Context of the Ayat:
- It’s the 4th year of Hijra
- Small and big battles are happening
- Big battles include Badr and Uhad
- Muslims are in a state of war (Madinah)

In the ayat Allah is giving Muslims military training:
- The precautions they should be taking and the attitude they are suppose to have.
  - Defense technique: ‘Take your precautions’: Meaning that to be on code red, to be alter all the times.
  - Offence technique:
    - Nafara (نَافَرُو ُوُلَدُ): mean to come forward to meet an enemy. It also means animosity or hatred.
• **Thubaat (ثُبَاث):** Its small band of soldiers (some argue less than 10) who are very skilled horse riders that never miss their targets. – they are sent on small missions – guerilla type missions

• Or All the army comes out.

### AYAT 72

>فرَأَيْنَ مِنكُمْ لَمَّا لَبِثُّنِينَ فَلَمْ يَأْصِبْهُمْ مُصِيبَةٌ فَقَالَ \n>قَدْ أَنْعَمَ أَللَّهُ عَلَىٰ إِذَا لَمْ أُكْنَ مَعَهُمْ شَهِيدًا

There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: 'Allah did favour us in that we were not present among them.'"

• **BaTTa' from لَبِثُّنِين:**
  - **Meaning:** to slow down
  - **MUNAFIQ ELEMENT within the Muslims:** Somebody will really (really really) try to slow the Muslims down. Moreover they will be slow as well (for example by saying 'let's just wait for a few days and figure things out. Why do we have to go to war?') – They will be hoping that if they procrastinate, the situation will change and then they would not have to go out. within the Muslims

• When one is in a state of war, every minute counts thus the slowing down can hurt the Muslims

• **Another meaning of لَبِثُّنِين:** For example armies leaving at say 8 am and this guys like ‘oh I just got up I forgot my toothbrush – give me 10 more minutes’ – army won’t wait for him. 'We don’t have time for this, you stay, we’re going' and the guy will be like Thank God.
• Reaction of the guy who was slowing the Muslims down:
  o If something bad happens to the army:
    ▪ ‘Oh thank God, Allah blessed me so much that I wasn’t with them a martyr’
    ▪ شهيدًا: Also means ‘I didn’t get to witness what they saw’
    ▪ ‘So Thank God I didn’t get to witness anything that the army did’

AYAT 73

But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"

• Reaction of the guy who was slowing the Muslims down:
  o If army is met with success (Victory or a huge war booty) and the army is returning. He would come out with the same zeal as when he was slowing down and say –
    (Allah Allah adds – as though there is no love between you and them (Allah says it in a way that it shows he (the guy) has no love for the army) –
    ▪ ﴿بِلَيْنِيَّيِهِ: oh man, come on
    ▪ ‘I should have been with them, then I would have made so much money.

(He has no love for the army but has love for the spoils of war and the reputation a victorious army gets – war heroes)

• Muafiq- His idea of success is:
  o Worldly acquisition
  o Reputation
Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah, - whether he is slain or gets victory - Soon shall We give him a reward of great (value).

- This ayat is an encourage to fight in the path of Allah, its not a command.
- In a draft, all capable men are forced to fight, If you do not fight there are consequences (court marshaled etc.) – this is not a draft.
- Draft did not happen till the Battle of Tabuk in Surah Tawbah – So all battles before that are volunteered battles.
- Thus whoever comes out Allah is telling them for them is a huge reward. This is because they have shown individual enthusiasm and loyalty to the Messenger (SAW).
AYAT 75

And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"

- لَكُمْ وَمَا: What's wrong with you?

Context of ayat:

- There were Muslims stuck in Makah that could not migrate due to some reason. These were Mustafeen (وَالْمُسْتَضْطَهَفَيْنِ)

- Now that Islam was a state (Madina), they could rescue their citizens and make them come to Madina as the state has a right to fight for their citizens
AYAT 76

Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.

- الله سَبِيل (Path of Allah) leads to the four groups of people: Prophets, martyr, truthful, righteous
  - And That’s is how Allah wants to bless us by including us in that category.
  - That is the goal of walking in the path of Allah

- Example: A sick patient is taken into surgery and he needs to get his stomach cut off or something – it is going to be painful – but its good for him. That is what QITAL is.

- الطّغؤن: Meaning: Any entity that calls you to disobey./ rebel
AYAT 77

Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even greater] fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

- ترَ أَلَمْ: didn’t you analyzed./ didn’t you look/ didn’t you think about it / have you not come to certain conclusions about this situation/ didn’t you look towards those who were told.

- كَفُواَ: to stop and attack with the palm of your hands like somebody is about to attack you with a sword or something and you put your hand out, that is kafa.

- آَلِدِيْكُمْ كَفْوًا: It is an expression - hold your hands back. Somebody's attacking and the only thing you are doing is defense, you are not being offensive. You are just warding off the attack with your hands not even a shield.
  - Basically an expression for taking a beating
  - This is the Quranic expression for the Makkah period.

- So one time taking a beating was the path of Allah, now its fighting.

- فِيْلَ: is passive, some scholars imply that as a result it must have been that the Messenger instructed them.
MAKKAN PERIOD (A tangent):

- **Hidden gem:** The Muslims were showing non violent resistant / non violent opposition. / non violent protest/Movement of Non violence.

- **Importance of that period:** 2/3 of the Quran came in that period; it was the seed of everything that Islam achieved.

- The difference between a Makkan period Muslim and a mushrikoon was not the beard, or the way they dress, five daily salah were not commanded yet, all that made them different was the Quran, their character.

- The fundamentals of Makkan Quran deals with: tawhid, messenger, afterlife, lessons from previous nations. Big things, not killing people, fair in life, general principals of fairness (anybody would read and say, yes that makes sense like do not kill the baby girl. It was not Muslim centric per se.)

- **As a result:**

  - They started making fun of Muslims
    - The youth started becoming Muslims, the elders thought that the easiest way to get back the youth would be to bash their Leader (SAW).

    (The bashing did not produce any results)

  - Now the working class, the slaves were becoming Muslims.
    - This was hurting the economy
    - A miniscule cult (in their opinion) was gaining momentum.
    - So they thought they had to start a campaign that these Muslims were a threat to homeland security. And that they needed to be attacked. First raise a fear in the people that these guys are dangerous. Then certain random acts of violence against them will be justifiable.
    - So they started saying things like Islam is separating, dividing the family. They started questioning the loyalties (Are you Muslims or Makkans?)

    (This did not work, the muslims continued with their task)

  - Now they said that Muslims were an open threat, in the name of national interest we can torture them.
To the Makkans the highest constitutional law was to take care of their own. They did not hit their own people of their own tribe.

Every nation has certain lines they never crossed. Makkans would never attack their own. The only time they were willing to cross this line was with Muslims.

So they did some constitutional amendments that will allow them to torture these Muslims citizens, it was fine.

Similarly: Firon never attacked his own people. Musa was perceived as his own- the only time he was willing to make that exception is when it comes to Islam.

Lesson: Muslims not being treated the same way as other is old history, its nothing new.

But when fighting is mention for the Muslim, the motive that is mentioned behind is to fight for those who are weak, those who have been tortured. It is a matter of justice. The cause is justifiable in any court of law. Any country would want to rescue their/our innocent civilians that are being hurt.

When a nation is constantly attacking innocent people, the more you fight the more your will to fight does down. People start questioning the motive behind hurting innocent people. People start questioning the foundation of their own society, how can they do this to their own people.

Because of this reason, when they came out in the battle of Badr, they did not have the moral strength.

(£ئیئلا) Meaning:

- The wick
- Seed of date with the little fibers coming out of it, one of those fibers.
- You will not be dealt with unjustly by even that little amount.
Surah An-Nisa’
Scribed notes
Ayah No. 78

Wherever you may be death will make it to you for sure
Yudrika-step by step
Death (like the friend of yours, asking about you step by step) is already on its way!
Daraka-go down in steps
Adraka- it is when something reaches you stage by stage, gradually
Adraka has been used to describe death; something which is slowly step by step making
its way to you, the journey of death has already started and step by step its coming closer
to you.

Even if you were in tall towers, death will still reach you
Buruuj-tall towers
Shayyada-reinforced tower/castles
Mushayyadah-unscaleable walls, made smooth, impenetrable

When good happens, they say it is from Allah
When bad happens, they say it is from your fault
The mindset of munafik: they don’t want to give any credits to Rasulullah SAW

Say all is from Allah, good and bad
Even the munafik calls on Allah to make his comments, no big deal for them

What’s wrong with this group of people? Separating the muslims
They almost don’t understand a single speech/word
Ayah No. 79

This ayah can be interpreted/explained in two ways:

1. Whatever good comes to you comes from Allah, and whatever bad comes to you, it’s from your own doing.

Famin nafseek-from yourself, something in you, to test you further

2. As though as Allah ‘azza wa jall is commenting on their words i.e. so you blame the Prophet for the evil but all the good things from Allah

Allah is enough for this statement/or witness to this obnoxious statement

Ayah No. 80

- Mai yuthee’ alrasoola faqad ‘thaaa’ Allah

Whoever obeys Rasulullah SAW, obeys Allah

- Wa man tawalla famaaa arsalnaaka ‘alaihim hafeedha

You are not responsible for their turning away/not their guardian (hafeedh), you are only giving them advice, even if Rasulullah SAW was the head of the state, had legal authority, can do stuff, he SAW was told this by Allah, subhanAllah!

Ayah No. 81

- Wa yaquluna tha’atun

They say no, no we are going to obey!

thaa'atun-obey
• Faidha barazu min eindik

The they come out baraza-face to face, to come out in public
• bayyata thaaifatuun minhum gaira alladhe taqulu

There will be a group out of them plotting
they were plotting/undoing exactly what they intended to do

bayyata-spend time plotting, like najwa:secret meeting
• wa Allahu yaktubu mayubayyituun

Allah swt was taking their minutes of meeting, documenting it, write it through all night
• Fa’aridh ‘anhum

Allah swt said don’t react now , don’t create big deal about it now, just ignore first, now
is not the time to engage in this, got bigger problem, let it be!
• Watawakkal ‘ala Allahi

Put/place your trust in Allah entirely, rely upon Allah
• Wa kafa billahi wakeela

Allah alone enough to take care of your matters
Ayah No. 82

\[
\text{أَفَلَا يَتَّبِعُونَ الْقُرآنَ وَلَوْ كَانُونَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ أَخْيَافًا}
\]

• Afala yatadabbaruuna al-qur’ana

Allah turns to those plotting at night, Allah swt asks this question? Don’t they think
deeply about the Quran. Real reason must be they are not convinced of the Quran, not
sure whether Al-Quran is the word of Allah!
• Wa lau kaana min ‘eendi ghairi Allahi

If it’s not from Allah
This ayah is Madani but seems like Makki
• Lawajadu feehi ikhtilaafaan katheeran

They would find a lot of contradictions in it!
This conversation as it if people were given a foundation in faith
So it’s from Allah swt
Munafik and Kafir have similar problems=lack of conviction
The plotters pray behind Rasulullah SAW, yet they make joke and plot/scheme against
him
Salah is the meeting time for the sahabah, why? Allah’s instructions coming down in the ayaat.
Very direct impact, their time and us, different, real time commentary
They thought Rasulullah SAW is making it up himself! NO, Allah swt says this Al-Quran is from Him alone.

Ayah No. 83

وَإِذَا أَجَّلَهُمْ أَمْرَهُمْ أُمِّيَّةُ أوُلُو الْخُفْيَةِ أَدَاعُوا يَهُودًا وَلَأَرَدُوهُ إِلَى
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لِلْفَتْنَةِ وَلِأَنْفَثَقَتْهُ مِنْهُمْ
وَلَوْ لَأَفْسَدُوا عَلَيْكُمْ وَرَحَمَتَهُ لاَ بَعْدَ عِبَادَيْنَا إِلَّا

This kind of news not supposed to be spread
Rumor: peace/fear
- Wa idha jaa a hum amruun min alanmi awilhaufi adha uu bihi

Any news coming to them about peace treaty or fear/dangerous/spying news, some tribes want to fight
Amruun-any news/ matters
‘aadha uu bihi: broadcasting, spreads the secrets, about a person who can’t keep secret
Especially at the time of war, information must be kept secret, military tactic
- Wa lau raddu hu ila alrasuuli wa ilaa uulil amri minhum

If they to be taken it to Rasulullah SAW
- La’alimahu aladhena yastambithunahu minhum

Or took to the generals, commanders, high authority, they are the ones supposed to analyse this news
Yastambithunahu- investigation, have the ability to investigate/analyse
Nabataa ma’a-to dig deeper, process deeply, to go inside of a well, that is dry and keep digging,
eventually get the conclusion
- walau laa fadhlu Allahi ‘alaikum warahmatulu

had it not been favour and mercy from Allah swt
- lattaba’tumu shaitaana illa qaleela

would have followed shaitaan, except a few of you whatever comes, follow it
following rumors=following shaitaan
Not actually investigating a news and ensuring its credibility before spreading it is actually following shaitaan

Ayah No. 84

Faqaatil fee sabeeli Allah

Despite all these obstacles, you (Muhammad SAW) fight in the path of Allah

Laa tukallafu illa nafsaka

Nobody compelled you to fight except yourself (no one mandated/forced)

Waharridhi’ ulmu’mineen

Hirassa’-to instill greed, hirss-greed

Hirradhaa’-to instill excitement, to fire people with love

You can only motivate them with love, that’s the only position you are in right now

‘aasa allahu ayyakuffa ba’sa aladhena kafaruu

If Allah ties the hands of the enemy, stops them, they go on defensive
‘aasa-likely, possible scenario
kuffa-got hands

Treaty of Hudaibiyyah: It was a strategic key to victory of Prophet (SAW), on face value, it seems like a loss but Allah calls it an open/clear victory, one day you’ll read Surah al-Fath, violent expected but nothing happened eg conquest of Makkah

Major non-violent incident was conquest of Makkah, it could’ve been very violent but surprisingly, it wasn’t.

Wa Allahu ashaddu ba’sau wa ashaddu tankeela

Allah is more powerful in making an example of someone; their punishment will become exemplary for the others, do you want to be like that?
tankeela-very terrifying
nakaal-to make an example out of someone, make mockery of someone, means to deter others

Ayah No. 85
May yashfa’ shafaa’atan hasanatay

Yashee-help them out, because they’re uncles, cousins, but at other times they are really good, not because you know them but they are in fact good. But there are people who can’t recommend others, can’t see others go ahead, it’s social problem, can’t help others. Whoever comes and give recommendation, put a good word, good shafa’ah, to help out, based on truth.

Yakun lahu naseebum minha

He will get the reward too, eg hadith: help someone to goodness, get the same reward.

Wa may yashfa’ shafaa’atan saiatan

Or give bad recommendation, not liking someone eg halal restaurant, say they don’t sell halal meat or putting wrong recommendations, not deserving shafaaatan hasanatay-can create goodness shafaaatan saiatan-bad endorsing, evil in society.

Yakul lahu kiflum minha

You put in somebody in bad stuff, and you all get the bad twice.

Kifl-necessary portion due, good/bad, double compensation.

Wa kana Allahu ‘ala kulli shayyim muqeeta

Allah is always being in complete guardian, to say you can give false testimony to whatever, but.

Allah is ultimately in power.

False testimony can’t save or can’t give anyone.

Aaqatan, yuqeeetu, eqaatan-to have power, guardianship, ability to hold something and not to let it go!

ayah No. 86
• Wa idha huyiytum bitahhiyyatiin

hayaat/ha’ee-life
tahiyyat-greeting, salaam

when you greet somebody with the greetings of life, eg hayakallah, etc
or you are greeted with any kind of greetings

• Fahayyu biahsana minhaa awrduuha

Respon with better or at least the same, but Allah gave preference to something that is better, eg

assalamu ‘alaikum and replied with wa rahmatullahi etc

Allah recommended this, why? Who’s better, the one who initiated so do better

• Inna Allaha kana ‘aala kulli shayyim muqeeta

Allah is in complete audit/complete counting of the little deeds, all noted
Best greeting-salaam, because not only doa’ for this duniya also make peace, make quarrel disappear, bury the hatchet, but we make mockery of salaam

Ayah No. 87

• Allahu laa ilaha illa huwa

Allah, there is no one to be worshipped other than him

• Layajmaa’annakum ilaay yuum qiyaamati laa raiba feehi
He will certainly gather you all standing on the Day, absolutely no doubt about it

- Waman asdaqu mina Allahi hadeetha

Who is more truer than Allah in speech? Allah is giving guarantee

**Ayah No. 88**

ﷺ فَمَا لَكُمْ فِي اللَّهِ مِن شَفَاءٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبَّوْا١

أَتْرِدُونَ أَن تُهْدَؤُوا مِنْ أَصِلَّ اللَّهِ وَمِنْ يُضِلُّ اللَّهُ فَلَنْ تُجَدَّ لَهَا

Two types of munafeeq (hypocrites) left at Makkah, stuck and refused to go anywhere

- Fama lakum feel munaafeeqena fiatayni

What’s wrong with you about the munafeeq? You are divided into 2 groups
- Waallahu arkasahum bima kasabuu

Allah’s turning them upside down for what they have earned themselves
Arkasa-hang outfit upside down, they left the religion
- Aatureeduuna an tahduu man adhalla Allahu

Are you guiding/trying to guide somebody that Allah has misguided
- Wa may yudhlili Allahu falan tajidalahu sabeela

Whom Allah has misguided, they will not be guided (Makkan ayaat: you’ll find more in detail)

**Ayah No. 89**

ﷺ وَذُو أَلْوَةٍ تَكُفُّرُونَ كَمَا كَفَّرُوا فَتَكُونُونَ سَوَاءً فَلاَ نَتَّجَدُ وَأَيْمَنْهُمْ أَوْلِيَاءَ حَتَّى يَهْجُرُوا فِي سَبِيلِ اللَّهِ إِنَّ لَهُمْ فَخْذَاءَ وَأُقَسِّمُوْهُمْ حَيثُ

وجد نَمُوعُهُمْ ولا نَجِدُوا مِنْهُمْ وَلِيًا وَلَا نَصِيرًا
• Waddu lau takfuruuna kama kafaruu

They want you to follow them, regret their faith
Arkasahu—they left the religion, but not declaring it yet, keeping their options open
• Fatakuununa sawaa’an

You will be equal

• Fala tattakhedhu minhum awliyaa

Don’t you dare to take them as your friend
• Hatta yuhajiruu fee sabeelillahi

Till they migrate in the path of Allah
• Fain tawallau

If they turn

• Fakhudhuhum

Seize/grab them
• Waqtuluhum

And kill them

• Haithu wajad tumuuhum

Wherever you find them because this is still in state of war, eg spies—you have to grab and kill them, at that point you have to fight them
• Wala tattakhedhu minhum waliyyau wala naseera

Don’t take them as your protector
Illal aldheena yaseeluna ila qaumim bainakum wabainahum mithaaqun

They are some left at Makkah but did not reach Madinah, they reach somewhere else in a territory where Muslims made peace treaty with them

Awjaauu kum haserat suduruhum

Or they could have come to you tight heartened; naturally frustrated thus they don’t need any of this

Hasirat-tightened

Ayyu qaatilukum awyuqaatilu qaumahum

They just don’t want to fight anyone, leave us alone, they don’t care, keep me out of it, I’m not necessarily muslim or mushrik

Walau shaaa Allahu lasallathahum ‘aalaikum

Had Allah wanted it, the Makkans would have gained more influence than you to save people, they would have imposed on you

Falaqaatalukum

They would have killed you for sure

Faine’ tazalukum

They don’t want to deal with you, if they stayed away from you, eg husband not to approach wife during menses

‘etazalu-not engaging you

Falam yuqaatilukum

They don’t fight you

Waalqau ilaikumus salama
At the same time they have extended peace to you
  • fama ja’ala Allahu lakum ‘alaihim sabeela

Allah has not allowed any pursuit/case against them, don’t pursue any case against them

Ayah No. 91

One group of people have given up on you and there are another group of people
  • Satajiduna aakharena

However there’s another group of people
  • yureduna ayya’manukum

they want to make sure that they are safe with you (same like the group before)
  • waya’manu qaumahum

and they want their people safe too
  • kulla maarudduu ilal fitnati

however when they are turned back to the situation of fitnah

  • urkisu feeha

whenever sentiments of peace tested, they are turned upside down in that fitnah, not loyal, they are opportunists, fitnah comes-they turn back on their word
  • faillam ya’tazilukum

then if it is proven, they didn’t stay away from you, they didn’t leave you alone
  • wayulquu ilaikumus salama

they didn’t extend peace to you, when opportunity came, they attacked you anyway
  • wayakuffuu aydiyahum

they didn’t hold their hands back
• fakhudhuhum waqtuluhum haithu thaqiftumuuhum

then grab them and kill them wherever you find them, these are traitors, extremely
dangerous to you
• wauulaaekum ja’alnakum ‘alaihim sultaanam mubeena

and those are the group of people, we have made if you take military action against them,
you are not at guilt totally, your actions are justified/no guilt
Ayah No. 92

• Wama kaana limu’mini ay yaqtula mu’minan illa khathaan

Not becoming any believer to kill another believer, except by mistake
• Wa man qatala mu’minan khathaan fatahreeru raqabatiin mu’minatiin wadeeyatuum

Whoever would have killed a believer by mistake
• musallamatuun ilaa ahlihii

they have to do two things, if they committed involuntary manslaughter

1. free a believing slave,
2. submit a ransom amount, blood money, given to the family

Battlefield strategies, friendly fire, shot a wrong person at the battlefield
mussallama-must give completely
  • illa ay yasaddaquu

except that they say they don’t want, still need to free a slave, owing to Allah

  • fain kaana min qaumin ‘aaduwwil lakum

if the one killed by mistake is from the enemy nation
  • wahuwa mu’muun

and he’s a believer
  • fatahiru raqabatiim mu’minatiin

you still owe to Allah, still free a Muslim slave/Muslim neck, but don’t have to give them anything because they are enemies to you and might use the money to oppose you
  • wain kana min qaumim bainakum wabainahum mithaaquun

but if this Muslim is from a non-Muslim nation and you have a treaty with them

  • fadiyatuum musallamatuun ilaa allihi watahiru raqabatiim mu’minatiin

obviously you will give them the blood money to his family also you will free a Muslim slave
  • faman lam yajeed fasheyamu shahraini mutataabi’aini

for whoever couldn’t find a slave to free, like our times now, then must fast for 2 months consequently

  • taubatam mina Allahi

as an act of repentance for Allah

  • wakaana allahu ‘aleeman hakeema

Ayah No. 93

Waman yaqatul mu’minaam muta’ammi
dan

Past tense, something happens only once, now change of tense
Whoever kills a believer intentionally
- Fajazaauhu jahannamu
He’s recompense is Hellfire
- Khaleedan feeha
Remains in it
- Waghadhaba allahu ‘alaihi
And Allah is angry at him
- Wala’anahu
And He curses him
- Waa’adda lahu ‘aathaban ‘aaadheman
And He had prepared for him a great punishment
All these for killing someone intentionally, but look at nowadays, no value for human life left, no Imaan in Allah left!
Ayah No. 94

• Yaa ayyuha aladheena amanuu idha dharabtum fee sabeeli Allahi

Those of you who have believed, when you really go way out there and feel your feet really heavy like beating the earth

• Fatabayyanau
Get clarification, good intelligence

- walaa taquulu liman alqaa ilaikumus salaama lasta mu’minaan

Don’t say to anybody who throws salaam at you, even in the state of war, don’t you dare say

that he is not a believer, they also have taken the risk too, appearance is not the judge of

Islam, amazing value for our society, no way to judge others about their Imaan, the only reason you might do that

- tabtaguuna ‘aaradhal hayaatid dunya

all you want is the pursuit of life, agenda of worldly life, that’s what you are interested in

- fa’enda Allahi magaanimu katheeratuun

Allah has got lots of benefits
- kadhalika kuntum min qablu

this is Jahilliyyah that you used to do, being judgmental etc

- famanna Allahu ‘alaikum

Allah has done huge favours to, given you Islam!
- fatabayyanuu

all you should do is to clarify

- inna Allaha kaana bima ta’maluna khabeeran

certainly Allah has always known whatever you are upto
Tafseer of the Verses of An-Nisa' (95-121)

Ayah 95

لا ين سوى القاعدو من المؤمنين غزور أو الضرر والمهاجرون في سبيل الله وأمواهم وأنسىهم فضل الله المهاجرين

The Qaaidun here are those who sat behind the believers, i.e. Didn't go out and fight in the battle of Uhud. The ones that sat behind without possessing any kind of disability, are not the same and are not equal to those who actually went out and struggled in the path of Allah with their money and their selves. Allah gives a higher rank to those who struggle in His path with their properties, and for them is a higher rank above other who stayed at home, without having a genuine reason. Yet, for everyone, as long as they were sincere (in their reasons), Allah has promised the best. So the people who didn't go out and fight aren't necessarily munafiq, but still they are lower in rank than those who did.

Ayah 96

Darajat minhum wa maghrah wa rahmah. Wa an Allah Ughurah Wajiba

Allah has given a preference to the mujahideen a huge compensation, darajatin minhu, ranks from Allah, and this is in addition to forgiveness and mercy. The fact that these ranks are from Allah, implies that we cannot label each other with these ranks, we cannot judge for ourselves who amongst us is better. Additionally, the qaaiideen, aren't exactly reprimanded here for not going out to battle. But still it is implied, through their lower relative rank, that it isn't exactly a good thing to be amongst the qaaiideen, that they should have come out as well. Regardless, the door to forgiveness is still open for them.

Ayah 97

إن الذين نفخواهم الملائكة فذللك أنفسهم قالوا فيما كنتم فالمأوى كنتم فأولئك مسؤولين في الأرض فأولئك مسؤولين في الأرض وثابتين مصيرا

On the contrast are those who the angels took away (i.e. Took away their souls---they died), while they were in a state of wronging themselves. These are, for example, the people of Makkah who didn't make hijrah, or the hypocrites in Madinah who weren't sincere in not going out into battle. So they wronged themselves and while doing so, the angels are going to say to them, 'In what (state) were you in?' They will say, we were the ones who were made weak on the earth and were being oppressed in our lands. And the angels will respond, wasn't the earth of Allah vast enough for you? You couldn't migrate to another land of Allah? And those are the people whose place is jahannam. These people blamed their environment for their wrongdoing. And what a horrible place it is, jahannam.

Wa saa’at maseerah---And what an evil abode that is (for them).

Ayah 98

إلا الذين مسؤولون من الرجال والنساء والولدان لا يستطيعون حيلة ولا يثبتون سبيل

The punishment is for those who were insincere, but the exception is for those who were disabled, who were actually weak, from the men, and the women and the children. They are not able to plot and escape.
Heela is a kind of trickery to get away from something. Historically, people tried to evade the Islamic Zakah collection by giving all of one's assets to one's spouse, leaving one below the nisaab, and the wife would do the same. That was heela, a deceptive technique to save oneself. So for those legitimately week, and those who were not able to make a way out for themselves for a real reason, they are excepted from the judgement of the previous people.

Ayah 99

For such people, there is a possibility that Allah might pardon them, and Allah is the most pardoning and extremely forgiving.

Ayah 100

And whoever would migrate in the path of Allah, he will find a lot of muragam (raghima literally means dirt. So for example, raghima anfu fulaan, would mean that his nose was filled with dirt. Raghima is often a land that is acquired after a quarrel---because two people are fighting and dust is rising), so whoever will fight in the path of Allah will find the opportunity to seize land. This is implying how Allah gave the Muslims this land of madinah and it was snatched from the munafiq such as Abdullah b. Ubayy.

And those who leave their houses in the want of being a migrant towards Allah, and His prophet (adding the meaning that the migration is to madinah since the rasool migrated to madinah) and death overtakes him, faqad waqa'a, then his compensation has been situated and has taken place as a mandate upon Allah, meaning that Allah will take care of him.

These are some of the most powerful descriptions in the Quran regarding rewards and compensation. Perhaps this is one of the mercy of Allah of not mentioning the rewards of women; it's as though Allah is saying that what can be mentioned will not do justice to what they are going to get! And Allah is extremely forgiving and pardoning.

Ayah 101

Then when you travel in the land, shorten the prayer (literally, you take away from your prayers), and there is no sin upon you if you do so, if you are afraid that those who disbelieve are going to attack you. Yaftinakum---fitna here refers to their attack. In case that you fear an attack, shorten your prayers, clearly the disbelievers have been an open enemy to you.

Ayah 102

And if you fear an attack, shorten your prayers (literally, take away from or shorten the prayer), and there is no sin upon you if you do so, if you are afraid that those who disbelieve are going to attack you.
And when you (Prophet) are amongst the muslims while travelling, and you prepare to lead them in salah, faltaqum, taaifatum minhum, then a group should stand and join in prayer, and the other group should stand with you and hold on to their weapons. And when the first group goes into sajdah, the second group should be standing right behind them (since sajdah is most vulnerable). And then the second group prays while the first keeps guard.

Practically, the prophet would make two rakah's. With the first group he would pray one rakah, and then after the first rakah, he remained sitting in tashahhud. The first group completes the remainder of their prayers and leaves, then the second group begins its prayers and sits down behind the Prophet, and then the Prophet gets up and they follow the Prophet till the end of this second rakah, when he says salam, and the second group makes up the missing one rakah. This is Salatul khawf, prayer in times of fear.

Then the second group should pray with you, and should watch their guard (since the transition is happening and it is confusing and vulnerable). Disbelievers would really want that you become mindless of your weapons, and your other utilities (ammo, supplies). And if they see an opportunity they will make one strong decisive push against you. Fa yamiluna alaykum, Maila is when something leans, for instance when two groups are pushing a door from either sides and the door leans. And there is no harm upon you, if there was someone upon you who was suffering (was sick), or there was rain, aw kuntum mardha, that you drop your armor and in that case there is no harm upon you. Basically it means that you take all precautions to protect yourselves as much as you can safely do.

Note that when Allah commands the believers to hold their weapons, only another command from Allah or His prophet would convince them to leave their arms. So this is an order, lest they feel that they would be disobeying Allah if they left their weapons on the ground. But still they are to stay on alert.

No doubt, Allah has especially prepared for the disbelievers a humiliating punishment.

**Ayah 103**

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلََ جُنُوبِكُمْ قِيمُوا الصَّلَاةَ فَنتُمْ فَأَتِيُّوا إِنَّ الصَّلَاةَ كَانَتْ عَلَى َالمُؤْمِنِينَ كِتَابًا مَّوْقِعًا

Then remember Allah, standing sitting and on your sides. When armies are on a break, they enjoy that time, drink, reminisce, and vulgarity is common as it is thought to be a time to relax. However, what do the believing armies do? They remember Allah.

And when you reach final tranquility, then establish salah as it is supposed to be and certainly the prayer has always been written as a mandate for the believers. Whose times have been fixed. Interestingly this verse is part of a passage where the salah is to be performed on the battlefield. We learn from this that everyday has a set of priorities, to-do lists, you have daily goals, etc. A day is a failure if we didn't make salat on time. Everything else we accomplish in life is secondary. The primary objective of the morning was fajr, the primary objective of the afternoon was dhuhr... In Muslim communities, all our schedules are wrapped around salah. But now we have to make time for salat, and even when we make time. I want to get closer to Allah literally means I want to make salat. Other things don't have genuine weight. Now what excuse do you have? You're no longer in war?

**Ayah 104**

وَلَّ تَهِنُوا فِِ ابْتِغَاءِ الْقَوْمِ لَّمُونَ لَّمُونَ كَمَا تَأَلَّمُونَ إِن تَكُوفُوا تَأَلَّمُونَ كَمَا تَأَلَّمُونَ وَتَرْجُونَ مِنَ اللَّهِ لَا يَرْجُونَ وَكَانَ اللَّهَ
And don't be weak in the pursuit of the enemy. Once again in battle, don't lose heart in the pursuit of your enemy. What happens in conflicts that last a long time? You lose fuel. So Allah tells the believers not to lose steam. And in case you are hurting, they are hurting just like you. They are ready to persevere, so should you. But you have expectations from Allah that they don't. Hope from Allah is a great pain reliever. Expectations from Allah will toughen you up and make you do great things. You now have something that a non-believer doesn't. And Allah is all-Knowing, All-Wise.

Ayah 105

إِنَّا أَنْزَلْنَا إِلَيْكُمْ الْكِتَابَ بِالْعَدْلِ لِتَحْكَمُوا بِمَا أَرَأَيْتُمْ مِنْ التَّابِعِينَ بِمَا أَرَأَيْتُمُ اللَّهَ وَلَّ تَكُن لِّلْخَائِنِينَ خَصِيمًا

We have sent down to you the Book, in truth, that you may judge between men by that which Allah has shown you. So do not be a pleader for the cheaters.

Whenever we go back to the ethics of war, the munafiqun are constantly being poked. Historically, there was a Muslim who stole something from a Jew (a bag of flour), and the bag had a hole in it. And he left a trail. He just had a feeling when he got home that he might get caught. So he goes to another Jew's house and asks him to hold on to his flour for a couple of days. So the Muslims trace the flour and find nothing in the Muslim's house and they find it in the Jew's house. Clearly the trail was making sense that the flour went first to the Muslim's house. However, when the case went to the Messenger, the Muslim thief's tribe came and protested to the Prophet that he was a good man and didn't steal, even though the evidence proved otherwise. When you have a community leader, such as the Prophet, and he is in such a delicate situation, the munafiqoon started emotionally manipulating "Why aren't you making a decision" and started pressurizing him. The Prophet understood these people's attempts to manipulate him because Allah gave him insight and a Book to judge with.

People take advantage of leaders who are soft-hearted. Now in that context, the Book has been sent to the Prophet li-tahkuma bayn anNas. So that you may make decisions, bima arak Allah (based on what Allah showed you). In other words, there is the law, and then there is insight, of the judge. He also has emotional intelligence, psychological intelligence. Allah has shown him that kind of baseerah, and don't you dare li-khaideena khaeeena, and don't be one who takes judgement from the arguments of these cheaters. Allah labelled the munafiqeen as cheaters.

Ayah 106

وَاسْتَغْفِرْ اللَّهَ مَا كَانَ عَفَواً عَلَيْكَ وَلَعَفَوْناً عَلَيْهِمَا

And ask Allah for forgiveness. Quran repeats this concept a number of times when it comes to passing judgement, e.g. In the case of Dawud (as) when he had to decide between the two people with sheep. This is so if the judge had the possibility of siding with one person or the other, he would fear Allah and be just. The importance of taqwa in judiciary is really interesting. For instance, a judge goes through a difficult divorce and his wife takes everything from him. The next week, chances are that when he is going to judge between a couple, he is going to let his frustration out on the woman, and vice versa. So this is a reminder to the judge to make istighfar, and have taqwa. But don't worry, Allah is extremely forgiving.

And look, that the Prophet hasn't even sided with the cheaters, but this caution comes even before that. Just so a judge may not fall into injustice.
Ayah 107

وَلَا تَجَادِلُ عَنِ الدِّينِ ۚ أَنْفَسُهُمْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ مِنْ كَانَ حَوْنًا أَيْضًا

And don't you make a case on behalf of those who have cheated themselves. Allah does not love anyone who has always been a repeated/perpetual cheater (khawwan), and is constantly engaged in sin. The word atheem is interesting here; the people that con others in scams, they don't just do one act of crime. A scam can literally ruin a person's life, every single day their victim is going through harm and every single harm that their victim faces is a constant addition to their sin. Khawwamun atheem.

Ayah 108

يُسَهُمْ ۚ إِنا اللَّاهِ لَا يُبِّرْ مَن كَانَ خَوْنًا أَيْضًا

These people are so embarrassed to show their faces to the people---one could be a con artist and roam around undercover---but once he is exposed he tries to hide away from people. And Allah says, 'they don't like to hide their faces from Allah, they are not embarrassed from Allah?', and He is with them while they are spending the entire night plotting. And Allah has always completely encircled everything they had been doing.

Ayah 109

وَلَا يَسْتَخْفُونَ مِنَ الْااسِ وَلََّ يَسْتَخْفُونَ مِنَ اللَّاِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لََّ يَرْضََ  مِنَ الْقَوْلِ

Here some of you are (the Muslims arguing for the muslim theif), making a case for these people and their tribe, faman yujadil yawm al qiyaamati, who will be debating their case on the day of Judgement? Who's going to come forward? This ayah has a very valuable and contemporary lesson for us. That when our brothers wrong others, we have to make a stand against them and be just. And you don't have to add a 'but this' or 'but that' every time. As if it the crime is justifiable because he or she is a muslim. You don't have to provide a rationale for them. What the 'enemy' is doing is a separate issue. We have to be able to speak on behalf of the muslims when they are right and against them when they are wrong. Amman yakum... and is there anyone who will argue their case against Allah on the day of Judgement?

Ayah 110

وَلَا يَظْلِمْ نَ ۖ وَمَن يَعْمَلْ سُوءًا أَدِ اللَّا غَُُورًا راحِيمًا

And whoever would do anything wrong. Aw yadhlim nafsahu. Allah makes a distinction between doing something evil and wronging oneself. Ya'mal su'an. Dhulm ala an nafs.

Doing something evil comes from sau', like a hideous corpse, something ugly nasty to look at. Some deeds are inherently ugly. They have no temptation to them. E.g. Backbiting is plain ugly, lying in and of itself is an ugly thing. Then there are other things that have an allure to them. Stealing might have some allure to it. Shamelessness has an allure to it. Things that don't have an allure to them and yet we end up doing them they are like are doing something that is su'an. While deeds that we do for some material gain or due to temptations, they are those that we do and wrong ourselves.

Whoever does either of those things, thumma yastgahfiri Allaha, an then seeks Allah's forgiveness, then he would find Allah extremely forgiving and always merciful.
Ayah 111

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And whoever would earn a single sin, then he has only earned it against himself. And Allah is all-Knowing, All-Wise.

This was a judiciary matter where one tribe spoke against another tribe. Allah turned that into an individual matter. Allah says whoever individually came back to Allah, that was the right path to take. When people lose their individual sense of accountability, then they hide behind their people for justice.

Ayah 112

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِبِهِ بَرِئًا فَقَدْ احْتَمَلَ بُهْتَافًا وَإِثْمًا مُّبِينًا

Then Allah mentions other scenarios, someone who does a khatiaa (not on purpose), or an ithm (on purpose), then he accuses an innocent person of that sin, then he has made a huge accusation. And on the day of judgement this will be brought forth as huge charge against him.

Ayah 113

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمْتُكَ مُّضِلًا إِلَّآ مَنْ أَلَّا خُيَّرَ فِي كَثِيرٍ مِّن نَّفْسِهِ ۖ فَسَوْفَ فُؤْدِهِ أَحْسَنَ فَضْلٌ عَظِيمًا

Had it not been for the special favor of Allah upon you, and His mercy upon you, a group upon them really wanted to mislead you and persuade you to side with them. It's my favor that I have given you insight to see these things. And had that not been, they would have persuaded you. And the reality is that they are not misleading anyone but themselves. And they will not be able to harm you in any way. And Allah sent upon you the Book and wisdom and taught you what you couldn't have known yourself.

Note, wa allama ka malam takun ta'lam. Takunu ta'alamu, the past tense of kaana, and then the mudari', note the two present tenses together (takun, and ta'alam). You couldn't possibly have known what I have taught you. And the favor of Allah upon you is incredible.

Ayah 114

لَا خَيْرَ بِكُلِّ كَثِيرٍ مِّن جُنُوحِهِمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ إِحْدَاءٍ أَوْ إِسْلَامٍ أَوْ إِسْلَامٍ أَوْ إِيْضَاحٍ بَينِ النَّاسِ ۖ وَمَنْ يَفْعَلْ ذَٰلَكَ يَتَبَيَّنَ لِلَّهِ عَزَّوَجَلَّ قَضَائِهِ وَلَيْسَ لِهِ أَحْذَرُ جَهَّازًا

Now Allah talks about those who were not generally happy about the Prophet's judgement regarding that domestic dispute. And some of these people are those who conspire secretly, they are the hypocrites. So Allah exposes their meetings---and they're probably wondering how the Prophet knew---except the secret meeting where someone commands to goodness, charity and being good. E.g. A secret meeting to discuss where to build new schools, spend charity money, versus a meeting to conspire against someone good and cause fasaad.

What is the good najwa? Amara bi sadaqatin, charity in Allah's cause. Or for example that you have to go to court against some muslim group and you decide to have a secret meeting with someone from that group to reconcile and prevent greater harm. This is basically islaah bayn an-Nas. You're trying to make reconciliation behind the scenes. Najwa is important, it is critical. e.g. Two people had a really bad fight and both of them got their groups together. They cannot reconcile by bring both groups---there will be a fight them. Rather you meet in secret and
communicate, ideally through the help of a middleman. You would go back and forth and make reconciliation. This is najwa too. But it is for a good cause. Not like someone comes to you to meet in secret, and conspires against the muslims and the community, this is not good najwa. Getting unrelated parties involved in the middle for no reason.

Wa man yaf'al dhalika... And whoever does this, in pursuit of making Allah extremely happy, shall get a great reward. When Muslims don't have love between each other, shaytaan is there. But when they want to make Allah happy, then Allah will give them a huge compensation. People who try to make peace between two fighting parties, have to deal with a lot of garbage from both sides. These exist within families and in communities. Sometimes people just don't want to bring it up. This anger causes greater disunity, and instead of seeking the pleasure of Allah, people seek their own contentment through the failures of their opponents, even if they may be muslims.

**Ayah 115**

وَمَن يُشَاَقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيناَ لَّهُ الْهُدَىَ وَيَتَابِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ فَوَلَِّ مَا تَ وَلَّاهُ وَتَصْلِيهِ جُحَمَّ ۚ١٠٦ وَسَاءَتْ مَصِيَّاً

Wa man yushaqiq ar-Rasul min ba'di... And whoever would oppose the messenger in any way, even after the guidance had become clear to them. Yushakik ar-Rasul, disobeying and opposing the messenger. This subject is continuing, from the incident of the muslim theif. And he would pursue a path other than the path of the believers. Imam al-Shafiee said he read the Quran 300 times looking for proof of ijmaa' in the Quran. Until the 300th time he stopped at this ayah, and the phrase, “...who pursues a path other than the path of the believing community...” was something that made it clear to him.

Ijmaa is something very powerful but it is also a buzzword that it can be manipulated. One might say there is ijmaa that those guys are deviated, or mushrik, etc. Ijmaa is very serious stuff, you can't just say that there is ijmaa on a certain issue. Nowadays saying ijmaa on complicated issues is very difficult, especially with the shortage of authentic Islamic scholarship.

**Ayah 116**

إِنَّ اللَّهَ لَا يُغُفْرَ أَنْ يُجْهَرَ أَنْ يُشَآَقِقَ هِيَ وَيَتَابِعَ مَا دُونَ ذَٰلِكَ يَسَّّى ۚ١٠٧ إِن وَهُمْ يُشَاَقِقُونَ هُمْ يُعَذِّبُونَ حَذَّاءٌ مَّيْل٤ۚ١٠٨١٠٩٢٠٩٠٩٥٩٠٩٤٠٩٥٩٠٩٧٠٩٦١٠٩٠٩٥١٠٩٧٠٩٧٠٩٢٠٩٠٩٥١٠٩٠٩٤٠٩٥١٠٩٠٩٧٠٩٧٠٩٢٠٩٠٩٥١٠٩٠٩٤٠٩٥١٠٩٠٩٧٠٩٧٠٩٢٠٩٠٩٥١٠٩٠٩٤٠٩٥١٠٩٠٩٧٠٩٧٠٩٢٠٩٠٩٥١٠٩٠٩٤٠٩٥١٠٩٠٩٧٠٩٧٠٩٢٠٩٠٩٥١٠٩٠٩٤٠٩٥١٠٩٠٩٧٠٩٧٠٩٢٠٩٠٩٥١٠٩٠٩٤٠٩٥١٠٩٠٩٧٠٩٧٠٩٢٠٩٠٩٥١٠٩٠٩٤٠٩٥١٠٩٠٩٧٠٩٧٠٩٢

Allah Himself does not forgive that shirk be committed with Him. Previous ayah was about opposing the messenger, and now the subject shifts to the tawhid of Allah. Interesting? Because the previous is also a form of shirk, shirk in itaa'a, obedience to Allah's messenger. When you don't accept Allah's messenger as the final authority, then you don't accept Allah's authority. Because the Messneger is the only one who is telling us about Allah's commands. One cannot then claim to accept the commands yet reject the words and judgement of the Prophet. This is why the scholars would sometimes classify hypocrisy under the definition of shirk. Shirk in intention. A hidden form of shirk. Shirk khafee. Allah does not forgive shirk against Him. And He may forgive whatever may be besides that. And whoever does shirk, faqad Dalla dalaalan baidah, they have gone way way off the path; dalla dalaalan showing us the extent of their deviation.

**Ayah 117**

إِنَّ يَدْعُونَ مِن دُوفِهِ إِلَّا إِفَاثًا وَإِن يَدْعُونَ إِلَّا شَيْطَافًا مارِيدًا

They are not calling other than Allah anything except their female deities, and they invoke nothing except a persistent shaytaan. Lat is the feminie equivalent of ilaah, azeez, the feminine form is uzza... In yaduna illa shaytaan mareedah, mareedah here is meaning a shaytaan that goes out and beyond in misguidance and crime. Like a ganster who goes above and beyond his group's activities in crime.
Ayah 118

لاعَنَهُ اللَّاُمِنْ عِبَادِكَ فَصِيبًا ماُْرُوضًا

Allah cursed him, and shaytaan said, “I swear to it that i will take from your slaves a set mandated portion, guaranteed with me. I'm going to take a bunch with me.”

Ayah 119-121

وَلَجِئْنَهُمْ وَلَمْ نَعِيسَنَّهُمْ وَلَمْ نَعْمَلَنَّهُمْ فَلَبِينَ حُرِّيَّةً وَلَمْ نُتَبَيَّنَّهُمْ حَلَقَ اللَّهُۚ وَمَن يَتَّبَعْ الشَّيْطَانَ وَلَمْ يَلْبِسْهُمْ وَلَمْ يُخْرِجْهُمْ دَعْوَةً فَقَدْ خَسَِِ خُسَِْافًا مُّبِينًا

And I will so misguide them and confuse them so much. I swear to it, and fill them with so much hope and delusion of success, they will be so blinded by their aspirations. I'm going to fill them with so much hope, and once I do that for them, I will be in a position to command them. Then I will tell them what to do. Then they will be cutting off the ears of cattle---I will make them do weird superstitious practices for good luck, I will make religions up. You watch, that's the ultimate example of doing something stupid. And I will continue to command them further. And they will start altering the creation of Allah. And they will start doing all kinds of things tha I will tell them to do. Wa man yathakidh shaytaan, ... then he has lost totally and absolutely. He couldn't have lost more clearly. He makes promises to them, and he fulfills them with hope and false aspirations, and ma yaiduhum... except deception. And this happens with all human beings. Materialism is a big thing. There is nothing wrong with living well, but we don't live for these things, we were put for much bigger things.

For them is a dwelling, Jahannam, and they will find no escape from it!

Tafsir of ayaat of surat an-Nisa' 122-143

Ayah 122

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَْْۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَانِبَةَ جَنَّاتٍ T

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).

But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah , [which is] truth, and who is more truthful than Allah in statement.

And the promise here (asdaqu, qee la), in grammar this is called tamiyeez. The qeelan is mansub
as tamyeez of asdaqu. This ayah is important because on the one hand there is shaytaan who gives delusions and extended hopes to people and leads them to hellfire (as we saw in the earlier ayaat), and on the other hand there are those who actually make way towards paradise through the real promise of Allah.

**Ayah 123**


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 Allah says, laysa biamanikum, (reality) is not based on your wishful thoughts. Nor is there any basis to the wishful thinking of the people of the book. And whoever would do an evil deed will be compensated with it.

The ayah is about amaneen (wishful thinkers). And if we don't understand this context of this ayah, then we can come to very wrong conclusions. If we just look at it as whoever does an evil deed is only compensated with punishment, then what about forgiveness? Well, it’s the people who have false hope about having their deeds forgiven; they are deluded in their hopes and continue sinning. So this verse is a warning for such people.

Wa la yajid... and he will not find anyone besides Allah in order to be a protective friend. Naseer is someone who comes to help you at the time of trouble.

**Ayah 124**


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, will be done to them.

Wa man ya3mal, ... whether they be male or female, and being a mu'min---this is important to note here, that ya'mal is muzakkar, and mu'min is muzakkar, and it is referred to with huwa. However the females are also mentioned here. This illustrates a principle in the Arabic language. That the masculine is the default pronoun. Just because the masculine pronoun is used, doesn't mean the exclusion of women. Huwa is used in the general sense.

Fa 'ula ika, so there's also this iltilfaat. There are two kinds of ism mansool, you have which can serve as singular and plural. Then the ism al-ishaara, ulaika is plural. Huwa mu'min faulaika. Huwa is singular and it should have been dhalika, but the ulaaika is used, which is plural. So it goes from huwa mu'min to ulaaika yadkhulun ajannah. Wa la yudhlamuna naqeera. Naqeer is the dent inside the date seed. Naqara is also used in classical arabic when a bird picks up using its beak.

**Ayah 125**


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 (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibrahim (Abraham) as a Khalil (an intimate friend).
Who could be better in terms of religion than the one who submits his face to Allah. This is literally the act of sajdah, but wajh is also referring to our pride. In many cultures (if not all) headgear is a form of showing importance, honor and pride: crowns, hats, etc. So in the verse, the human submits his face to Allah, and reaches the state of ihsaan. Wattaba' millata ibrahima hanifa. Who had always been in a state of hanaf (unbiased) [janaf means to be biased], towards Allah. Just from a spiritual point of view, this is amazing. First you have the slave who tries to come close to Allah, and then later on, it is Allah Who comes towards the slave. Khulla is referred to friendship without formalities, a very close friendship.

**Ayah 126**

وزُلِّمَما في السماوات وما في الأرض وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيماً

And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things.

**Ayah 127**

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّذُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلََٰعَلَيْكُمْ فِِ الْكِتَابِ وَأَن تَقُومُوا لِلْيَتَامََ بنَصْرِ اللَّهِ وَمَا تَفْعَلُوا مِنْ خَيرْهَا كُلُّهَا عَلِيماً

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.

Wa yastaftunaka, nisaa'i. This is the style of this surah, for example in the beginning, we started with matters of inheritance. And now towards the end, we're coming back to some overlap issues. That the Muslims are being given more clarifications. And these additions are: if you are afraid you're not going to be able to do fairness amongst the orphans... and the Muslims want to know who these orphans are. So Allah is going to elaborate for them, legal verdict and elaboration in those matters. And what's being read onto you from the beginning of the surah is actually to do with orphan girls. In other words, if you think you wont be able to do justice amongst the orphans, then marry two or three or four. He didn't mention girls in the first ayah, but now it's clarified that they are girls. When boys get older, they get independant, but girls are going to stay in her household. The girls need their wali. So the temptation was that if someone was to marry her, he might abuse her take over her property, since she doesn't have a wali to take care of her. So they are initially told not to go to them for marriage for fear of being unfair. And then Allah mentions this a second time, as for those who you're not going to be given, what's written for them? And you're inclined to marry them----these ayaat also refer to children who no one is looking after----so that you maintain and establish justice, when it comes to dealing with all orphans (and children with no guardians). Make sure you deal with them extra carefully.
Btw, Qist in Arabic is from lugat ad-Dadd, i.e. Language of opposites. Qasata can also be used to mean unfair. Qist actually is a special flavor of justice, which is to do justice in order to get away from injustice. Where you fear of being unfair and question your actions, so you do qist, in order to stay away from the injustice. Do what you can to get away from injustice. Much stronger language. And whatever good you might do, then Allah certainly has always known in regards to it.

These are very real domestic situation. If you're good or bad to an orphan, these are behind closed doors, and you don't get any credit or critique for it. So the reward for that is that if you did good, just be satisfied that Allah knows about it.

**Ayah 128**

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ يَحْمِرُهَا أَوْ يُهْزِمُهَا فَلَا جِنَاحٌ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحاً وَالصُّلَحُ خَيْرٌ وَأَخْبِرْ أَنَّ النَّفْسَ النِّفْسَ ۖ فَإِنْ تَعْلَمُوا وَتَتَقَلَّبُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا

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 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.

Then another outstanding issue. Earlier in the surah we mentioned, 'wallati takhafuna...” women whose rebellion you are afraid of. Well now, what if the man is the oppressor? The other side is being addressed. That if a woman fears from her husband, excessive aggression, craziness or that he ignores her, or does not take any care of her, doesn't talk to her, Allah mentions these two things as legitimate gripes of women, they are being physically abused and psychologically abused.

Fa la junaha alayh.... there is no harm if they come to reconciliation amongst them. Or they part on good terms. Reconciliation is good. Imagine that they have come to a divorce, what happens? If she wanted a divorce, some of the things she got in mahr has to be returned to her husband. People's nafs is compelled to greed and everyone is preoccupied about what they will get from such a divorce. So at this time, they should focus on separating in good terms and not be greedy. Not be someone who is cheap.

**Ayah 129**

وَلَوْ نَفَضَّلْتُمْ فَلَا تُضَلِّعْنَ بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَضُرُّوا كُلَّ أَمْوَالٍ كَالْمُقَدَّرَةٍ كَالْمَعَلُقةٍ ۖ فَإِنْ تَضُرُّلْنَهَا وَتَتَقَلَّبُوا فَإِنَّ اللَّهَ كَانَ عَفُوًّا رَحِيماً

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

Wa lan tastatee' Then marry other women that you find pleasing, two, three, four. In the initial ayah, Allah said 'twice', fa inkftum al la ta'dilu... and now Allah says, wa lan tastatee'...'you're not going to be able to do justice' A man is married to multiple women, fact of the matter is that you're not going to be able to do justice.

Now there are two types of justice: quantitative and qualitative. E.g. Time, finances versus feelings/emotion/love/matters of the heart. Allah says you won't be able to be fair no matter how hard you try or how bad you want it, especially in the qualitative sense. Then don't just lean on
one entirely, just don't prefer one over the other, even emotionally. So the ayah is basically warning, lest one becomes biased towards one, and leaves one hanging—muallaq is something that is left hanging. She is left suspended, she is still married but she doesn't have what marriage brings us in terms of emotion. In other words, if you are unable to do this type of fairness, you don't have taqwa.

If one was to do a fair study of the ayaat of polygamy in the Quran, Allah didn't just say that this is halal and moved on, rather He gave an elaboration of what is involved in it. You better be careful of what is going to be challenging for you.

If we look at the case of Ali radiAllahu anhu. Who was married to Fatiha radiaAllahu anha. He thinks of marrying another wife. She complains to the Prophet. Who inquired Ali if that is true. And Ali confirms this intention. The Prophet says, Whoever hurts Fatimah, hurts me. What did this narration teach us? That the wife being hurt by the marriage of another, you can't just slap the shariah in her face and say that it's halal to marry more than one. But the hadith teaches us that part of injustice is hurting the feeling of the wife.

Ayah 130

وَإِن يَتَفَرذقَا يُغْنِ اللَّذُكُلًّمِ مِّن سَعَتِهِ وَكََٰنَ اللَّذُو وَاسِعا حَكِيما

But if they separate (by divorce), Allah will provide abundance for everyone of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' need, All-Wise.

And if they do get divorced, then Allah will make them free of needs. After a divorce, it is extremely depressing. Nowadays, people often get depressed after engagements. Allah gives hope in this ayah for divorced people. Allah will make free of need, you. And He will give you from His vast treasures. And Allah has always been Vast and Encompassing and full of Wisdom.

Ayah 131

وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِ ۖ And to Allah belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him, But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (Free of all wants), Worthy of all praise.

And once again, Allah alone owns, .... for example, the husband complains why his wife left him, rather everyone belongs to Allah. They both belong to Allah and to Him is their return. And this is again a reminder to remind oneself of taqwa, and the power of Allah. And Allah Himself is free of needs. And if you don't come back to Allah, He doesn't need you, and if you don't praise Him, then He is Hameed, full of praise. Doesn't need your praise.

Ayah 132

وَلَقَدْ وَصَّيْنَا الَّذِ ۖ And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as a Disposer of affairs.

Allah is instilling the lesson of ihsaan in actual life situations: when you're going through divorce, through difficulties, remember Allah. When your problems aren't being solved, remember Allah.
and turn to Him. And these are ayaat madaniyya.

Ayah 133

إن يَتَّبِعُكُمْ أَيُّهَا النَّاسُ وَبَنُوتُكُمْ أَخْرِجُوا ۖ كَانَ اللَّهُ عَلَيْهِ ذَٰلِكَ قَدِيرًا

If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.

And if He wanted, He would have removed all of you and would have replaced you with another group of people. Basically this is a manifestation of how ghaniyy Allah is, as He says in a previous verse.

Ayah 134

مَن كَانَ يَرِيدُ ثَوَابَ الْحَمْيَا فَعِندَ اللَّهِ ثَوَابُ الْحَمْيَا وَالْخِرَاءِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

Whoever desires a reward in this life of the world, then with Allah ( Alone and none else) is the reward of this worldly life and of the Hereafter. And Allah is Ever All-Hearer, All-See.

Man kaana yureedu... Whoever had pursuits of worldly life, Allah Has in His possession compensations of worldly life and the afterlife. So why sell yourself short and ask only for the dunya? Ask Allah for good here and the next life. Wa kaana Allahu... And Allah constantly hears and sees. This hearing and seeing is beautiful. Allah hears the one who asks Him about the dunya and aakhira. He Sees their behaviour afterwards too. Think of a person who is just making dua’a for some special event, a final exam, and after the exam, he goes back to his old ways of wasting time. So the contradiction between the speech and the action is visible.

Ayah 135-136

ۚ يَا أَيُّهَا الْمُؤْمِنِينَ قُوْنُوا قَوْمِيَّتِكُمْ بِالْفَسَّاسِ مَثْلَهُ وَلَوْ أَنْفَسُهُمْ أَوْ أَلْوَانُهُمْ أَوْ أَلْوَانُ الدُّنْيَا وَالْآخِرَةِ ۖ إِن يَسُّوْنَ جَنًا أوْ فَقِيرًا فَاللَّهُ أَوْلُٰۣ بِهِمَا أَوْ فَلَ تَقُوْيُوا الْهَوَىٰ أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

ۚ يَا أَيُّهَا الْمُؤْمِنِينَ اسْتَلْوَلُوا أَيْتَمًا بِالْكِتَابِ وَرُسُلِهِ وَالْكَتَابِ الَّذِي نَزَّلَ مِن قَبْلِهِۖ وَمَن يَكْفُرْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلِهِۖ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

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.

O you who believe! Believe in Allah, and His Messenger (Muhammad SAW), and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

Ya ayyuhal al-latheena aaminu.... qawaam, stand up as firmly (qawwaam, firmly as you possible can) as you can with justice (stand by justice), shuhadaa lillah, this could be a haal, that you may be witnesses to Allah, or it could also be mafuul lahu, so that you may be witnesses to Allah, for the sake of Allah. This is one of the central ayaat of the Quran while studying justice.

Justice is approached from two points of views. One is when you're in a position of favouring someone. Maybe you have familial, tribal, national loyalties, and so you depart from being fair,
due to those biases. The other case is when you depart from justice when you hate someone. This aya is the aya that deters us from bias from someone and in surat al-maaidah includes an aya that deters us from bias against someone.

Someone might say, 'My parents?!', if they did wrong, they did wrong. Our loyalties in the end are to justice. Even if they be wealthy or poor. Sometimes people favour the wealthy or the poor for various reasons, but this is not the attitude of the believers. This subject is a very deep one in the Quran. And is one of the most ignored ones as well. The concept of social justice, familial ethics and business ethics.

There is a difference between laws and justice. Laws are there to support justice. One might implement hadd laws and still be unjust. For example, one needs four people to accuse someone of shamelessness. And if four people gather to do so, what is the shariah going to do? It might make a verdict against the innocent person. Islamic law was executed, what wasn't served? Justice wasn't served. Justice requires that the people have taqwa and the judge have taqwa. Add to this the fact that there are certain cultures in Muslim societies where the wealthy are getting wealthier and the poor are getting poorer day by day. What will happen? Crime will rise. And what will the rich want? They want the shariah implemented because it benefits them, but there is something missing here. That is the foundation of the principle of justice and fairness. This is common in many countries where the shariah penal code is misused, the services that Islam brings to people are unavailable yet the punishments are used as a means to save the wealthy.

In yakun ghaniyy.... then Allah takes precedence over both of them. His expectation that you stand by qist, no matter what, that takes precedence. So do not follow empty whims and desires, that you might become deviated. Ta'dilu is also from lughat ad-Dadd. Which could mean, “don't follow your desires so that you don't do justice”, or “don't follow ... otherwise you will end up doing injustice.”.

And if you twist your words, lawa yalwu, if you give false testimony, manipulative language, if you refrain from testifying while having crucial evidence. These are crimes and obstructions to justice. Then certainly Allah has full account of whatever it is that you are upto. Those of you who claim to believe, believe in Allah and His Messenger. How can you tell the believers to believe after addressing them as the believers? Clearly Allah is making a distinction between the phrase, al-latheena aaminu and the act of believing. There is a distinction between legal and real iman. That saying the shahadatayn makes one a legal muslim, but real islam is on a whole different level, inside the heart. From another perspective, this is an order for the claimants of iman, to actually be fair and believe in Allah and His Messenger.

Notice that Allah says, “book that He nazzala to His messenger. Nazzala takes time, and Anzala is used for the second description of books which refer to previous books. This is similar to its usage in surah aal Imran.

Now about what the believers are to believe in, and look at them through the lens of justice (qist) this time. You believe in Allah because Allah is watching and you should be fair because He is watching. And the angels are documenting your crimes. And His books are the one that outline what just behaviour is. And His messengers are those who teach what justice is. And every one of them is something that compels us to be just. And he has gone far far off the path, if he ignores all of them.

**Ayah 137-138**

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْراً لَّذَمْ يَكُنِ اللَّذُ لَِِغْفِرَ لَهُمْ وَلَِِهْدِيَهُمْ سَِِيلاً
Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (Right) Way.

Give to the hypocrites the tidings that there is for them a painful torment.

As for the one who believes and disbelieves and believes and the disbelieves again, and then increase in disbelief. Think of a guy drowning in the sea, he goes under and comes up, and goes under and comes up and then goes down and stays under, and keeps increasing in depth. This is talking about real Iman, the Iman inside the heart. The kufr and shirk inside the heart is nifaq. So this is an example of someone who is serious about the deen and then they abandon it and then they become serious and abandon it and then eventually it stops and it stops at kufr.

Allah would not be one ever to forgive them. Allah would never be One to guide them to the path. They were completely ungrateful to Him.

Ayah 139

Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they see honour, power and glory with them? Verily, then to Allah belongs all honour, power and glory.

And those hypocrites who took disbelievers as protective friends instead of the believers. They abandoned Islam even though they could have made hijrah to madinah. Certainly Izza belongs to Allah. Allah describes one of the sentiments of the munafiq, which is to have good recognition from the mushriks as well as they are unsure of what they will get from Islam. So Allah tells us that izza belongs to Allah alone.

Ayah 140

And it has already been revealed to you in the Book (this Quran) 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,

Qadd nazzala alaykum fil kitabi. This is a really powerful ayah about saving oneself from hypocrisy. Nifaq begins with the desensitization. Whenever you come to hear the ayaat of Allah, the miraculous revelation, being made fun of, then don't sit with them, don't hangout with them, until they start chatting about some other topic. Being part of such conversations desensitizes a person's iman. Once this sensitivity goes down, shaytaan is going to tempt you to ask yourself these questions as well, and not be critical in thinking about the answers.

Inna Allaha jaami... Allah is the gatherer of the munafiqueen and the kuffar in Jahannam. Now in the ayah, it was merely a worldly gathering, but now this gathering is in jahannam. Obviously you're going to return to them and talk about dawah, but at that point when religion is being mocked, it is not an opportunity for dawah, at that moment people are not open for an honest and critical dialogue about religion. Talk to them at another time.
Ayah 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.

Ayah 142

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little.

Ayah 143

(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth - Islam).

Zabzaba is when you hang something, and it starts swinging. Eventually it stops: like the one who believes then disbelieves, then believes and has this cycle.
بَلْ أَتَّخِذُوْا اِلْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۖ أَتُرِيدُونَ أَنْ تََْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا {411}

yaa ay-yuhal-ladhiyyna aamanuu laa tat-takhidhul kaafiriyyna awliyaa-a min duunil mu’miniyyn* a turiyduuna an taj’Aluu lil-laahi ‘Alaykum sul’Taanam mubiynaa

This is one of the many ayat in the Quran that are very easily used in certain types of rhetoric in our times so even though I will translate it, I will have to have a little bit of a conversation about contemporary discourse within certain circles within the Muslim community all over the world, and how sometimes some of this literature can be very easily used to especially manipulate emotions of young energetic Muslims.

Those of you who claim to have eman, do not take disbelievers (’takhida‘ is taking something in the abstract sense e.g. I took him as a friend, I took him as a teacher) as protective friends.

‘Wliy’ is one of the words for friend, its the idea of someone being protective of you, someone being a powerful friend.

Don’t take them as protective friends as opposed to other true believers.

‘Sultaan’ means authority, or proof that can't be argued with as it’s authoritative proof. It's decisive, and it's very obvious you have made a case against yourselves.
You have a case and you have a defendant and a prosecutor, the prosecutor is working against you.

Here Allah is basically painting the picture of the words of a court, a trial, in which on the one hand there is you and me and on the other hand there is Allah.
The case is between us and Allah.
In a case there has to be proof that is furnished so by doing so you are going to be furnishing proof in this case in the favour of Allah against your own selves.

Imagine the people in the trial trying to defend themselves by furnishing the evidence that proves that they are guilty!
That is what Allah is saying, how can you be so foolish that you will furnish your own evidence against yourself, and authoritative proof against your own selves.

Let’s talk about this idea about taking disbelievers as 'awliyaa'. On the one hand it's important we understand everything in it's proper and original context, and on the other hand it's important we also look at how this applies in our time. They are two separate studies though.

A lot of the time people read the Quran casually, and they read an ayat like this one and they are not thinking about the original context they are just thinking, non muslims in our time.

E.g. My neighbours are non-Muslim, I am going on a trip so I won't ask him to keep an eye on my house as he is a 'kaffir'. I will ask someone who lives 5 blocks away to come and keep an eye on my house once in a while as I don't trust the 'kuffar'.

This is the type of mentality that develops. The idea is, we are one ummah and everyone else is the 'kuffar', us versus them, and we are living in a 'kaffir' land so everyone is out to get us. It build and builds. It's a very hollow kind of thinking, there is much more depth involved, the first layer to break this kind of thinking is a genuine study of the original contexts.

Surah Nisa is revealed in a state of war between the Muslims who were originally giving 'dahwa' to the very same people that are being talked about so harshly now. For about 13 years Islam is being presented to these people in a non-violent way, in a very direct way but in a non-violent way, the only violence has come at the hands of the non-Muslims.

Allah is making clear that all ties have been severed, every effort to communicate the religious teaching to them has already been exhausted, and it's not you that decides they are at a point of no return. Allah is passing the verdict that these people are at the point of no return and there is no point discussing with them anymore. There is no point doing 'dahwa' anymore. 'Dahwa' by definition is a friendly act, literally an invitation. You don't invite someone you are not going to be friends with.

So that door Allah Himself closes, and once He closes that door then He teaches the Muslims to become harsher and harsher and harsher so now you are meant to understand they are your enemy.
Even if the Muslims think there might be some good in them, Allah is telling them that in this particularly case there is no good left in them Allah is passing that verdict.

This ayat cannot be imposed on any Muslim society. There are so many problems in doing that. Have we made every possible and plausible effort to give 'dahwa' in the most invitational and non-confrontational way directly to a society and exhausted every single effort and at the end of our efforts they turned to violence against us despite our non-violent efforts of 'dahwa'. So unless we have done all this we cannot just use this ayat and say, Kafir over there.

There is a rhetoric that it's us against them especially because of the political situation in the world. However, two thirds of the Quran is talking about discourse.

The only time that allows a door to be closed is when Allah revealed a verdict about a certain group of people. We don't have that license, so this ayat needs to be studied in a proper context.

These 'munafikoon', they are trying to keep ties with some of the people of the Quraish as they knew the Quraish were the superpower of that time, now Allah is calling them out, what was their basis of their friendship with the Quraish. It wasn't that they liked them, the idea of their friendship was that their friendship would offer them some kind of protection if need be.

Are you taking 'kuffar' as a back-up plan for them to protect you as opposed to the believers, if you have done this you have already made your loyalties clear, in other words as far as Allah is concerned, your case has already been sealed by your own actions.

4:145

إنَّ المُنَافِقِينَ فِ‍i الدَّرْكِ الَْْسْفَلِ مِنَ النَّارِ وَلَنْ تََِدَ لََُمْ نَصِيرًا

in-nal munaafiqiyna fid darkil asfali minan naari wa lan tajida lahum naSiyraa

Now this is what hypocrisy is, No doubt about the hypocrites, it goes from second person to third person.

Once He declares them as 'munafiq' He doesn't address them He just says, whoever the hypocrites are, He is distancing Himself from them.
The Hypocrites will be in the lowest flooring of hell fire.
Allah uses the word 'asfal' in Surah Teen too, it means the lowest.

This ayat makes it clear who is in the bottom of hell, and you won’t find any help for them.
The entire motive of the ‘munafiq’ was to have helpers, the one helper they should have sought was Allah now they were in the worst possible situation in hell and they won’t find any aids.

When you are weak in faith you are not yet at the stage of hypocrisy, but then you stop worrying about yourself (this is already a sign of your heart becoming hard) and you start commenting on others a lot, and then you start to get paranoid of being criticised and then you develop a hatred that you feel people are judging you.

The kafir is also in the hell fire so why is the munafiq in the lowest part of the hell fire?
The kafir never gave Islam a chance.
The munafiq saw what Islam was all about, they were up close and personal.

The psychological problem dealt with the most in the Quran is that of hypocrisy.

4:146

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰٓئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

il-lal-ladhiyina taabuu wa aSlaHuu wa’ÁtaSamuu bil-laahi wa akhlaSuu diynahum lil-laahi fa ulaaika ma’Al mu’miniyn* wa sawfa yu’til-laahul mu’miniyna ajran ‘AZiymaa

Except for those that repented and came back to Allah and corrected themselves, and now they held onto Allah. By implication Allah is saying the munafiq doesn’t hold onto Allah.
And by holding onto Allah they made their deen sincere towards Allah.

Holding onto Allah is holding onto the rope of Allah.
The Rope of Allah is Quran itself.

If you can in your own time sit and recite Quran and try and understand what Allah is saying to you, your only intention is, what is Allah saying to me.
By doing this you are holding onto the rope of Allah and if we have that relationship with the Quran it starts turning into a mirror and you start seeing yourself in the ayat, and you start seeing the things you have to refine. (In Surah Momineen, if you sit and recite on it, you will feel awful.)

Allah will give the believers a huge compensation. Allah is mentioning the effort of being sincere as though it is labour. Just us making an effort to become sincere is considered labour by Allah.

4:147

ما يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُُْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا  

What will Allah get by punishing you. It is such a beautiful statement by Allah. He just scared us a few ayat before by saying the Munafiq are in the lowest part of the hell fire then he says, do I get any joy out if punishing you, do you think I want to do this, I get nothing out of this. I don't want to punish you, why are you so bent on doing this yourselves. Allah will be grateful to you for bring grateful, He will appreciate your gratitude.

E.g. A teacher says to you, I will be so honoured and I would really appreciate if you would come to class on time - is that embarrassing if the teacher says that? It is isn't it, it's like the teacher is pleading to you for your own good.

Allah would be really grateful it you were a little bit grateful and had eman.

4:148

لا يَعْبُدُ اللَّهُ الْجَهَّرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ ۖ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا  

This is one of the most powerful social principles that we have forgotten. Allah does not like that out loud evil things be talked about.
This is done a lot of time as a guise for saying we need to know what people are getting up to, so we expose a lot of grotesque things. Even making evil things public, Allah doesn't like it, Allah doesn't like the nasty behaviour of people becoming easy to talk about. The more you talk about something the more you think about it. Conversation has an effect.

The only one that is wronged has a right to expose it. Even when 'zina' is widespread, we cannot testify about it, you need 4 witnesses - how easy is that? These things are not supposed to be casual conversation, there is no good that comes of this.

This is one of the qualities of the munafiq, they hear something and they just announce it.

And certainly Allah has always been all hearing all seeing.

\textbf{4:149}

\begin{center}
إِنْ تَبْدُوا خَيْرًا أَوْ تُفْخِقُوا أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا
\end{center}

\textit{in tubduu khayran aw tukhfuuhu aw ta'Åfuu 'An suu-in fain-nal-laaha kaana 'Afuw-wan qadiyraa}

If you are to expose something good or you hide it, if you expose good things or hide good things it is fine, if you forgive that's a good thing. Allah will pardon those that pardon others and will also pardon those that previously engaged in wrong behaviour.

People make mistakes, but if you make someone's mistake public their reputation is gone. E.g. Reputation is so important that if someone starts a scandal about an Imam he won't be able to find a job anywhere else.

\textbf{4:150}

\begin{center}
إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيُقُولُونَ نَؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلً
\end{center}
Now there is a transition to kufar, it's tied to hypocrisy.

One central theme throughout this Surah, is loyalty to the Messenger, and them not complying with the Messenger.

Allah talks about the kufar and says those who disbelieve in Allah and his Messengers and those who want to separate between Allah and His Messengers, e.g. they are willing to accept Allah but not all of his Messengers. Separating Allah from the Messenger is a hypocritical attitude.

Bani Israel couldn't accept the validity of their Prophets. They believe in some parts but not other parts.

4:151

These are the ones that are Kufars, traders to revelation.

We are open to new ways of thinking in this day, so if someone has a different way of understanding the religion we can't just call them kufar, we should engage in respectful conversation.

We have prepared for them a humiliating punishment.

4:152
And those that believed in Allah and His Messenger and they took all of the Messengers (they didn't distinguish from among them) He will give them their compensation.

Allah has always been forgiving, even those people are going to make mistakes.

4:153

The people of the book ask you to send down upon them a book from the sky, in other words the people of the book are skeptical whether you are really a Messenger, so if you really are send a book from the sky.

So Allah talked about the hypocrites, then he talked about the disbelievers now he is talking about the people of the book, and in all three of them there is the same thing, a refusal to be convinced of the validity of the Messenger.

They already asked Musa much bigger than that, you think it's preposterous what they asked you, what they asked Musa was way bigger.

And Allah gives an example, they say to Musa why don't you show us Allah face to face, then a loud explosion took them on account of their wrong doing, they were trying to be obnoxious, after that they took the worship of the calf even though the clearest proofs had already come to them, the doors of pardon was still open despite these transgressions. We gave Musa a clear authority.

Whose authority is Allah describing to the munafiq? The authority of Mohammed Rasulalah SAW.
Look, we pardoned them as we have given Musa authority, we will pardon you as we have given Mohamed Rasulalah SAW authority.

4:154

And we have elevated the mountain of Tuur above them on account of the contract we were going to take with them because of the agreement. The mountain is hovering over your head take this seriously. The mountain was over them like a cloud and they we convinced it was going to fall on them. And then they were told, enter the doors of the city in the state of sajdah. And we have said to them don't violate the sabbath, and we have taken from them a very serious harsh tough agreement. Not an agreement to be taken lightly.

E.g. If a teacher says; because you missed 3 exams, because you didn't do your homework, because you played video games in class, what do you expect next? I said all these 'beacuses' what did I not say? What is going to happen to you. If after the teacher says all that then stops and walks away wouldn't that leave you terrified. What is he going to do? But if he doesn't even tell you what punishment is that must be beyond words, they must be serious. Allah left it blank, it's a means of really instilling fear into these people. That's what is happening in these ayats.

4:155
Because of their violation of their contract that they owed, because of the amazing violation they made to the contract and on account of the amazing disbelief and disregard they had for the miraculous signs of Allah.

And what amazing and vicious murdering of the Prophets they engaged in without any justification whatsoever, and because of how obnoxious they were willing to say, that our hearts are protected.

Speaking of their hearts, what was really going on with their hearts, rather Allah and placed a seal upon their hearts because of their disbelief, and they are not going to be believing except very very little.

4:156

And because of their Kufr and their statements made against Maryam, the serious false accusations against her chastity.

4:157
And because of their statement, we killed Isa the Messenger of God, they say it almost like it's a joke. They didn't kill him at all and they didn't crucify him at all. However it was made to appear that way to them. It was made confusing for them.

Top Christian preachers are unable to find any sources about Isa being the son of God, the crucifixion and the trinity. A lot are afraid to say what they believe because people won't be able to handle it. They have no knowledge whatsoever towards it except the pursuit of assumption and they did not kill him at all.

This ayat makes it clear Isa did not die as an alternative is offered.

4:158

Bal raf'ahul laahu ilayh* wa kaanal laahu 'Azizan Hakiyma

Rather Allah raised him towards himself.

If Allah raises someone in some abstract way he qualifies it.

Allah already says they didn't kill him absolutely. There is absolute certainty that didn't happen.

And Allah has always been the ultimate authority, the all wise.
Surah An-Nisa (Part 10) - Ayat 159 – Ayat 176

Ayat 159

وَإِن مِّنَ أَهْلِ الْكِتَابِ إِلَّا لَيْيَوْمِ الْمَوْتِ يُشَهِّدُونَهُ عَلَيْهِمْ شَهِيدًا}

And there is not a single member of the people of the book, except that they are truly going to believe in him (Isa, as) before his death. And on the day of Judgment, he will be a witness against them.

- One of the opinions is that this means that in the unseen, when they are already facing death. Then they see the truth, and Allah (swt) does not let them die, except that He (swt) shows them the truth, but at that point it is already too late for them.
- The other opinion (and the most popular one) is that they will believe before Isa (as) dies. In the time when he comes back, and lives and dies a natural death – at that time, all people will believe.

Ayat 160

فِي ظَلَامِ مَنْ أَلَدِينَ هَادِئًا حَرَّمْنَا عَلَيْهِمْ طَيِّبَتَيْنِ أُحْلِلَتْ لَهُمْ وَبَصَبَّٰتْهُمْ

An account of some wrongdoing on the part of the people who were Jewish, we have forbidden upon them some good and pure things that were originally halal on them. And because of their obstruction (others and themselves) from the path of Allah (swt) a lot.

- This is referring to addition crimes.
- Some of the Sahaba who were Jewish said that they believed that the Sabbath was originally given as a form of punishment.
And on account of them taking Riba, and they have already been forbidden from it. And of their consuming of money of the people using lies.

- Note: Looking at our current financial state gives a good example of how a riba-based economy is not one that succeeds.
- An example of the unfairness of this type of system is the real estate market, or the fluctuating nature of cash... people’s assets are too variable, there is no steady measurement for assets so people’s moneys are getting robbed in effect.

And We have prepared for disbelievers a painful punishment.

However those that are deeply rooted in knowledge among them, and the true believers, they actually believe what has been sent down to you; and especially those who constant in their establishment of salat, and those who are constantly giving zakat, and those who are strong and permanent in their faith in Allah (swt) and the last Day. Those are the ones who We will soon give a huge compensation.
No doubt that we have sent revelation to you, just as we have sent revelation to to Nuh (as) and to prophets that came much after him. And for instance, We sent to Ibrahim (as), Ismail (as), Ishaq (as), Yaqub (as), and Al-Asbat (future generations of theirs), and Isa (as), Ayyub (as), Yunus (as), Harun (as), and Sulaiman; and to Dawud We gave the Zabur (psalms of David).

- Allah (swt) only refers to a few Prophets in the Qur’an, as compared to the Bible, for example, which has lots and lots of names.
- Qur’an does not give extreme details in the stories (the Bible does).
- We don’t know the names and details of all the prophets that we sent to all nations, but we know that prophets were sent to all nations. So past religions that all have some concepts that are similar to Islam is simply that they have some traces of Islam left from their prophets, because each prophet would have been told about the same beliefs... Last day, Heaven and Hell, etc.
- Zabur is highlighted because it was filled with praises of Allah (swt). The Jews were given just laws and their hearts were becoming hard. What Allah (swt) gave in the Qur’an is a mix of both.

And Messengers that We have elaborately told you stories of from much before, and Messengers that We have not told you anything about (And great Messengers, that We have not told you anything about), and to Allah (swt) spoke to Musa (as), some really good conversation.
Ayat 165

messengers give good news and give extensive warning, so that there is no argument which is in the favor of people against Allah (swt). And He is All-Powerful, All-Wise.

- People have no right to complain against God anymore because he sent messengers.
- For people who don’t think that messengers are enough, Allah (swt) is going to make a case on the day of Judgment that messengers came and people did not follow, so that there is no “Hujjah” left, there is no case left against Allah (swt).
- Allah (swt) equipped us with a Nafs, Intellect and Ruh, which is enough for us to observer, learn and understand the purpose of life. Allah (swt) gave us clues for people to figure out to come back to Allah (swt)... the clues are His creation (ayat).
- Then, in addition, he sent Messengers to reinforce all that he has already given us. So now that he’s given us everything that we need and then he also

Ayat 166

However, on the other hand, it is Allah (swt) Himself is witness to what He has sent down to you (Muhammad, saw).

- If one ponders upon Creation and ponders who Allah (swt) is and comes to Qur’an with an open mind, there is no way that they will come to a different conclusion.
- If someone reads Qur’an looking for corruption, they will not find guidance there.

He sent it down by His own knowledge, and the angels bear witness. And even if the angels weren’t bearing witness, Allah (swt) is enough as a witness.

- Allah (swt) KNOWS what He sent. He sent Qur’an as guidance until the end of time, He knows exactly what He sent.
Ayat 167

إنَّ الَّذينَ كَفَّرُوا وَصَدَّقوْا عَن سَبِيلِ اللَّهِ فَلَيْسُوا ضَلَالًا بَعِيدًا

No doubt that those who disbelieve and obstructed the path from others, the are lost, so far lost.

Ayat 168

إنَّ الَّذينَ كَفَّرُوا وَظَلَّلُوا لَا مَيْكَانَ لِلَّهِ لِيَغْفِرْ لَهُمْ وَلَا يَهْدِيهِمْ طَرِيقًا

Those who already disbelieved and did wrong on top of that (they disbelieved, AND additionally they attacked the deen), Allah (swt) will not be One to forgive them, nor will He guide them.

- “It is not becoming of Allah (swt) to forgive them or guide them.

Ayat 169

إِلَّا طَرِيقٌ طَارِقٌ خَنْفِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ تَسْبِيرًا

Except He will guide them to Hell, in which they will remain permanently. (Don’t be deluded to think this is an empty threat;) It is easy for Him.

- This is the problem of many of the books and many of the hypocrites – they don’t believe that they can actually go to Hell, but Allah (swt) is saying that it is easy for Him to do so.
Ayat 170

People! Listen Up! A Messenger has already come to you with truth from Your Master and Believe. It will be good for you, I’m letting you know. But if you do disbelieve, Allah (swt) owns whatever is in the skys and the Earth (go ahead and get lost, Allah (swt) does not need us to believe). Allah (swt) is All-Knowing, All-Wise.

- **Khairun** means it will be good for you.
- Allah (swt) already owns everything, so He is not in need of belief from the disbelievers – it is for THEIR own good.

Ayat 171

O People of the book! Don’t become extreme in your religion.

- When Allah (swt) address people of the book, we need to pay attention to the advice because we will make those same mistakes.
- Our deen is one of balance. We should do good in everything – try to excel in everything – don’t forget dunya or akhirah, do good and excel for both places.
- Don’t choose only one thing in the religion and become obsessed with it. There are many things in the deen and we need to try to have balance in everything. Know where to draw the line in each specific aspect of the religion.

And don’t say about Allah (swt) nothing but the truth. Isa (as), son of Maryam was nothing more than a Messenger of Allah (swt), that is all he is, and he is a manifestation of His Word, which He cast towards Maryam, and he is a Ruh, especially from Allah (swt). And don’t say three. Stop it! It is better for you. No doubt about it, Allah (swt) is One single Illah, He is way to perfect that He should have a son. He Alone owns whatever is in the Heavens and whatever is in the Earth, and Allah (swt) is Enough to take care of all issues.

**Ayat 172**

اَنْ يَسْتَنْفِكَ الْمُسْلِمِ أَنْ يَكُونَ عَبِيدًا لِلَّهِ وَلَا أَلْمَلِكَةٌ أَلْمُلِكَهُ وَمِنْ 

يَسْتَنْفِكَ عَنْ عَبِادَتِهِ وَيَسْتَنْفِكِرُ فَسَيْحُشُرُهُمْ إِلَيْهِ جَمِيعًا (72)

The Messiah will never think it’s beneath him that he should be a slave to Allah (swt)...

- Istinkaf when you become embarrassed because you think that something is beneath you to do. The activity that you’ve been asked to do is lower than your “earned” status.
- Isa (as) himself is not beneath being a slave of Allah (swt). It is not an insult to call him a slave... Isa (as) won't ever be embarrassed of being called of being a slave of Allah (swt). And he does not even think of himself as “the” slave of Allah (swt), but he is “a” slave – any slave of Allah (swt), just like all the other slaves of Allah (swt).

... the highest angels, the closest ones to Allah (swt), they are not embarrassed to declare themselves slaves. And whoever would become snobby and think of it beneath themselves in terms of worshipping Allah (swt) and declaring slavery to Him and on top of that shows arrogance and He will heard them towards Himself altogether.

- Jamah is done when humans are gathered. Hashar is done when animals are herded.
- Allah (swt) is using hashar to refer to the gathering of these people.
Ayat 173

And as for those who had iman and acted righteously, (observed the manners like the prophet Muhammad (saw), and obey the laws of Allah (swt) when reminded – within the moment that you are reminded), then He will fulfill them their compensation.

- The people who stop their action when they are corrected, and don’t look for excuses for their behavior. They just take the advise and correct their actions immediately.

But for those who were too embarrassed to submit themselves and showed arrogance, then He will torture them a painful torture and they will not find for themselves, other than Allah (swt), no protective friend, no aid.

Ayat 174

People! Listen up! Already there has come to you a “burhan” (proof) from your Master. And in addition we have sent to you a clarifying light.

- Burhan is an irrefutable proof; a proof that can cut through any argument.
- This ayat is interpreted in different ways. Some say that the burhan is the fitra of the human being, and the light is Muhammad (saw). Some say that both is talking about Qur’an – it is a clear light and also gives light to everything around it.
For those of you who have truly believed in Allah (swt) and hold on to Him, He will enter them into a special mercy that comes from Him and enter them into an additional favor, on top of his mercy. And He will guide them unto Himself through a straight path.

- Allah (swt) will take care of all of their needs. Every one of their needs will be taken cared of, they will not even need to ask. Completely they will be within the Mercy of Allah (swt).
- Some argue that all 3 parts are about Jannah. That Allah (swt) gives them first to the intro Jannah, then the additionally rewards, then he guided towards meeting Allah (swt).
- Some say that this means that as long as they hold on to Allah (swt) that He will do His part in making sure they remain guided – they just have to hold on to Him.
By the way, you ask about Al-Kalah, they are asking you about a legal verdict, tell them Allah (swt) will give you a verdict about Al-Kalah. If a man dies, he does not have a child, and he does have a sister; she will get half of what he left behind. And if there was a girl, and she only had a brother, and she died, all of the assets (if she had no one else in her family). If there are 2 sisters, then they each get 1/3; if there are more than 2, if there are brothers and sisters, the males should get twice the share of the female. Allah (swt) clarifies for you, that you should stay away from misguidance. And Allah (swt) is, of All things, completely knowledgeable.

- Al-Kalah is the one who has no one above and no one below.
- Allah (swt) concludes the surah, by tying it to what it started with. And He says in the end that He is of All things completely knowledgeable as a way to tie the entire surah together, so it does not appear like just parts that have nothing to do with one another.