

Introduction to Surah Nisa:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Period of Revelation

This Surah is comprised of several discourses that were revealed on different occasions. Instructions about the division of inheritance and safeguarding of rights of the orphans were revealed after the Battle of Uhud in which 70 Muslims were martyred (V. 1-28). A last warning to the Jews (V. 47) was given before the Jewish tribe of Banu Nadhir was expelled from Al-Madinah. Permission about Tayammum (ablution with clean earth when water is not available) was given during the expedition of Bani-al-Mustaliq.

Major Issues, Divine Law and Guidance

- Restriction on number of wives.
- Marriage and the rights of women.
- Laws of inheritance, women are awarded the rights to inherit.
- Acceptable and unacceptable repentance.
- Mahram relations - relatives that are prohibited for marriage.
- Commandment about 'arbitration' in family disputes.
- Second commandment relating to the prohibition of drinking, (first commandment was in Surah Al-Baqarah 2:219).
- The one who disputes the decision of the Prophet is not a believer.
- Divine Law that obedience of the Rasool is in fact the obedience of Allah.
- Allah commands to respond greetings with better greetings.
- Laws about manslaughter, murder and blood money.
- Salat-ul-Qasr: permission of short prayer in travelling.
- Salat-ul-Khauf: performing prayer in a state of emergency (war).
- Salat: (prayers) are obligatory on prescribed timings.
- Prohibition of 'secret counsels' and its exceptions.
- Decree of Allah that He will never forgive a mushrik.
- Allah's commandment to be firm for justice and bear true witness.
- Allah's commandment to boycott un-Islamic meetings.
- The fact that hypocrites will be in the lowest depth of hellfire.

- Jesus was neither killed nor crucified.
- Jesus was a Prophet of Allah (Almighty God) and His worshipper.
- Stop saying "Trinity" - Allah is the One and Only God.
- The Qur'an carries the same Message that was sent to Nuh (Noah), Ibrahim (Abraham), Musa (Moses) and Isa (Jesus).
- Allah's commandments relating to family life and community life.

Theme

The main theme of this Surah is the building of a strong Islamic community. Guidelines are provided to the Muslims for uniting their ranks to be firm and strong. Instructions are given to stabilize the family structure, which is the nucleus of a strong community. Muslims are urged to prepare themselves for defence and to be the torchbearers of Islam. The importance of having a high moral character in building a strong community is emphasized.

Guidelines for the smooth running of family life are provided and methods to settle family disputes are taught. Rules for marriage are prescribed and rights of wife and husband are assigned fairly and equitably. The status of women in the society is determined and the declaration about the rights of orphans is made. Laws and regulations are laid down for the distribution of inheritance. Instructions are given to reform the economic system. The foundation of criminal laws is laid down. Drinking is prohibited. Instructions are given for cleanliness and purification. The Muslims are taught what kind of relations they should have with their Rabb and with their fellow human beings. Instructions are given for the maintenance of discipline in the Muslim community.

The Muslims of Madina were facing issues on many fronts (especially after the battle of Uhud), thus the reason why this Surah started to be revealed at a very early stage of the migration to Madina. The moral and religious condition of the People of the Book is reviewed to teach lessons to the Muslims, and a warning is given to refrain from following in their footsteps. The distinctive features of hypocrisy and true faith are clearly marked for easy identification between the two. The setback in the Battle of Uhud had enabled the Mushrik Arab clans, the neighbouring Jews, and the hypocrites in Al-Madinah to threaten the Muslims from all sides. At this critical stage, Allah's grace filled the Muslims with courage and gave them the necessary instructions during that period. In order to counteract the fearful rumours that were being spread by the hypocrites, they were asked to make a thorough inquiry about their accuracy and then inform the appropriate leadership. Muslims were experiencing difficulties in offering their Salah during the expeditions when water was not available to perform ablution. In such circumstances Allah granted a permission to make Tayammum (purification with clean earth), and to shorten the Salah or to offer the "Salat-ul-Khauf," when they were faced with danger. Instructions were also given to those Muslims who were living in the enemy camps that they should migrate to Al-Madinah, the Islamic State.

The Surah aims at protecting the newly formed Muslim community by outlining acceptable behaviour for them. It illustrates the Quran's role as an authoritative legal source and its ability to shape and govern the community. It aims to eradicate the earlier practices of pagan, Arab communities that are no longer considered moral in the Muslim society. For example, the section of this surah about dealing fairly with orphans (Verses 2-4) addresses the pre-Islamic Arabic practice of marrying orphan girls to take/consume their property.

This Surah is called AN-NISA (The Women) and was revealed in Madina as it discusses issues related to the Muslim community (in which Women were a big part) which was set up by PBUH when he migrated to Madina. Now that the Muslims had become a community, they required laws and regulations in daily life, thus PBUH received revelation from Allah at every point and implemented Allah's laws to establish the harmonious Muslim society we have previously been relating to. Moreover, the principles laid down have permanently governed Muslim Law and social practice.

Thematically, "An-Nisa" not only addresses concerns about women, but also discusses social reform, the Islamic community and its opponents, inheritance, marriage laws, how to deal with children and orphans, legal practices, war, Jihad, relations between Muslim communities and People of the Book, Furthermore, in discussing war, this surah encourages the Muslim community to fight for the vulnerable in war, as demonstrated by Verse 75: "Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, 'Lord, rescue us from this town whose people are oppressors! By Your grace, give us a protector and give us a helper'". The surah addresses a multitude of issues faced by the early Muslim community and responds to the challenges the community faced.

This Surah is entitled An-Nisa, (the women), since the first thirty-five verses of it are about women and family or social dynamics. As the Surah progresses, the focus shifts to the etiquette of struggling in the cause of Allah (Jihad) and the relationship between Muslims and the People of the Book, culminating in a rebuttal to the claims of Christians about the crucifixion and divinity of Jesus. Like previous ones, this Surah also deals with the issue of hypocrisy which is a common theme in many other Madani Surahs. As well as this, Shirk, (associating partners with Allah) referred to in Verse 48 & 116 is held to be the worst form of disbelief, and it is identified in the Quran as the only sin that God will not pardon.

Al-`Awfi reported that Ibn `Abbas said that Surat An-Nisa' was revealed in Al-Madinah. Ibn Marduwyah recorded similar statements from `Abdullah bin Az-Zubayr and Zayd bin Thabit. In his Mustadrak, Al-Hakim recorded that `Abdullah bin Mas`ud said, "There are five Ayat in Surat An-Nisa' that I would prefer to the life of this world and all that is in it:

1) If you avoid the great sins which you are forbidden to do. (Surah Nisa, V.31)

2) Surely, Allah wrongs not even the weight of an atom. (Surah Nisa, V.40)

3) Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) (Surah Nisa, V.48)

4) If they (hypocrites), when they had been unjust to themselves, had come to you (Surah Nisa, V.64)

5) And whoever does evil or wrongs himself, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful (Surah Nisa, V.110)

Al-Hakim recorded that Ibn `Abbas said:

"Ask me about Surat An-Nisa', for I learned the Qur'an when I was still young." Al-Hakim said, "This Hadith is Sahih according to the criteria of the Two Sahih's, and they did not collect it."

Subject matter of Surah Nisa

The subject matter of this Surah is to teach Muslims the way to unite (organise into a Jamaat/Tanzeem/community) a people and make them firm and strong on the Deen. Introductions for the stability of family life, which is the nucleus of community have been given. Then they have been urged to prepare themselves for defence (Jihad/Struggle). As well as this they have been taught the importance of the propagation of Islam. Above all, the importance of the highest moral character in the scheme of consolidation of the Community has been impressed. Thus, 16 points are mentioned in this Surah which correct or reform the society and in effect makes Jihad (struggling in Allah's cause) for Tawheed (establishing Allah's Deen) easier to implement and gives you direction for this.

NUZUL (Order)

Order of revelation: This is a Madani surah consisting of 176 Verses, its 92nd in order of revelation coming after Surah Mumtahanah, but 4th in order of the book (Quran) as placed by PBUH.

RABAT (Connection)

This Surah's connection or (Rabat) is with Surah Fatihah, Surah Baqarah & most importantly with Surah Imran because it explains Issues related to the Muslim Community. Just Like Surah Baqarah & Surah Imran discussed how to set up a Jamaat, Tanzeem organisation to progress the Struggle for Allah's cause (Jihad), this Surah implements them points practically once the Muslim community had been set up in Madina.

Further connections (Rabat) are:

- Surah Fatihah discussed 3 groups of people or communities; (1) Anamta Alayhim (believers or the Righteous), 2) Maghdub Alayhim (Jews or those who invoked Allah's wrath), (3) Waladhaalin (Christians or those who went astray). Surah Baqarah discussed in detail the Maghdub Alayhim (Jews or those who invoked Allah's wrath), Surah Imran discussed in detail the Waladhaalin (Christians or those who went astray), and this Surah Nisa discussed in detail the Anamta Alayhim (believers or the Righteous).

- The Dawah of Surah Imran is the Shahadah (witness) of 'Tawheed' in Verse 18; 'Shahid Allahu La Ilaha Illallah' لَا إِلَهَ إِلَّا هُوَ. Whereas the Dawah of Surah Nisa is the Shahadah (witness) of 'Risaalah' رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا. 'Warasoolan Wakafaa Billahi Shaheedaa' in Verse 79;

- Surah Imran ended with Allah advising the Believers to have 'Taqwah' in Verse 200 'وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ' (Wattakullah La'allakum Tuflihoon). Whereas This Surah starts with 'Taqwah' in Verse 1 'يَا أَيُّهَا النَّاسُ اتَّقُوا' (Ya Ayyu Hannaas Suttaku).
- Surah Imran Discussed the 'Tawbah' of the normal person (Ummi), whereas this Surah discusses the 'Tawbah' of the Hypocrite (Munafik).
- Surah Imran & Surah Baqarah discussed Jihad by organising yourselves into a Jamaat/Tanzeem or community based on Tawheed to make Jihad (struggling in Allah's cause) strong and successful (Umoore Muntazima). In this Surah these concepts are discussed further in a more practical way to make the Muslim community grow and succeed.
- Surah Imran concentrated on correcting ones Aqedah, for example nullifying that Jesus is God (only worship Allah). Whereas this Surah concentrates on the Muslim community/society. Thus, only once your Aqedah is corrected you can then further correct your actions (A'amal) to implement the laws, rules and practices to establish your society, thus will be easier for the leader or ruler of that society to rule the subjects if 'He' and the 'subjects' have the correct Aqedah.
- Surah Imran talked about the 'Abraar' (the righteous people or believers). This Surah talks about 'who' the 'Abraar' (the righteous people or believers) are and their characters.
- Surah Baqarah & Surah Imran mainly discussed the bad qualities of the Ahle Kitab; Yahood (Jews) & Nasaarah (Christians). Whereas Surah Nisa discusses the good qualities of the Muslim's (Believers).
- In Surah Imran Allah objected (Radd) to the claims of the Christians that Jesus is God (Ilah) and that all his lineage were reliant (Aajiz) upon Allah, and none had Godly attributes. In this Surah Allah instigates the Muslims to do Jihad (struggle against the Ahle Kitaab and most importantly the Hypocrites (Munafikeen)).
- Surah Imran discussed 'Inna Mutawaffika' & 'Warafiukka' (Allah says I took up Jesus to the heavens in 'body & 'soul'). Whereas this Surah discusses the details of this event and Allah rejects (Radd) to those who say Jesus died or was killed on the cross (Crucifixion).
- Surah Imran discussed how Jesus was born without a father and Mary was a virgin. However, this Surah discusses this in further detail.
- Surah Imran discussed the Women of the family of Imran, whereas this Surah discusses every woman.

MUMTAZ (Importance/Excellence)

The Mumtaz or importance and Excellence of this surah are many such as:

- It discusses how the ruler should rule his subjects to make "reform", in the sense of improve, better, correcting, removing vice, reworking, emendation, reparation, restoration, rectitude, reconciliation (Islah) in the society (Muashara).
- It discusses the Tawbah of the Munafik (hypocrite), thus instigating the hypocrites to repent and follow Allah's way truthfully and to not make mischief amongst the Muslims.
- It discusses details of Inheritance (Meeras/Virasat) and the obligations (Ahkam) for this, and how to divide (Takseem) this wealth amongst the men and women in the family.
- It discusses women's dowery.

- It discusses which women it is Haram to marry.
- It discusses how many women you can marry, for example; marry up to 4 but if you can't do justice between them then only marry 1.
- It discusses murder by mistake 'katal e khata' (murder without the intention) which is Manslaughter in English Law.
- It discusses the levels of Jihad, between the Mujahid who is at home (with the intention of Jihad) and the Mujahids that have gone for Jihad (battle).

MAQSAD (Purpose)

The purpose of the Surah is to explain how the Muslim society (Muashara) comes together in unity, (Islah), peace and harmony, outlining governing principles of unity & peace (Umoor e Muslihah). Moreover, there are 16 points mentioned in this Surah which correct or reform the society and in effect makes Jihad (struggling in Allah's cause) for Tawheed stronger and more successful.

KHULASA (Summary/Division)

The summary or main points of the Surah are divided into 3 sections:

Section 1: Verses 1 – 57 discusses 16 points or rules for the coming together (Islah) of the community (Muashara) or rules for the community (Awaam). Towards the end of this section there is a bayaan (propagation) of Tawheed.

Section 2: Verses 58 – 134 discusses 8 obligations (Ahkam/Hukum) between the Ruler and his subjects and instigates the subjects (People of the community/society) to obey the Messenger and those in authority (leader). As well as this Allah touches upon the hypocrites and how they didn't want to follow the authority (PBUH).

Section 3: Verses 135 – 176 discusses the 3 groups or communities of people which this surah is concentrating on: (1) Momin (Believers), (2) Munafik (Hypocrites), (3) Ahle Kitab (people of the book). Allah gives glad tidings to the Muslims (believers) and warns them of the Munafikeen amongst them and advises the Muslims not to take the disbelievers as your allies or close ones.

Section 1:

Begins with a call to the solidarity or unity of mankind; the women, orphans, and the implications of family relationship & family unit including the equitable distribution of property after death (inheritance). While the decencies of family life should be enforced, Women should be held in honour & their rights be recognised in marriage, property, and inheritance. This principle of goodness/righteousness should be extended to all beings/humankind.

Surah Imran ended with Allah advising the Believers to have 'Taqwa' in Verse 200, This Surah starts in the same way with 'Taqwa' in Verse 1. In this Verse Allah takes us back to the origin of humankind and how we all came into existence through a family unit (which this section will be discussing), we were

created from one 'nafs/soul' (Adam) and from him came Eve (Hawwa) and from them came all the men & women. Thus, honour your family ties and relationships.

From Verse 2 onwards the 16 points (Rules) for the family or community (subjects/masses) are discussed:

Rule 1: (Orphans rights)

Verse 2: Look after the orphans and their wealth until they reach maturity, give them their rights, and don't cheat them. (This is a general rule for orphans whether they are male or female).

Rule 2: (Women's rights)

Verse 3: Look after the orphan woman (rule for orphan women), give them their 'due rights' (their self-respect, psyche, ego, soul), thus Don't look down upon them that they are orphans or don't take advantage of them thinking there is no one to protect them because they are orphans. If you can't do justice to the orphan women when you marry them then marry other women of your choice up to '4' but if you can't do justice between them then only marry '1'.

Rule 3: (Women's rights)

Verse 4: Give women you marry their Dowry, but if they waive some of it willingly, then you may enjoy or use it freely without sin.

Rule 4: (Orphans rights)

Verse 5: Do not entrust the incapable (those orphans' underage or don't understand financial dealings) that are dependent upon you with their wealth which Allah has made a means of support for them, but feed and clothe them from it (if the trustee can't afford from his own wealth) and speak to them kindly.

Rule 5: (Orphans rights)

Verse 6: Return to them (the orphans) what they are owed or what is legally theirs (their 'Haq'), thus return their wealth & property back to them when they have reached maturity. Moreover, test them to see if they can manage their wealth before returning it to them and 'Do' not consume it wastefully and hastily before they grow up to demand it. If the guardian is well-off, they should not take compensation (he can manage); but if the guardian is poor, let them take a reasonable provision (this does not mean that you can take their wealth 'justly' but means the poor man as a trustee can use the wealth to do business or such from which the proceeds are then spent on the orphan but the guardian must not eat of his (orphans) proceeds/portion. Or the guardian can borrow the orphan's wealth and invest or do business but must give the wealth back to the orphan and make witnesses when he does this).

Verse 7: (Inheritance)

For men there is a share in what their parents/relatives leave, and for women there is a share in what their parents/relatives leave—whether it is little or much. These are obligatory shares.

Verse 8: (Inheritance)

If 'non-inheriting' relatives, orphans, or the needy are present at the time of distribution of wealth, offer them a 'small' provision from it and speak to them kindly.

Verse 9: (Inheritance)

Guardians should be as concerned (for the orphans) as they would if they were to 'die and' leave 'their own' helpless children behind. So let them be mindful of Allah and speak equitably.

Verse 10: There is warning (Zajr) from Allah to the believers (momin); Indeed, those who unjustly consume orphans' wealth 'in fact' consume nothing but fire into their bellies. And they will be burned in a blazing Hell!

Rule 6: (Inheritance)

Verses 11 & 12: Allah outlines in detail the 'obligatory' shares of inheritance for the children (or those left behind of the deceased).

Verse 13: Glad tidings for the believers; These 'entitlements' are the limits set by Allah. Whoever obeys Allah and His Messenger will be admitted into Gardens under which rivers flow, to stay there forever.

Verse 14: Warning (Zajr) for the believers; But whoever disobeys Allah and His Messenger and exceeds their limits will be cast into Hell, to stay there forever. And they will suffer a humiliating punishment.

Rule 7: (Adultery/Fornication & Women's rights)

Verse 15: Protect yourselves (your nafs) from Illegal sexual intercourse (adultery/Zina). If a woman is accused of this, you will need 4 witnesses to prove it (or as later in a verse in Surah Noor where it discusses if there are no witnesses then the Zani/Adultring man & women have to take 4 Kassams/Shahadah's (4 times) that they have not done it or have done it and ask for Allah's wrath and curse). If its proven or seen then confine the offenders to their homes until they die of shame and fear, or Allah ordains a 'different' way for them upon trial/Qazi/judge.

Verse 16: (Adultery/Fornication Homosexuals/Gays/lesbians)

If Gays/Homosexuals/lesbians commit this sin then discipline them harshly, Hazrat Ali (R.A) & Imam Abu Hanifa said you should take them to the top of the hill and throw them down. If they repent and mend their ways, relieve them. Surely Allah is ever Accepting of Repentance, Most Merciful.

Verses 17 & 18: discuss the repentance (Tawbah) of these people (Gays/Homosexuals).

Rule 8: (Women's rights)

Verses 19 – 21: Do not take women as part of inheritance, thus It is not permissible for you to inherit women against their will or mistreat them to make them return some of the dowry as a ransom for divorce but treat them fairly.

Rule 9: (Marriage)

Verse 22: Do not marry former wives of your fathers, except what was done previously. It was indeed a shameful, despicable, and evil practice.

Rule 10: (Marriage)

Verses 23 – 25: Those women that the believers (Momin) are forbidden to marry are detailed in these following verses. Married women are forbidden (except captives of war that are already married which shows that Islam even gave captives their rights). Any woman beyond these; seek them legally and do not fornicate (marry them, make it legal by giving dowry) and if you consummate the marriage give dowry. if any of you cannot afford to marry a free believing woman, then let him marry a believing bondwoman (captive) possessed by one of you with their permission and give them their dowry.

Rule 11: (Protection of life & Wealth)

Verse 29: O believers! Do not devour one another's wealth illegally, but rather trade by mutual consent. And do not kill each other or yourselves. Surely Allah is ever Merciful to you.

Verse 30: Warning (Zajr) Allah says; And whoever does this 'Zulm' & 'Udwan' sinfully and unjustly, We' will burn them in the Fire'. That is easy for Allah.

Rule 12: (Protection of Wealth)

Verse 32: To some people Allah has given more wealth than others, so therefore do not try or scheme to take other people's wealth forcefully or intentionally as Allah has blessed ('Fadhli') them more than others. As Allah says in this verse 'And do not crave what Allah has given some of you over others'. Similarly, men & women have different inheritance laws set by Allah and thus they may differ in wealth.

Rule 13: (Pledges/Promises)

Verse 33: Give to the heirs their shares left to them by their parents. If you have made a pledge or promise (other than the normal shares of inheritance such as a will), then fulfil that pledge or promise.

Rule 14: (Pledges/Promises & Relationship advise)

Verse 34: Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially (men are responsible for the care of women). Moreover, men are heads of their household and responsibility lies on their shoulders. And righteous women are devoutly obedient to their husbands, when alone, protective of what Allah has entrusted them with of the husband's wealth & property.

In this Verse Allah has given 4 points regarding the ill-conduct of women and how you should mend the issues. Allah says: 'And if you sense ill-conduct from your women', (1) advise them 'first', (2) if they persist, 'do not share their beds', (3) but if they still persist, then discipline them 'gently', (4) But if they change their ways, 'do not be unjust to them'. Surely Allah is Most High, All-Great. So here Allah is giving you advise on how to mend issues that develop in the household/family, otherwise the family will fall apart.

Rule 15: (Relationship advise)

Verse 35: If you anticipate a split between them (husband & wife), appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. So, mediate between husband and wife in order to mend issues to save the family unit.

Rule 16: (Tawheed)

Verse 36: Allah sums up the rules & takes you back to Tawheed (not to do SHIRK 'don't associate others in Worship with Allah'). 'Tawheed' is the 16th Rule which is the main rule of all as it's for the Tawheed of Allah that you are doing all this for in the first place (it's for Tawheed that these rules have been put into place). Furthermore, Allah reiterates after propagating Tawheed to be good/kind to parents, relatives, orphans, the poor, near and distant neighbours, close friends, needy travellers, and those bondspeople in your possession.

Verses 37 - 42 Allah is warning (Zajr) the Munafikeen (hypocrites).

Verse 43: For the believers (Momin's) there are conditions of purity for Prayers.

Verses 44 - 56: Allah is threatening and scaring (Takhweef) the Ahle kitab (people of the book).

Verse 57: In the end of this section (section 1) Allah gives glad tidings to the believers in that once they have implemented these 16 rules to make the society and family unit flourish on the basis of Tawheed, Allah will give them Jannah (a brief description of Jannah is given).

Section 2:

The factions in Madina, not yet joined the Muslim community/society should not take false Gods other than Allah (should not do Shirk) and should accept the authority of the leader Muhammad PBUH and obey him should they want to be amongst the righteous and successful. The believers should organise in self-defence (Jihad) against their enemies and beware of the secret plots and mischiefs of the Hypocrites (Munafiks).

Once the Believers (Momin's) have implemented the 16 rules (previously discussed) at family level then these following 8 rules must be implemented at State level by the ruler/leader (between the ruler and his subjects, or at that time PBUH & the Believers). This is to bring the community/society together ('Islah') under one rulership/supreme authority to achieve a harmonious society.

Rule 1: (Judge with fairness)

Verse 58: Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing. This is for the ruler/leader to establish Justice in the State, so no one is wronged and thus the State to be harmonious & flourish.

Rule 2: (Obey Allah & PBUH)

Verse 59: Obey Allah & Muhammad PBUH (Ittebah/follow Rasool/Prophet) or those in authority. Linked to the previous Verse Allah says 'Should you disagree on anything, then refer it to Allah and His Messenger PBUH (to judge), if you 'truly' believe in Allah and the Last Day. This is the best and fairest resolution.

Verses 60 – 68: Allah warns (Zajr) the Munafikeen (hypocrites) in that they take others as judges and do not follow the PBUH, whereas Allah sent the Prophets to be followed & obeyed. Moreover, Allah says 'they will never be true believers until they accept you 'O Prophet' as the judge in their disputes.

Verse 69: There are glad tidings for those who follow the PBUH, Allah says 'And whoever obeys Allah, and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honourable company!

Rule 3: (Instigates to Jihad 'Struggle in Allah's cause')

Verse 71: Oh, believers go to battle/war with precautions (against the Munafiks), the ruler/leader must organise you either in groups or go together (use tactics in battle & understand the situation).

Verses 72 – 91: discusses the situation of the Munafikeen's (Hypocrites), thus the bad qualities of the Munafiks are discussed in detail here. These verses shed light on how they (hypocrites) don't want to fight in Allah's cause, how they are lazy, they fear of death, love this world, and don't obey PBUH.

Rule 4: (Punishments for Murder)

Verse 92: Killings or Murder creates chaos in a society, people make enemies and then this enmity carries on through generations (dushman/enemy). Therefore, Allah has set out rules for the ruler/leader to implement regarding this to make reform ('islah') in the society. Verse 92 & 93 discuss three types of Killings/Murder:

- (1) Katal 'khata' (unintentional murder or manslaughter): for this one must give Fidyah or pay blood money unless they waive it charitably.
- (2) Katal 'Nisyan' (murder by mistake): for this one must keep fasts.
- (3) Katal 'Amad' (Murder with intent/malice): for this there is a trial and if proven guilty, the person will be punished in this world and the hereafter.

Rule 5: (Jihad in battle & killing)

Verse 94: oh believers 'When you fight, fight with sincerity and do not wish to kill for worldly gains.' The leader of the state must implement that 'When you are struggling for Allah on the battlefield and fighting, upon you killing them by the sword, if they say we are Muslim or we except Islam then Allah knows best what is in their hearts. Allah has infinite bounties in store. You were initially like them then Allah blessed you with Islam. So be sure! Indeed, Allah is All-Aware of what you do.

Verse 95 – 99: Allah instigates the Believers (Momin) to Jihad (struggle in Allah's cause) and discusses the different ranks of the Mujahid's (those who struggle and fight in Allah's way).

Rule 6: (Emigrating or Hijra)

Verse 100: Make hijra or emigrate only for Allah & Muhammad PBUH (for the cause of Islam).

Rule 7: (Prayers/Salah)

Verse 101 – 103: The ruler/leader should implement Salah/Prayer on his subjects. Allah says 'When you travel through the land, it is permissible for you to shorten the prayer— especially if you fear an attack by the disbelievers. In verses 102 Allah shows us how to pray on the battlefield showing that salah/prayer cannot be missed in any situation, even in extreme situations like battle.

Rule 8: (Judge by Allah's book/Quran)

Verse 105: when you have conquered after Jihad (winning the battle) then judge in truth by Allah's Book (Quran) which was sent down to PBUH and do not be of the wrongdoers and deceitful.

Verses 106 – 126: Allah discusses the disbelievers, wrongdoers and deceitful. As well as this Allah goes on and touches on the Hypocrites and then the Mushrikeen as they have taken Satan (Shaitan) as their protector/guardian rather than Allah. Thereafter Allah talks about the Believers (Momin's) who have submitted like Abraham submitted to Allah and how Allah will give them Jannah.

Verse 127: Then after all the rules have been given, if they ask you oh PBUH regarding women, say "It is Allah Who instructs you regarding them and Instruction has already been revealed in the Book.

Verses 128 – 30: Discuss the ancillary or emotional issues such as Talak or separation, related to the dealing of men towards their women (wives).

Verse 131: Allah concludes this section with the Dawah (propagation) of 'Tawheed' and takes you back to the main fundamental principle for which you're working towards or for. A full explanation of Tawheed and Taqwa is given by Allah in that he is the owner of everything and whatever is in the heavens & earth belongs to him, he is all capable, all hearing, and all seeing.

Section 3:

Women and orphans should be dealt with justly, fairly, and softly; Faith (belief in Allah & his Tawheed) must go hand in hand with justice, sincerity, humility, and moderation in speech. Thus, this section discusses the 3 groups or communities of people: (1) Munafik (Hypocrites), (2) Ahle Kitab (people of the book), and (3) Momin (Believers) that made up the society of Madina.

Verse 135: Allah instigates & incites the Believers (Momin's) to stand up for justice and be a witness for Allah's and his commands, even if it is against yourselves, your parents, or close relatives. Be they rich or poor, and do not deviate from keeping to justice and don't distort or withhold your testimony.

Verse 136: Allah discusses the main principles of faith (Maqasid Arba'ah Aliya) which the believers (Momin's) should keep faith in: Tawheed (oneness of Allah), Risaalah (prophethood), Sadakat Al Kitab (truthfulness of scriptures/books), and Iman Bil Aakhira (Belief in the Hereafter).

Verses 137 – 149: Allah is discussing the Hypocrites and outlines their bad qualities. The believers are told not to take them (hypocrites) as allies instead of the believers as they follow Satan and are secret friends of the enemies (disbelievers). Allah says 'they ridicule Allah's book, so do not sit in their company unless they engage in a different topic, or else you will be like them thus they seek to deceive the believers and Allah.

Allah then warns (Zajr) them 'Surely hypocrites will be in the lowest depths of the Fire, and you will never find for them any helper', except those who repent, mend their ways, hold fast to Allah, and are sincere in their devotion to Allah; they will be with the believers.

Verses: 150 – 162: Allah starts to discuss the Ahle Kitab (Jews & Christians/people of the book) and their bad qualities and that they can't be trusted. As well as this Allah points out their objections and gives them a befitting reply.

Allah says they (Ahle Kitab Jews) deny the Messengers and make distinctions between them (one is better than the other or don't even believe in some). They say 'bring down for us a revelation in writing from heaven, make Allah visible to us, then they took the calf for worship after receiving clear signs. We also warned them, "Do not break the Sabbath," and took from them a firm covenant. They were condemned for breaking their covenant, rejecting Allah's signs, killing the prophets unjustly, and for saying, "Our hearts are unreceptive!". And for their denial and outrageous accusation against Mary, and for boasting, "We killed the Messiah, Jesus, son of Mary, the messenger of Allah." In Verse 157 & 158 Allah says 'But they neither killed (Jesus) nor crucified him, it was only made to appear so, they are only making assumptions. They certainly did not kill him. Rather, Allah raised him up to Himself.

We forbade the Jews certain foods, they took interest despite its prohibition, and consumed people's wealth unjustly. They are indeed the true disbelievers. Allah further says in Verse 162; 'those with solid knowledge among them and those with true faith believe in what has been revealed to you 'O Prophet' and what was revealed before you.

From Verse 163 - : Allah is further proving Risaalah (Truthfulness of Muhammad PBUH) (Isbaat e Risaalat) and Truthfulness of the book (Sadakat Al Kitab) to the Ahle Kitab (people of the book) that; 'Indeed, We have sent revelation to you O Prophet' (Muhammad PBUH) as We sent revelation to Noah, Abraham, Ishmael, Isaac, Jacob, and his descendants, as well as Jesus, Job, Jonah, Aaron, and Solomon. And to David We gave the Psalms. Allah says 'All were messengers delivering good news and warnings so humanity should have no excuse before Allah after the coming of the messengers. In Verse 166

Allah says, yet if you are denied, O Prophet, Allah bears witness to what He has sent down to you & so do the angels too bear witness. And Allah alone is sufficient as a Witness.

Verse 167 – 169: There is warning for the Ahle Kitab (disbelievers); Those who disbelieve and hinder others from the Way of Allah have certainly strayed far away, and those who disbelieve and wrong themselves, surely Allah will neither forgive them nor guide them to any path. Hell is for them, to stay there for ever and ever. And that is easy for Allah.

Verse 171 & 172: Allah is referring to the Christians (Ahle Kitab) here and clarifying the position of Jesus in that he is not Ilah (God) or the Son of God neither is there any such thing as 'Trinity', He is the son of Mary the 'Messiah', so don't go to extremes in your faith. Allah is negating their SHIRK (Nafi shirk fil Tasarruf) in that he was no more than a prophet so why you then give him godly powers, they (Allah's Messengers) relied on Allah for their miracles (Moj'za), they all worship Allah and ask from him (aajiz), and act upon Allah's orders/hukum. Thus, Allah is the only God. In Verse 172 Allah is referring to the Jews as they took Angels as the daughters of Allah.

Verses 173 – 175: like the starting verses of this section (section 3), Allah is referring to the Believers (Momin) again who follow the brilliant light (Quran) and hold fast and believe in Allah. Allah gives them glad tidings of his mercy, grace, Jannah and guides them to Himself through the Straight Path.

Verse 176: Allah takes you back to the starting of this surah (the end of this Surah is connected to the start of the Surah). Allah again discusses Inheritance (Miraas/shares) to conclude the Surah. Allah says if they ask you regarding a ruling then say Allah gives the rulings. Allah makes this clear to you, so you do not go astray. And Allah has perfect knowledge of all things.

Conclusion of Surah An-Nisa's Khulasa (Summary)

All mankind is one and mutual rights must be respected. The sexes must honour each other, sacred are family relationships that arise through marriage and women. Orphans need special love and care, in trust is held their property with duties well defined. After death, distribution of wealth or inheritance should be made in equitable shares to all those affected. The surah discusses how to implement certain rules defined by Allah to achieve a prosperous and harmonious society, community, state, or country.

- It discusses 16 rules which the family members or community (masses/subjects/Awaam) must follow.
- There are 8 rules given by Allah which the ruler of the state or leader must implement, and the subjects should accept and abide by.
- In this Surah, after rules are discussed, there are warnings and threats by Allah to the Believers/Momin's (to stay on the right path), the Munafiks and the Ahle kitab (people of the book) to mend their ways.

And Allah alone knows best.