

الجزء الرابع
The Fourth Chapter



عبد الرحمن بن عبد
المطلب

MASIMA ABOL-MUHT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الرابع The Fourth Chapter

The majority of this chapter is covered by the remainder of Surah All Imran (verses 92-200). Thereafter, we have first 23 verses of Surah An-Nisa (The Women).

Surah Aal Imran was revealed in Madinah

There are two overarching themes to the verses of Surah All Imran in this chapter. They are:

1 - Debate with the People of the Book, namely the Jews.

When discussed in the Makkan Surahs, Tawhid was discussed by Allah ﷻ in light of the polytheistic idol-worshippers of Makkah. Whereas in Madinah, it is being discussed with a people whose follow a monotheistic religion.

2 - A critical account of the tragic defeat suffered by the Muslims.

The Battle of Uhud was the second ever battle fought by the Muslims in the lifetime of the Prophet ﷺ. It took place in the 3rd year after Hijrah (migration) against the Makkan Polytheists. Unfortunately, the Muslims faced great losses, and eventually lost the battle due to a miscommunication amongst their ranks which led a group of men to leave their posts, allowing a group of Makkan forces to infiltrate the battle in a weak spot of the Muslim army.

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A holistic outcome of both of these themes seem to focus on the fact that patience, perseverance and steadfastness are required to face such challenges.

The two key themes can be broken down further into sub-topics, some of which are¹:

- Righteous spending
- Muslim identity and unity
- The rank of martyrs

Righteous Spending

Allah ﷻ says in verse 92:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

The People of the Book claimed that they had true faith, and prophethood was restricted to their religion. Furthermore, they believed that their punishment in the hereafter would last only a few days.

Allah ﷻ mentions this specifically, as if saying to the Jews, were their faith to be as strong as they claimed, such acts would be easy for them. However, they were not.

The word البر Bir means to perform good deeds. Furthermore, it can also be translated as the perfect fulfilment of one's rights.

¹ Topics which have been discussed in previous chapters have been omitted

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Abu Talha رضي الله عنه was said to be the richest person in Madinah. He owned a fruit farm situated across the mosque of the Prophet ﷺ. In that farm was a well the Prophet ﷺ often visited and drank from.

Upon hearing this verse, the Sahabi went to the Prophet ﷺ and informed him that he would like to use the farm to spend in the way of Allah ﷻ. The Prophet ﷺ told him that this farm was a high yield property, and that he should keep it within his family as doing so would be equally as charitable and merited as giving it to strangers.

This narration displays to us the zeal of the Sahaba of the Prophet ﷺ, as well as the importance of giving charity to one's own family. Often people think charity should be restricted to the poor and needy and sometimes our own family members who are not in such good situations are forgotten.

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسُنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ

المُحْسِنِينَ ﴿١٤٨﴾

(148) SO ALLAH GAVE THEM THE REWARD OF THIS WORLD AND THE GOOD REWARD OF THE HEREAFTER. AND ALLAH LOVES THE DOERS OF GOOD.

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Muslim Identity and Unity

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

It is imperative to always remember that we are lucky. Most of us were born as Muslims, and others - whom some may consider to be even luckier - were guided by Allah to Islam at a later date. There are billions of people who have lived on this earth and who are yet to be born that will not be given the same honour we have been given. Because of this, it is so important for us to safeguard what Allah has given us.

One way to safeguard our religion is to simply practice it. A family recipe will only stay in the family as long as people keep cooking it.

Furthermore, Allah ﷻ commands us, “Do not be divided.” As humans, it is natural for us to become upset, or cut ties with people who we feel do not benefit our lives. However, we should remember that Allah ﷻ does not always place us in certain situations, or place certain people in our lives for our own direct benefit. Sometimes, it is us, as individuals who are supposed to bring benefit to support someone else. Yes, these situations often require more patience, but they also require perseverance and steadfastness.

If we find ourselves in such situations, instead of thinking, “This person is a nuisance in my life,” we should strive to switch the narrative in our heads. If we change our intentions to attaining

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Allah's happiness, all of a sudden we will look at the situation and ask ourselves, "What can I do differently to change this situation?"

We may not always succeed in our endeavours, but if we execute them with Allah's ﷻ happiness as our end goal, no matter the outcome - whether it be positive or negative - you can rest assured that in trying, you have Insha'Allah attained your final goal.



رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

(147) OUR LORD, FORGIVE US OUR SINS AND THE EXCESS [COMMITTED] IN OUR AFFAIRS AND PLANT FIRMLY OUR FEET AND GIVE US VICTORY OVER THE DISBELIEVING PEOPLE.

The Ranks of Martyrs and Those Who Fight in the Way of Allah

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ^ف وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ^ج وَسَنَجْزِي الشَّاكِرِينَ

And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.

When verses about martyrdom and striving in the path of Allah are mentioned, they are often immediately understood only through the lens of battle and warfare. While that meaning is real and firmly established, this verse also speaks to something deeper and more enduring, especially for our present reality.

Allah ﷻ reminds us first that death itself is not created by danger, conflict, or human action. No soul departs this world except by His permission, and only at a time already written. Fear of people,

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systems, or events can never bring forward what Allah has delayed, and courage cannot delay what Allah has already decreed.

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ
الصَّابِرِينَ

But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.

The verse then shifts our attention from circumstances to intention. Some people live and struggle for recognition, influence, safety, all worldly outcomes. Others live and struggle seeking the reward of the Hereafter. Both may appear outwardly similar in effort, activism or sacrifice, yet what separates their ranks with Allah is what they are truly aiming for, steadfastness in their intention.

In our current climate, striving in the way of Allah is not limited to the battlefield. It includes standing firmly upon truth when it is unpopular, raising children with iman in an environment that pulls them away from it. Protecting one's moral boundaries, giving generously when anxiety over provision is widespread, and remaining principled when pressure to compromise is intense.

This verse teaches that the highest ranks are not reached through dramatic moments alone, but through a steady, conscious choice of intention. Are we enduring, speaking, giving and sacrificing for a worldly outcome, or for Allah and the home of the Hereafter?

Allah ﷻ concludes the verse by promising reward specifically to “the grateful”. Gratitude here is not passive contentment. It is recognising Allah's favour in life, in struggle and even in hardship. Using what He has given us in a way that brings us closer to Him. In the sight of Allah, true striving is measured less by the scene in

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which it occurs, and more by the sincerity of the heart that carries it.



رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

(193) OUR LORD, SO FORGIVE US OUR SINS AND REMOVE FROM US OUR MISDEEDS AND CAUSE US TO DIE AMONG THE RIGHTEOUS.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah An-Nisa - The Women

Madani

- Chapter 4 covers verses 1-23 of the this Surah
- Its revelation began at the end of the 3rd year after migration

Why is the Surah named after women?

Numerous laws pertaining to women are contained within it. Such laws can be found in other Surahs, such as Surah Baqarah, however this Surah contains the most content relating to women.

Roughly one third of this surah is devoted to the family, the foundational unit of society. The remaining verses turn to the wider human community. Together, the surah presents a unified framework for human relationships, showing how they are to be shaped, protected and regulated, beginning within the home and extending outward to society as a whole.

This is very clear from the beginning of the Surah which begins with Allah ﷻ saying:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

Allah ﷻ begins by speaking of the beginning of mankind, how we came about and how we spread upon this earth.

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Allah ﷻ connects Taqwa, Oneness, with the origin of mankind, in that we were all created by One God, as one nation.

Overall, the verses which are included in this chapter (1-23) focus on a central theme of social misconduct. The verses can further be broken down into the following sub-topics:

- The rights of orphans
- The permissibility of multiple wives
- Dowry
- The management of wealth of minors/those unable to do so themselves
- Inheritance
- Punishment to those who committed Zina
- Repentance

We will speak about these themes in the next chapter more extensively Insha'Allah, as Chapter 5 covers the majority of this Surah. However, legal topics such as inheritance will not be discussed in detail.